EXPOSITION

WITH

Practicall Observations

The Eighteenth, Nineteenth, Twentieth, and twenty-one Chapters of the Book of

JOB:

BEING

The Summe offorty-two Lectures, delivered at Magnus neare LONDON Bridge.

By JOSEPH CARYL, Preacher of the Word, and Pastour of the Congregation there.

ROM. 15. 4.

What soever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

LONDON;

Printed by M. Simmons, and are to be fould by Joseph Cranford at the Sign of the Kings Head in Pauls Church-yard,

1 6 5 8.

TO THE CHRISTIAN READER.

TO

Those especially of this CITIE.

who continue the promoters

of this WORK.



O D onely wise, who caused his holy Word to be written aforetime for our learning and instrution, hath in all times appointed the Ministery of Expounding and Preaching his Word, that it

might be the better fitted for instruction. The busines of the Expositer (or of the preacher expounding is to collect and give out the sence and meaning of the Word aright; The busines of the Preacher (or of the Expositer preaching) is to divide
the sence and meaning of the Word aright, gi-

A 3

ving

ving to every one, that portion which is proper to him, his proper doctrine, (of truth) his proper reproofe (of error) his proper correction (of evill manners) his proper instruction (about bolinesse of conversation) and all in righteousnes. While Jesus Christ himselfe was fulfilling his Ministerie here on earth, he performed not onely the office of a Preacher (Luk. 4. 18, 19, 20, O.c.) but of an Expositer also (Luk. 24. 27.) Beginning at Moses, and all the Prophets he expounded unto them in all the Scriptures the things concerning himselfe. The Scripture is indeed it's own Expositer; dark Texts receive light from clearer, and those which are so plaine that they need no comment, are a Comment to those that need. But though the Word of God (as to truth and light) be (as God himselfe is) self-sufficient, and carrieth in some one or other part of it the interpretation of other parts; yet as to man, there is much need of an Interpreter for the due accommodation of any one part to the interpretation of another. For the Scripture is such an Expositer of it's own hard Places, as it is a Judge of all hard Questions and Controverstes, arising from, or grounded upon it; That is to say, A mormal not a personal Expositer.

positer. And therefore as the Father of lights, from whom cometh every good gift, and every perfect gift, bath bestowed This very good and perfect gift, His holy Word upon us, so he bath furnished some with gifts, and sent them forth as Interpreters of it; yea, he hath sent forth his holy Spirit, who is not only (as Elihu speaks (in this book of some choice spirited man) An Interpreter one among a thousand, but the only unerring Interpreter, For as the Word of God is the onely unerring nor mal Expositer of it selfe, so the Holy Spirit of God, whom Jesus Christ bath promised to send, and of whom Christ hath said, He shall take of mine and shew it unto you, is the only unerring personall Expofiter of the Word: yet the Holy Spirit (as I may say) in person seldome doth it, but u-Sually conveyeth the light of the Word unto man, by such men as himselfe hath first enlightned.

There want not some who would have the Word set nakedly before all, that so every man, waiting for the light of the Holy Spirit, may make his own apprehension the interpretation of it; and tistrue, that nothing is an interpretation to any man beyond or besides what him-

selfe apprehends: yet the apprehensions of this or that man may be very serviceable unto many others; and are often the meanes which God useth and blesseth for the leading of their understandings into the way both of truth and holines, Nor can they who are thus led, be therefore justly charged to see, spiritually, with other mens eyes, because others have been instrumentall for the opening of their eyes, or that they see by other mens light, because others have been helpfull in bringing them from darknesse unto light; no more then they can be charged to see, corporally, with other mens eyes, whose eye-sight hath been cured (as a second canse) by the skill of man, or, that they see by other mens light, who saw nothing till a window was opened to them. For the light which any man brings and bolds forth, becomes every mans proper light, who is emabled to receive it and see by it. The Gospel is held forth to Thou-Sands to whom yet it is bid; The God of this World having blinded the eyes of their minde, lest the light of the Glorious Gospel of Christ, who is the Image of God, should shine unto (or irradiate) them, that is, shine into them. So that every foul must have an internall eye or light

light given him before he can savingly receive that light which is externally offered him; And who soever thus receives the light offered, makes that as much his owne (in his own capacity) as it was the offerers. And for asmuch as there are many unstable and unlearned ones (so the Apostle Peter expresseth them, 2 Epistle 3.16.) who (at least presuming to see without, if not scoring to see by the light which others offer) wrest not only the Epistles of Paul, in which (asthe Apostle Peter there affirmeth) are many things hard to be understood, but all other Scriptures to their own destruction, it cannot be reasonably judged a disservice either to God or to his people, to endeavour (in the utmost improvement of gifts and light received) a right interpretation of them. And though we dare not offer our interpretations under the Title of Infallible and so challenge a dominion over the faith of others, yet we may be helpers both of their joy and knowledge. We are commanded to try the spirits whether they be of God (1 70b. 4. 1.) We must not reject all Spirits, because possibly many are not of God. The Spirit of God is above all tryall; but there are Spirits (even the Spirits or Spirituall gifts of all men) which must

must be submitted to tryall and stand Probationers. And because they are to be tryed, therefore it followeth that they are to be used, for to
what purpose should that be tryed which is not
to be used? To try a thing or person doth indeed
suppose that there may be a fayling in either,
but it doth not at all inferre, that there is no use
of either, but rather that both are usefull. And if
upon tryall much be found which is unsound and
so to be refused, yet that which is sound must be
retained. Thus the Apostle directs (1 Thesi. 5.
21.) Prove all things, hold tast that which is
good.

What is presented in the following Expositions is not the imposing of a sence either upon the Word of God, or upon the understandings of men, but an humble tender of what the Expositer understands as the sence of it, to the tryall

of all.

Some, I know, begin to say, that there is, or at least that shortly there will be little or no need at all of such poor helpes as these: Surely it will be the rejoycing of all who honour sclus Christ, and love his appearing to see that day, not so much because they may then take their case and rest from these labours (for though the ser-

vants of Christ through the infirmities of their flesh are often wearied at their work, yet through the strength of his Grace, they shall not be weary of it) but because when that which is imperfect, or (as the Apostle speakes, 1 Cor. 13. 10.) in part shall be done away, then that will be come which is perfect. Onely my feare is that some are so busie in decrying these things (which we readily acknowledge to have many imperfections in them) that for hast they would doe them away (intheir own and others wrong) before that which is perfect be come unto us. Prophecy shall cease and knowledge (of this size and as now attained) shall be done away; But when these cease, in order to Gods appoyntment, those weaknesses and wants in the sonnes of men shall cease also, to cure and supply which they were appoynted by God. How happy and glorious a thing were it, if we could see this age approve it felfe such as had no need to be taught? or that the symptomes of the same sicknesses and impotents both of judgement and practice did not now discover themselves as formerly? How many are there who speake much of the holy and bleffed Spirit (concerning whom we can neither speake nor boast too much) who yet walke af-

a 2

ter the flesh? How many discourse high (concerning which all our discourses fall too low) of thosenew Heavens and of that new Earth, wherein dwelleth righteousnesse, who yet defile and pollute the old with their unrighteousnesse? Where almost can we behold the Image of that Glory, which we should continually waite for, stampt upon the wayes of men? And while the actings of men are, every where, thus low and earthly, doth the age look like that which is either actually above or bath neer out-grown teaching ? As for my selfe, I defire (should I live to that day) when my Lord and Master cometh, to be found Thus doing, It is dangerous to lay down or depart from the practice of known duties, upon the expectation of further priviledges, Or to say, we need not now doe that which (bortly (possibly very shortly) we shall need to. doe no more Each state hath its proper rules and helps, and to them we must submit, till we are removed out of such a state, 'Tis no wisdome for. a dim-fighted man presently, to throw away his. Spectacles, though he be affured that within a. mhile his eye-fight shall be cleared.

Christian Reader, let you and I be, not onely contented but, thankefull that we may behold the

Glory .

Glory of the Lord in these Glasses, till himself lead us into his Glory, and give us, the top-stone of all perfections, to see Face to Face, The Furtherance of soules in the may to this Glory is the Design of this work, which now by the assistance of God is advanced half way; as for the other halfe (seeing no man can boast of to morrow, or knoweth what a day may bring forth) I can only say, that it is in my heart, if the Lord continue life and strength with the call hitherto affoarded, to advance with what speed I can (though I confesse the best of my speed is but stowness) towards the finishing of that also. The travell of this fixth Stage I leave with you, and both you and it to the blessing and under the shadow of the Almighty, in whom I am

The 3d of the 11th Moneth common-ly called January.
1 6 5 2.

Yours affectionately in the worke of the Lord

JOSEPH CARYLA

NonA in which his gene

EXPOSITION

UPON

The Eighteenth, Nineteenth, Twentieth, and Twenty-first Chapters of the Book

OF

I O B.

J o B. Chap. 18. Vers. 1, 2, 3 4.

Then answered Bildad the Shuhite, and said; How long will it be, ere you make an end of words? Mank, and afterwards we will speak.

Wherefore are we counted as Beasts; and reputed vile in your sight?

He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?



LIPHAZ having finished, Bildad begins a fecond Dispute with fob; Then answered Bildad the Shuhite, and said. Yet he rather reproves then answers, and returns invectives more then reasons. Bildad strikes here again upon the same stone, at which himself and his friends had stumbled before. His whole discourse falls into three parts.

First, We have his Preface.
Secondly, The body of his speech.

Thirdly, He winds up, and drawes all together into a brief Conclusion.

His Preface is laid downe in the foure former Verses of this

Chapter.

The body of his discourse extends it selfe from the 5 h Verse inclusively to the end of the 20th, in which his generall scope is to describe the miserable condition of a wicked man: And he doth it under a three-fold Consideration, as a three-fold gradation of his mifery.

First, In his life.

Secondly, In his death. Thirdly, After death.

So that living, dying, and dead, he is miserable, and therefore

and ingateenin.

altogether miserable.

The Conclusion of his discourse is contained in the last Verse, in which he gives us the strength of what he had said, and reaffirmes it; Surely such are the dwellings of the wicked, and this

is the place of him that knoweth not God.

His generall deligne and scope is to convince fob that he was a wicked man, because he suffered those things which none but a wicked man (according to his opinion) ever did, or should Nova hie nullat force. For the proofe of this he proceeds in his former method, bringing nothing new for the matter, no new Argument, Metaphoris il- no new medium, either to confirme his owne Polition, or to inlustribus impro- firme the opinion of Job; but cloathing his former Reasons in borum clades o- a new dreffe, he gives us a very lively and patheticall description of the estate of a wicked man; upon which subject he had treated in the eighth Chapter. Onely two differences appeare between this and his first discourse.

First, At the 8th Chapter he sets out the happinesse of a godly man in opposition to the miserable estate of the wicked; here,

he leaves out that part.

Secondly, At the 8 h Chapter he useth many Arguments to move fob to repent, and turne to God. He leaves out that work also here, not so much as once mentioning repentance, or exhorting him to returne to God; as if he either thought it too late, or that 90b's obstinacy was remedilesse, and the wound both of his outward and inward state incurable.

The first part or Preface is spent in reproofe, and we may ob-

ferve

of women orallo Allegoriis do culis subisciens. Meil.

serve five things for which Bildad reproveth 70b.

First, He reproveth him for wording it, or for talkativenesse, at the beginning of the second Verse; How long will it be

ere you make an end of words?

Secondly, He reproveth him of inadvertency, and carelesnes, in the middle of the second verse; Marke, &c. As if he had said, You have been heedlesse all this while, you have not well attended what we have been about; Mark, and afterwards we will speak.

Thirdly, He chargeth him with contemptuous thoughts, and an irreverent estimation of his friends (Vers. 3.) Wherefore are we counted as Beasts, and reputed vile in your sight? Thou hast not onely numbred us with, but below the lowest of the people. Thou either lookest upon us as if we had forfeited our reason, and were not men, or had lost our integrity, and so were the worst of men.

Fourthly, He chargeth him with fury and impatience, in the beginning of the 4th Verse; He teareth himselfe in his anger; As it he had said; As thou hast torne our reputation, so thy owne

peace; thou art uncivill to us, and a terture to thy selfe.

Fithly, He chargeth him with insolency and boldnesse towards God himselfe, in the latter part of the 4th Verse; Shall the earth be for saken for thee, and shall the rock be removed out of his place? What! must God work wonders, and turne the world upside downe for your sake? Doest thou think thy selfe a man so extraordinary, that the ordinary providences and dispensations of God will not serve thy turne? Shall the earth be for saken for thee? &c. These are the steps of Bildads angry addresse to fob; Then answered Bildad the Shuhite, and said.

Vers. 2. How long will it be ere you make an end of words? &c.

There is some variety of conjecture who is here intended, or

to whom Bildad directs his speech.

For the Originall is plurall, as if he were not speaking to a single person, but to a multitude; How long will it be ere ye make an end of words? And it is questioned upon that ground, whether Bildad spake to 3 db alone, or no.

First, Some conceive, that Bildads discourse aimes at 706, in consort with Eliphaz, who spake before, as if Bildad had been angry with them both; because Eliphaz and he holding out so

long a dispute, had hindred him from unburdening his minde, and offering his opinion: How long will it be ere yee make an end of words? As if he had faid, Will you two have all the talke, shall not I and my Brother be suffered to speak our judgements? How long will it be? Thus he is supposed to grow angry, not onely with fcb, but with his friend.

Secondly, Others think that Bildad spake onely to his friends and companions in that dispute, and not to fob at all; as if he had altogether dilliked the course which they had taken for tob's conviction; How long will it be ere ye make an end of words? As if he had faid, Yee have not hit the poynt, nor stated the question right, yee doe but speake words all this while, yee are not yet upon the matter. Others make it out thus, Why doe you wrong your selves quod cum per. So much, and disparage your wisedome to talke with such a man as Sticuum su, vos this fob is? A man of so little reason, and of so much passion; a inventum ver- man so obdurate in, and addicted to his own way; a man so high in ba proserve & and stiffe to his owne conceit: Doe yee not perceive that ye labour in laterem lavare, vaine, that your words perish into agre, and leave no impressions upta cervicis fa- on this hardned man? Doth he not cast your counsels behind his back. tisfacere cona and refuse all your advices? therefore be ye advised, give over, make an end of words. Which way foever we take it, whether Bildad speak to 70b in consort with Eliphaz, or onely to his friends, the heat of his spirit breaks out at his lips. And his owne words proclaime, if not his pride, yet his impatience, while he faith, How. long will it be ere yee make an end of mords?

Hence Note.

Long disputes kindle passions.

In those acts wherein reason should doe all passion would doe most, and commonly doth too much; hence, instead of arguing we fall to inveighing, and for reall convictions give personall provocations. Most are so immoderate in disputation, that they need a moderatour, as much to quiet their spirits, as to state their questions and opinions. Solomon tells us (Prov. 27. 17.) that, As Iron sharpeneth Iron, so a man sharpeneth the countenance of his friend. When we whet one Iron upon another, the edge growes keen; thus a man sharpeneth the countenance of his friend. The word that we translate countenance, fignifies also anger, or passion, because anger quickly appears

Miror de vestra

imprudentia,

in the face or countenance. Hence fome render the Proverb. As Iron sharpeneth Iron, so a man sharpeneth the anger of his friend. He stirres up his pailion, till he growes as keen as a knife, yea, as a razor: Opposition sharpeneth the spirit, and some have been fo sharpened by it, that they have come to sharps indeed, and when they have long contented by words, have fallen to blowes.

This carries a faire fence, yet I conceive that clearest, which restraines these words to the person of 706 alone. But then the Quare will be why he speaks in the Plurall number, How long

will it be ere yee make an end of words?

Some answer, Bildad speaks to 70b in the Plurall number, for Honoris gratia. honours fake, and in reverence to his person. I find very little Cajet. reason for that, considering he speaks of him at so low a rate all

the Chapter over.

Secondly, One of the Ancients tells us, Bildad spake in the Plurall number, because he thought fob was possest with an Prave Spiritus evill spirit; That evill spirit in the Gospel, being asked his com totus. name, answered, It is Legion, for we are many: Had fob been Bed. possessed with an evill spirit, he might well have been spoken to as many: I am fure, as more then a Good many. But I passe that,

Thirdly, It is conceived that Bildad speaks Plurally, because 70b had his affiftants, seconds, and abettors in that dispute. who did fometimes put in a word, and helpe him at a dead

lift.

Fourthly, I conclude, that he speakes to fob alone, in a Qued cum solo word of the Plurall number, according to the common and 3000 disputans familiar usage or idiom of the Jewish Language, rather then illum appellet from any speciall respect intended to his person, or the plura. numero multility of his Assistants; How long will it be ere you make an end of al familiar em words?

The matter of this first clause, hath been opened upon those consuerudinem, words of Zophar (Chap. 11. 2, 3.) Should not the multitude quam ad illius of mords be answered? and should a man full of talke be justified? honeris grave aliquot momen-Where 'twas shewed, that words without matter, ayery, empty tum referendiscourses are very burdensome to an understanding eare: How dun est. long will it be ere you make an end of words? There is the first Pined. charge, talkativenesse or unprofitablenesse in his speech.

His fecond charge is carelefresse, and neglect of what his friends

lingua Hebraa

friends were about to fpeak, or had formerly spoken.

Mark, and afterwards we will speake.

Instruite ut postea loquamur. quodan tu nobis loquendi formu las prescribis? ne: quicquam recte dictum censebitu n si tuid probave-197 fignificat

lecus mente animum ce ta dissossione intendere. Merc.

Some interpret it ironically, as calling for his direction, not as desiring his attention; Instruct us, and then we will speak. As if he should say, Yes, doe, prescribe to us what we shall say, put matter into our heads, and words into our mouths; you were best take upon you to be our Teacher, and Master, as if nothing could be right. but that which you direct. But the word which we translate to mark, doth not intend direction to others, but attention in our selves; and not so much the attention of the eare, as of the minde, and heart, when the foule as it were fits upon a busiprovid intrin- nesse, with it's whole strength, and puts out all its powers, to what it is about: Understand, or mark, and afterwards we considerare, & will speake. Now as the former clause was interpreted, either in reference to the friends of 70b, or to 70b himselfe, so is this also.

They who expound Bildad in the former part reproving his friends, give the sense thus: Mark, and afterwards we will speak. As if he had said, O my friends, sease to utter your thoughts inconsiderately, speak no longer what comes next, but mark, sit down, and consider what you have to say, let us mark, and afterwards we will speake. Thus he reproves their rashnesse, as not having attended their owne designe, nor the intendment of 70b in his foregoing answers. Elihu's zeale breaks out into such language both against Fob and his three friends (Ch. 32. 3.) Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against fob was his wrath kindled, because he justified himselfe rather then God. Also against his three friends was his wrath kindled, be-Quis fir diffur cause they had found no answer, and yet had condemned fob. fob's friends found many answers, yet Elibu saith, they had found no answer; their answers were not judicious, or convincing (as he conceived) they did not hit the hing of the controversie: Such answers are no answers, unlesse we answer to purpose, we answer not at all.

tationis cardo non satis atten dinis. Boid.

> In which sense Caiphas reproves the Assembly of the Pharisees (John 1: 49.) when they fate in Counsell against Christ, and took into confideration what was best to doe with him, who had done so many miracles; You know nothing at all, nor consider that it is expedient that one man should dye, &c.

> > From

From this Exposition (taking the Text as referring to all his friends,) Observe.

Deliberate consideration must goe before speaking.

We should first mark, and afterward speak. Every word should stay a while in the heart, before it come at the tongue. So, nature seemes to dictate; who (as we see in the fabrick of the body,) hath feated the tongue, and the heart at a great distance, that so we might take time to mould our words in our thoughts, and meditate our felves before we advise others. And least the tongue (as Naturalists also observe) should be too nimble at its work, it hath a double hedge, or wall, one of teeth, another of lips to keep it in. The Apostle fames (Ch. 1.19.) gives this counsell; Be swift to heave, and slow to speake. Some slownesse of speaking is no impediment; but the ornament of speech. There is an uncomely flownesse of speech, such as Moses complained of (Exod. 4. 10.) Some have hearts and heads full of rich and rare commodities, who yet want utterance. But it is not onely a duty, but our commendation to have a copy of our words, fairly written in onr hearts, before we utter them at our Non intelligis o

Againe, As these words are applied to Job, Mark, and then responsionibus we will speak; As if he had said; O fob, we are not at all understood, land extra no nor well attended by thee; now doe thy part, and we will doe onrs. namq, nos ogi-

Observe ;

It is in vaine to speake till men heare and compose themsetves respondes.

to understand.

Who would speak to him that bath no eares, or to him that hath not an attentive eare? While we speak to such, we doe but tell Stories to a deafe man. He that hath an eare, must have a heart in his eare, else he heareth not. Some sleep at the Word with their eyes open, they sleepe with a kinde of attent on; though they heare all, yet they mark little, and doe nothing of that which they have heard: Such, when the Sermon is ended, may tell you somewhat of their owne waking dreame, but they cannot tell you a word, to purpose, of the most working doctrine. The Apostle exhorts to attend after we have heard (Heb. 2. 1.) which shewes a double attention; first, an attention while we heare; fecondly, an attention to what we have heard.

Job; bine tuis chorum, aliud mus, alrud ne Pined.

Surdo fabulam

Vulgari dille

tio bestiam vo

camus boni-

nein Aupidun D.uf.

heard. It is in vaine to speak, if there be not both these attentions Therefore we ought to give the most earnest heed, or to mark the things that we have heard. Now, if we must mark the things that we have heard, furely we must mark things as we heare them: If we misse the first, we can never reach the latter; if we doe not mark as we heare, we cannot mark the things that we have heard, that is, confider, and enter into a due meditation of them. Marking is properly a work within; hearing is a work without. The Pfalmilt (Pfal. 48. 13.) calls us to mark the Bulwarks of Zion: Tell the Towers thereof, mark yee well her Bulwarks. The phrase is very significant, Put your hearts upon her Bulwarks; so the Hebrew. Now as you are to mark the Towers and Bulwarks of Zion, by putting your hearts upon her Bulwarks, that is, by confidering how many defences God hath for Zion and Jerusalem, how many wayes of protection he hath for his people; this is the putting of our hearts upon Zions Bulwarks. Thus we ought to put our hearts upon the word of God, the voyce that founds in Zion This is our marking it. Every Minister may fay to his hearers, as Bildad to Job, Mark, and then we will speake. Words exciting attention, are as profitable, as words giving instruction and exhortation. This is the second fault he chargeth 70b with, An un-attentive spirit, to what was spoken. The third is;

Vers. 3. Wherefore are we accounted as Beasts, and reputed vile in your fight?

Wherefore are we accounted as Beafts?

Here Bildad chargeth him with evill speaking, and with pride, as af he had looked upon them as Beafts, and that he onely was the man. We proverbially call a man that is either very stupid, or very wicked, a Beaft. (Pfal. 49.21.) Man that is in honour, and understandeth not, is like the Beasts that perish. He that wants understanding, is (as a Beast) ruled by affections, and pallions: Wherefore are we accounted as Bealts?

The Hebrew is fingular, Wherefore are we accounted a Beaft before thee? The word Behemah is here used, Why are me accounted a Behemah, or Beast before thee? As if all we did make but one Beaft; or had neither reason in us to judge, nor ability to

speak, which two distinguish man from a Beast.

But

Verf. 3.

But why doth Bildad tax fob with such uncomely language as this? Did he ever call them Beasts? fob never spake thus directly, but he did obliquely and equivalently, while he bids them (Chap. 12.7.) Aske now the Beasts, and they shall teach thee, and the sowles of the aire, and they shall tell thee; The Master is above the Scholler, and he that teacheth, above him that is taught. Hence, while fob sends his friends to Schoole to the beasts, he secretly taxeth them as more ignorant then Beasts. He seemes to speak this out (Chap. 17.4.) Thou hast hid their heart from understanding. And againe (vers. 10.) But as for you all, doe year eturne, and come, for I have not found one wise man among you. A Company which hath not a wise man among them, may goe for beasts, and will hardly be kept from doing like beasts. From these or the like speeches, Bildad raiseth this charge; Wherefore are we accounted Beasts before thee?

But though fob spake thus, yet he did it not with a reproaching spirit, but onely (in heate of dispute) to shew how they were mistaken: And as for Bildad, who makes this harsh construction, he should have considered what words he had given, as well as what he had received; he should have been patient in taking just reprehensions, who had given those which were

unjust.

Now in that Bildad is netled at this, and takes it so hainously, wherefore are we accounted as Beasts?

Observe:

There is nothing that men can hardlier part with then their esteeme; and that which sticks most with them is to be un-

dervalued in the esteeme of their parts and gifts.

Some account it a kinde of happinesse, and are well contented to be undervalued in their outward estates, they make some advantage of that undervaluing; They had rather be, then be accounted rich; but sew love to be undervalued in their inward state, and some had rather be accounted wise and learned, then take paines to be so. He especially that beares himselse up upon the reputation of his parts, cannot beare it, to be reckoned for lesse then he casts up himselse; he cannot endure to be low in the eyes of others, who is high in his owne. And indeed to be undervalued is a very great tryall. Hence we see the infinite self-denial of our Lord Jesus Christ, who made himselse

Againe, Had 76 spoken with an intent to vilifie his friends,

this charge had come juitly against him.

Hence Observe;

To undervalue others, and to put upon them termes of contempt,

is not onely uncomely, but finfull.

Christ takes notice of this (Mat. 5.22.) as a great breach of the law of love; Whosoever shall lay to his brother Racha, (that is, witleffe, brainleffe, empty head; fuch a one Racha fignifieth) he that thus vilifies his brother, shall be in danger of a Councill; but he that faith thou foole, shall be in danger of hell fire.

It is a great folly to affect the name of wife, and understanding; as Christ chargeth the Pharifees (Mat. 23. 8.) Be not called Rabbi, for one is your Master, even Christ, and yee are brethren. The Pharifees were ambitious of titles, and loved to be applauded, and poynted at, as the onely wife men, as the Oracles of the times. Now as it is a vanity to affect such an opinion of our felves fo it is finfull to afperfe any man, or to blot him (undeservedly) out of the good opinion of others. And because we are apt to run into extreames, sometimes to account men as Beafts, and sometimes to account them more then men, therefore Christ corrects that humour also (verf. 9.) Call no man father on earth, for one is your father in heaven: But must we esteem all men alike? Is it not under a Command; Henour thy father, and thy mother? And is not this true, as of naturall parents, fo of Civill ? How then doth Christ say, Call no man father; seeing to call any man father, is but to give him honour, and we are obliged by the Letter of the Law, to honour every man who is our father? The meaning then of this prohibitiou, Call no man father, is, give no man power over your judgements or consciences, fuch as the father hath over the person of his Child. The Apostle dehorts Saints (Ephes 4.) Be not as Children carried about with every wind of doctrine. A Child is apt to receive every impression, or to thinke this or that so, because his father faith it: The reason and Authority of a father, will carry and sway a Child which way he pleafeth, In that sence, Call no man father, .

ther, bonour no man fo much, be not flaves to the opinions of others. As among the Papifts, Fryers are to their superiours, or fathers; to question whose commands is a high presumption, to aske a reason, curiosity, to disobey, breach of vow: Their words must stand for a Law, their opinions for Oracles; thus Call no man father. Now as we must take heed of that extream, not to call men fathers, as if we were to live upon their authority: So take heed (on the other fide) of flighting men, of accounting men Beafts, of undervaluing them, and trampling them under feet, both are equally to be avoyded; give every man his due; neither have the persons of men (as Inde speaks, vers. 16.) in admiration, by reason of advantage; neither have the person of any man in contempt, that may be, both to your owne, and to his disadvantage. Wherefore are we accounted as Beasts before thee?

And reputed vile in your sight.

The word which we Translate vile, hath a double fignificati- A radice on, according to a two-fold root whence it may be derived. objuratus, con-Some derive it from a root which fignifieth to that up, to close, clusus, absconto hide, to obscure a thing. And hence some of the ancient Rab-ditus fuir. bins, as also late Hebricians, render this part of the verse, not R. Mosses, &c why are we reputed vile in your fight? but, why are we shut up R. David. in your fight? The meaning is, why are we reputed as men whose fumus in oculis understandings are locked up, and whose minds are closed; as if vestris: dicitur a cover were put upon them; or as if we were hood-winckt? So autem corde it suites well with the former clause; Why are me accounted as clause qui Beasts? and, Why are me reputed as men whose understandings clousam ne posare shut up? They whose understandings are either shut up, or sit clare res indeparted from them, may without any great disparagement be inert. numbred among Bealts. This also answers what Fob spake of his friends (Chap. 17.4.) Then buft bid their hearts from understanding, therefore shalt thou not exalt them.

There is a state, or fort of men, whose hearts are locked up, and hid. The Apostle affirmes it of the fewes in generall, When Moses is read, to this day there is a vaile before their eyes. That is, upon their hearts, their hearts are shut up. And so Christ (Mat. 13. 15.) describes them, from the Prophet Isaiah; This peoples heart is waxen groffe, and their eares dull of hearing, and their eyes (That is,

the eyes of their understanding) have they closed. The character of a naturall man is thus given by the Apostle (Ephel. 4. 18.) Having their understanding darkned, or blinded. This is a good sense here: Wherefore are we reputed as men, whose understandings are darkned, and whose minds are blocked up?

Excremetelam spuritiem præ Levit. 15. 2.

No Domani- But rather secondly, the word Tama, fignifies defiled, unnature politicus clean, or impure; Gramarians tell us, that from this Hebrew bine latine ac word Tama, the Latines have the word Tamino, which is wfed no qued tanum onely in composition, Contamino, to defile, or pollute. And the in compositione word fignifies, not any kinde of defilement, or filthinesse, but utuniur conta- that which is most fordid, and excrementitious, most vile, and mino. Avenu. foule, as appears from the Ceremoniall Law, Levit. 15.2.

Some conceive that fob carries on the sense of this with the se fert a cuim tormer clause; We are accounted as Beasts, and reputed uncleane rallu tanquam before thee: That is, as unclean Beasts, and that under a two-fold are abominabi- notion. Either first as Beasts that lye in their dung, and filth, as li abstine e lex Swine, and stalled Oxen, &c. Or secondly, as Beasts legally unclean: In the Ceremoniall Law, Beafts are divided into clean and unclean: Some were clean, and they were for Sacrifice: others were unclean, and they might not be offered in Sacrifice. Taking the Text under this Interpretation, it carries the greatest diminution of the credite, and goodnesse of his friends, as if he had reckoned them, not onely among, but below many Beafts. But I suppose we need not tye up the sense to the exact nesse of that allusion, Bildads scope being onely to complaine of fob's unfriendly censure of him, and his friends, as if they had been not onely ignorant in matters of doctrine, as Beafts, but also finfull and unholy in matters of practice, as the worst of men; wherefore are me reputed vile in your fight?

Now feeing the same word signifies polluted and vile too.

Observe:

Every thing and person, which is defiled and polluted with finis also vile.

Basenesse hath pollution in it, either morall or naturall: He is not vile, who is low in birth, or low in estate, but in Scripture-stile, the vile person is the wicked person, the person polluted with sin. (Pfal. 15. 4.) In whose eyes a vile person is contemned. This vile person is not the poore man, but the wicked man. In which sense the Prophet Daniel foretells (Dan. 11.21.)

That

Chap. 18.

Verf.3.

That there shall stand up in his estate a vile person. This vile person was a man in honour, a great King, who is there called vile, because he was a wicked King, a Persecutor of the people of God: Wickednesse obscures all our greatnesse; nothing makes us truly honourable but grace; and nothing makes us truly vile but sin: What sin doth, that it is; if sin make a person vile, then sin it selse is most vile. We are usually more troubled at the effects, then at the nature of sin: But we should chiefly look to the nature of things. Sin it selse is so vile, that whatsoever is vile, is but enough to be the shadow of it, it doth not reallize the vilenesse of it.

As grace is fo excellent that all the excellencies in the Creature are gathered together to shadow out what that is, (Ezek. 16.) I cloathed thee with broydered worke, and shod thee with badgers skins, and decked thee with fine linnen, and I covered thee with filk. I decked thee also with Ornaments, and I put bracelets upon thine hands, and a chaine on thy neck. And I put a fewell on thy forehead, and ear-rings in thine eares, and a beautifull Crowne upon thine head. Here's a collection of the most excellent and precious things in the world. And what are these? the shadowes onely of that grace which the Lord puts upon his people when he hath taken them into Covenant with himselfe: (verf. 8.) Then was the time of love, and I ware to thee, and entred into Covenant with thee, saith the Lord, and thou becamest mine. Gold, and precious stones, shadow the state of the Church of Christ in the purest times, when abundance of grace and spirit shall be powred out, Rev. 21. On the other fide, when the holy Ghoft would shew what fin is, all the filthinesse in the world is scraped and throwne together to doe it: While the Prophet describes the state of a man in nature, he is compared to an Infant in blood, and pollution, unwashed, unbound up. (Ezek, 16.4.) The Apostle gives us a like Character of a naturall man, (Rom. 3. 13.) His throat is an open sepulchre: That which streams out of his heart by his tongue, and voyce, is nothing but rottennesse, and an unsavoury stench, even as out of a sepulchre. The Prophet Ezekiel, (Chap. 22. 18.) compares that people in their wickednesse to drosse; Son of man, the house of Israel is become to me drosse; all they are Brasse, and Tynne, and Iron, and Lead in the middest of the furnace; they are even the drosse of silver, or reprobate silver, Jer. 6. a inferred and commended as good in those (

28. And which is worse then this, the same Prophet (Ezek. 24. 10, 11.) compares their corruptions to the scum of a pot; Heap up wood, and set it empty upon the coales thereof, that the brasse of is may be hot, and may burne, and the filthinesse of it may be molten in it, and the scum of it may be consumed. Scum is the filthinesse of the pot; fin is the filthinesse of the heart and life.

main luam.

o rapiens ani- Vers. 4. He teareth himselfe in his anger, &c.

Heb.

ut ipse sibi pla lab: a mordet, caput quaffat. west menta cin dumnas impingit. Sen.

The Hebrew may be rendred by an exclamation, O thou who O in, heus in tearest thy selfe, or, O thou tearer of thy selfe in anger, shall the earth qui teipsum ita be forsaken for thee? So Psal. 113. 7. He rayseth up the poore ent is a dilanias for of the dust, or, O thou that raysest up the poore out of the dust. Read ranore. Merc. of the dust, or, O thou that raysest up the poore out of the dust. Read a like construction in the Prophecy of Obad, v. 3. We render, He Jobum accuset teareth himselfe. The word signifieth to teare after the manner non tantum tra- of wilde bealts, to teare as a Lyon teares. Thus Bildad conceicund a, sed eii. ved fob enraged against himselse, as a Beast; anger having mastered his understanding, and passion overset his reason. He teareth Tenetur aprex- himselfe. The Moralist describes an angry man forcibly held by imis dy regaur his friends, and they begging of him to be kinde to himselfe; he bites his own lips, he rends his cloaths, and dasheth himselfe cetur, nan ha against the Pillars; yet all anger is not thus angry: There are isal fredie diverse forts of anger.

First, There is an anger with our selves, which is good and dit & le in co- commendable ; here Bildad rebukes fob for felf-anger; and therefore he supposed fob's self-anger was not good. We are oftenest out, while we are angry with others, but we may foone be out while we are angry with our felves. Self-anger is good, when we are angry with our feives, either because we have done that which is ill, or have not done fo much good, or good not fo well as we might. The Apostle numbers this among the effects of that Godly forrow which works repentance unto salvation, not to be repented of: Indignation and revenge are both the births of anger; both these are numbred among the effects of Godly forrow, 2 Cor. 7. 11. Indignation against others is seldome without fin; and revenge, in our own cause upon others, is ever sinfull; These are to be repented of, and therefore they cannot be the effects of true repentance. 'Twas then indignation and revenge upon themselves, because they had done evill, which the Apostle observed and commended as good in those Corinthians. Second-

Secondly, There is an anger with others, which is also good. It is a duty to be angry, when we see others act against or depart from their duty; He hath no zeale for God, who, on this ground, cannot be angry with man. And while the anger of man waxes hot, purely, upon this account, the Spirit of God is the fire which boyles it up. We are angry for Gods fake, when we are angry because God is dishonoured. This is a grave, serious, a vertuous, and a holy anger; while the Apostle gives a restriction to some anger (Ephef. 4. 26.) he gives not onely a permission, but a command for this. Doises as July 30 2001

Thirdly, There is a pettish, or foolish anger; when we are angry with we know not what, and angry we know not why, angry with those things which cannot intend us hurt; some are angry with the stone they stumble at, with the raine that wets them, with the winde that blowes upon them; if they be not humor'd, they are angred. Jonas was angry when he saw a Gourd

withered, and a great City not destroyed.

Fourthly, There is a ridiculous cowardly anger, like that of a whelp, or curre, who barks, but runs away. As some are more afraid then hurt, fo others are fo much afraid, that you need not fear they will doe you any hurt. Their anger is but a blufter, and

evaporates into words.

Fifthly, There is a flow, wrathfull, revengefull anger; an anger which is fleeped in malice; a fevere tough anger; an anger, the coales whereof are raked up in the ashes of a seeming forgetfullnesse, but with an intendment to breake out into a confuming flame. Such was that of Esau against his brother facob, when he said; The dayes of mourning for my father will come shortly, and then will I slay my brother. Father and brother should have had but one Funerall, if the refolves of his revengefull spirit had not layne croffe to the counfell of God.

Sixthly, There is a vehement passionate furious anger, a raging anger, both towards others and our selves; with which Bildad

here chargeth fob. He teareth himselfe in his anger.

This anger, though in a reasonable Creature, yet is unreafonable; it knowes no bounds, nor doth it keepe any. Gramarians say, that ira the Latine word for anger, comes from ire, Zanch. in which fignifies to goe; and they give the reason, because a man Eph. 4. in anger goes out of himselfe, out of his wits, off from his rea-

fon; and when a man is pacified, and the Horme downe, he doth redire ad se, returne againe to himselfe. Such anger is a short Ira furre tre- madnesse, and madnesse is but a long anger. They who are fulleft of reason, are furthest from this anger, and most displeased with themselves for it, if at any time it appeare upon them. Yet anger may be improved to excellent fervices, not onely as it warmes the spirit to refift that which is evill, but as it carries us on to good against resistance; In which sense one of the Anci-Plutarchus. ents tells us, that as reason ought to be the Chariot-driver in man, and hold the reines: So the two Horses, that should draw on the Chariot of man in all his actions, are the Concupifcible, and the irafcible appetites; These two as they are qualified, modified, and kept under the reines of reason, are of continuall use, otherwise they breake all, and our selves too; as here it is said of fob, He teareth himselfe in his anger. Of this anger note;

Furious anger may hurt others, but it hurts our selves

molt.

None are more their owne enemies then angry persons are; Doest thou well to be angry, said God to fonah, yea, saith he, I doe well to be angry, even unto death, Jon. 4. 9. He means it not onely of being angry till he dyed, but of dying for anger. That must needs be burtfull, yea mortall to man, which carries in it a refistance against the immortall God. Some anger is not onely a griefe for what is upon us, but a kinde of thomacking at him who layes it upon us; if we doe not confesse it to be so, the Spirit of God knowes it to be fo, and tells us plainly it is fo, and therefore such anger cannot but hurt and teare our felves.

For the avoyding of this tearing, vexing anger, take these brief Counsels.

First, In Provocations, have an eye upward; This will balast the spirit, and make it steady; Heaven is above all stormes and tempelts, and the more we converse there, the lesse stormy are our hearts. David had provocation enough to make him angry, and boyle up his passion to the height (2 Sam. 16. 5.) Shimei cursed him, but he looked up, God hath said to him curse 'David and then how calm and meek was his spirit? As that is a good anger which is for Gods fake, so, looking up to God will keep us form evill anger.

Secondly, Turne anger upon your selves; not to teare your felves (as fob is supposed here) but to consider and reprove your felves: The more any man is acquainted with himfelfe, the leffe angry will he be with others. A true fight of our felves. shewes us so much cause to be displeased with our selves, that we shall have little leifure and leffe caufe to be angry with our brethren. He that looks much into himselfe, will see so much to doe, and to blame at home, that he will not find much to blame abroad, especially he will not doe it with passionate anger. Anger alwayes rifeth from some over-valuing of our felves: we thinke our felves ill dealt with, or dealt with below our worth when we are angry. Now he that knowes himselfe fully, can fearfly thinke himselfe undervalued by any; he hath lower thoughts of himselse, then others can have of him: There are not many receits for the cure of anger, better or more approved then this.

Thirdly, Correct your anger before you imploy your anger; doe with this Passion as Physitians doe with their drugs; some drugs which are healthfull for the body, excellent to purge, and difpel noxious humours; must yet before they are used be corrected and receive some allay; you may poylon the body with them else, and destroy it rather then repaire its decayes: So in this case, your anger will teare, and undoe you, unlesse you cor- Treat: of the rect it, and take off the sharpnesse and virulency of it. And as Pass: Chap. you doe with your Horses, especially with stomackfull Horses: 31. we first bridle and saddle them, and then ride them, else we cannot have them under command: Thus we must deale with anger; it is necessary to be angry sometimes; and he is a foole that cannot be angry at all; onely get this wisedome, to bridle and faddle anger before you use it; lest it carry you away; and

harry you without any command.

Fourthly, Let not your anger hang upon your spirits, or continue with you: That's the Apostles advice, Ephes. 4. 27. Let not the Sun goe downe upon your wrath. It is ill being in the dark with fo bad a Companion; Anger may passe through the heart of a wise man, but, Solomon faith, It refts in the bosome of fooles. It is lawfull to doe some things, which to continue doing is unlawfull; we cannot continue the actings of faith and love too long: But that Spirit which faith, Be ftedfast in faith, let brotherly love

conti-

continue; never faid, be stedfast in anger, or let contendings among brethren continue. Anger against fin, and enmity against the feed of the Serpent must continue, but the continuance of anger against any other, whether things or persons, is sinfull.

Fifthly, If you will avoyd this anger, avoyd the occasions of it. They that are subject to passion, should keepe out of the way of passion. That King did wisely, who when curious glaffes were presented to him, broke them himselfe; and gave this reason, lest another breaking them it should provoke him to anger. 'Tis also very memorable, That when (afar had gotten the Cabinet of Pompey his implacable enemy into his possession, he would not look over his Papers, because he would not difcover that which might stirre his passion, chusing rather to burne them, then to be burnt by them. 'Tis wisedome not to fearch into that which being found may over-ballance our wisedome.

Sixthly, Give a candide Interpretation, both of words and actions; The glaffe through which we looke, gives its colour to the object. Anger is usually blowne up by mif-constructions. What we judge ill meant, is alwayes ill taken; Love thinks no ill, and therefore believes and hopes that all is well. Give that which troubles thee another name; if there be a mistake in it, yet fay, it is thy friends infirmity, or that he did it out of ignorance; if what he spake pincheth, say it proceeded from familiarity, or

freenesse of spirit. Seventhly, Give not an easie eare to reports; doe not alwaves heare what others fay of thee, or what 'tis faid they doe. Many teare themselves with anger, when they heare themselves torne with flander; and while they have a curiofity to hear what others fay of them, they want patience to bear what they heare. 'Tis better we should be in the dark concerning our own wrongs, then that we should wrong our selves by that passion which the

light we get about them stirres up in us.

He teareth himselfe in his anger.

But was this justly charged on feb? I conceive that his friend, (as in other passages, so here) sinned against the Law of Love, while he charged fob with so much anger. It is hard to distinguish trouble of spirit, from patlion and diftemper of spirit. Yet the testimony of God himselfe.

felfe concerning 70b, affures us that he was a meek man, a very mirrour of patience; which will not confift with this accufation in the height and heat of it. And though it cannot be denied, that fob discovered some passion and impatience, in these conflicts, yet all put together, did not amount to this totall fum; He teareth himselfe in his anger; much lesse to that unquietnesse and diffatisfaction, with which Bildad preffeth him further in the latter part of the Verse;

Shall the earth be for saken for thee? and shall the rock be Hic loquend? removed out of his place?

Here Bildad taxeth 70b with pride, as before with anger, or lieus pro re imrather with an angry pride; Shall the earth be for faken for P Sibili usuatus thee ?

The words are Proverbiall, and in their generall sence are expediat, in caappliable to any thing which is very hard, or to man impossible to quarit pifces, to be done. Such exprellions are usuall in all Languages. As in marisfiellas; when 'tis faid, you may as well look for fish in the ayre, or for in Italia Tana. starres in the Sea, as to fee this thing done. So here, this which Tyberim Santt. thou defireft, is as likely to come to passe, as that all men will shortly remove from off the face of the earth, and that the Rocks will move.

More particularly, some understand it thus; Doest thou thinke thy selfe such, or so great a man, that if thou dye, and be taken out of the world, mankinde shall dye with thee, or that the earth shall be forsaken when thou leavest it? The Septuagint renders; What, if thou Quid enim sin dye, shall all under heaven want Inhabitants? Art thou the Atlas mortuus fueris of the world? Doest thou bear up the fabrick of it? Must all things inhabitabilis erun to desolation, unlesse then doest order and uphold them? Why ma- Sept. kest thou such a stirre about thy afflictions, and thy death? Is there Ita de tua morno man fit to dwell in this house, when once thou art turned out of 12 de vitalodoores? Tob gave his friend fuch a farcasticall check (Chap. 12.2.) queris ac si mor No doubt but yee are the people, and wisedome shall dye with you. salus of interi-Here Bildad payes him in his owne coyne. Shall the earth be for- tus ex te pensaken for thee? &c. Thus he rebukes his pride, as if (according derer. Pined. to this Interpretation) fob had thought that the safety of the Non fine fasta whole world were wrapped up in his. Or as if some prodigious videtur bildad changes must needs follow his change. Bildad was growne some- velle proculcawhat warme, and checks 706's supposed height of spirit, with too re, at excanduemuch of his owne. Shall the earth be for saken?

modus hyperboest in omni linim, in Sylhia

rat. Paraph.

No fuch matter; how high so ever thy thoughts of thy selfe are, or how necessary so ever thou conceivest thy selfe to be, to the standing and continuance of the world. Yet know, the world shall continue when thou fallest, year there shall not be the least stop observeable in the whole course of nature, when thou hast paid thy debt to nature. Not onely shall not the rocks be removed, but not a hillock, not a peble-thone shall be taken moriaris, num out of its place, though thou be took and hurled out of thine. Indeed the world is indebted to Jesus Christ for its confishence. the earth had been forfaken, had it not been for him, and the rock turbability? time had been removed out of his place. But the best and wisest of men

may be spared, and no great hurt done.

Secondly, For the clearing of this obscure passage, we are to recall to mind, that the state of the controversie between 706 and his friends, was about the providence of God, and the difpensations of Justice: His friends said that good men receive good at the hand of God, and evill men evill. Hence they had all along charged fob for a wicked man, for an Hypocrite; because he suffered such things. Now for as much as they afferted. that God laid evill upon evill men, and withall observed that Job was so impatient under his sufferings, tearing himselfe in anger, Hac sementia, as if he had suffered unjustly; therefore Bildad speaks thus; tes accidunt pro Shall the earth be for saken for thee? or shall the rock be removed out peccasis firma of his place? That is, doest thou expect that God for thy fake est, seut terra et should change that course which he hath settled as firmely as the supes, numquid rocks, or as the earth? Doest thou think to make God alter the ergo poterit re- method, either of his Justice, or of his providence? Thou maymas difference est as well hope to turne the motion of the Sun, that the earth nes. Aquin. Thall be forfaken, and the rocks removed our of their place, as Per ruje Deus to expect this. Friend! doe not you think either to justle or difeft intelligendus pute God out of his way. Hence

Thirdly, Some Interpret the last clause of God himselfe, star immissa- who had determined to chastife the sinfullnesse of fob; Shall the xi neq; commo-rock be removed out of his place? i.e. Shall God? God is often vendum a loco called a rock in Scripture, a rock is the Embleme of stedfastnesse. Dav. Vatab!. Doest thou think to remove God who is stedfast as a rock? or to Numdeus prop- put him besides his purpose by thy crying out of oppression, or

ter thum cla- crying up thine owne innocency. For shame give over.

Fourthly,

Exponitur fer Lyptoten, ubi minus dienur quam intell gi tur. Millies propier boc munds curius nec aut monticulus vel calculus a loco luo dimove bitur. Bold.

quem immutabilem dicit in-

Fourthly, Others by the rock interpret 706's friends, or the rem, qual te opinion which his friends held. As if he had faid; The opinion nocement dicas which we hold concerning the punishment of wicked men, is as strong affigi definat upon our spirits, and as much settled there, as the rock is in his place, san solitam and therefore thou shalt move us from our opinion, when thou exercere justihast removed a rock, which is numbred among things impossible, tiair. Merc. or extreamly difficult. All these Interpretations center in one amicos rupes common sence: implying that the Lord having appointed wick- nominat, firmied men to punishment, will no more change this appointment, sur perstances then he will remove the rocks, or alter the whole state of things in sua opinione. here upon earth. And Bildad feems to intimate that it is more unreasonable to divert the course of Justice, or to let the wicked goe unpunished, then it is miraculous to overthrow the whole course of nature. Shall the earth be for saken for thee? or shall the rock be removed out of his place? Hence we may learne this generall Truth, that

God will not alter his counsells, nor the course of his providence for any mans sake whatsoever.

You may as soone say, he will alter the whole frame of heaven and earth, or that he will remove the Rocks out of their place, as he will doe it: The course of Justice is as firmly setled as the course of nature is. It was indeed a mistake in 70b's friends, to thinke because God hath setled a course of justice, that therefore he would never change the forme of justice; for though all the wayes of God are just, and he will doe justice unto all; though we may (as the Prophet is charged peremptorily) fay to the righteons it shall be well with him, and woe to the wicked; yet he varies the manner, the means, the times, and feafons of executing justice, as feemeth best unto himselfe. The justice of God shall stand though the Rocks remove, and the earth be totally forfaken; yet take heed of faying that justice hath forfaken the earth, or is removed, because we see it not acting in its wonted state and outward equipage. That which the I ord fpeaks to shew the unmoveable setlednesse of his mercy, is as true in reference to the setlednesse of his Justice, (fer. 31. 35, 36.) Thus faith the Lord, which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night; which divideth the Sea when the waves thereof roare; the Lord

Lord of hofts is his name. What followes? If those Ordinances depart from before me, then the feed of Israel also shall cease from being a Nation before me for ever. As if he had said, when I change the Ordinances of heaven, of the Sun, Moon, and Starres, then will I take my mercy from Ifrael; I will never doe the one, therefore I will not doe the other. The Lord promifed at the renewing of the Covenant with man, Gen. 8. ult. That day and night, summer and winter, should not cease while the earth remained. Now faith the Lord, if you can make me to alter the course of the heavens, of the Sun, Moon, and Starres, then I may doe this against my people. We have the like affurance given, fer. 33. 25. Where the Lord from that consideration of the setlednesse of the frame of nature, argueth the setlednesse of his owne Covenant of grace, and Promise of mercy to his people. Thus also we may argue, in reference to his Jultice, that you shall as soon get the stars blotted out of heaven, the Rocks removed the earth forfaken, as God will forfake the right distributions of Justice towards man. It was faid of a man, and he but a Heathen, That the Sun might as easily be stayed, or turned aside, as he from doing right. How much more is this true of the righteous God, with whom there is no fhadow of turning? And though we cannot fay to any man, as fob's friends to him; If God punish you not sooner or later here in this world, he must alter the whole course of his judiciary administrations; yet we may say to many, if God fave you eternally, he must alter the whole course of his mercifull administrations; he must make a new Gospel, yea a new Christ, if you attaine eternal Salvation. For by the rules of the present Gospel, and by the way which Christ hath already manifefted to fave finners, you cannot be faved, how much foever you presume of salvation: Shall the Gospel be for saken for you, or shall the Promise be removed out of its place, which as it is more immoveable then a Rock in helping those that turne to God and believe, (Isa. 54. 10.) foit will move no more then a rock towards the help of those who still turne from God, and continue in unbelief. Shall the rock be removed out of his place? Thus much of the Preface. Bildad hath spoken to the person, and reproved him; he now speaks to his cause.

Verf. 5.

T o B. Chap. 18. Verf. 5, 6, 7, 8, 9, 10.

rea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

The light shall be dark in his Tabernacle, and his candle

hall be put out with bim.

The steps of his strength shall be straitned, and his owne counsell shall cast him downe.

For he is cast into a net by his owne feet, and he walketh

upon a snare.

Chap. 18.

The orin shall take him by the beele, and the robber shall prevaile against him.

The mare is laid for him in the ground, and a trap for him in the way.

Yea, the light of the micked shall be put ont, and the spark of his fire shall not shine.

He miserable condition of a wicked man is laid forth in this

First, Allegorically. Secondly, Plainly.

By way of Allegory to the 17th Verse; and in plaine expressions to the end of the Chapter. Here are foure Allegories.

The first from light, vers. 5, 6.

The second from hunting and fowling, vers. 7, 8, 9, 10.

The third from Law-proceedings, or the manner of Processe in Courts of Justice, verf. 11, 12, 13, 14, 15.

The last Allegory is taken from husbandry, verf. 16.

The 5th and 6th Verses contains the first Allegory; Yea, the light of the wicked shall be put out. The Vulgar reads it interroga- Vulg. tively, Shall not the light of the micked be put out? But the Origi-

nall is absolute; The light of the wicked shall be put out.

The first word hath an emphasis in it; Yea, the light of the particula strmimicked shall be put out. Yea, imports a vehement affirmation, carry- prius dista-

Nonne lux impij auferetur?

[] Gam,

ing

ing what is affirmed against all opposition (Gam) yea, it shall be thus (faith he) which specially reacheth two things.

First, How much soever thou art angry with us for saying it, yet it shall be thus. Be thou as angry as thou wilt, thou shalt not help thy felfe: Thou mayest entangle thy felfe more, but thou shalt not at all loosen thy selfe. A man that hath a burthen upon his back, cannot ease himselfe by striving and strugling with

it, but the more he struggles, the more he is troubled.

Secondly, This, yea, may beare respect to the exaltation of wicked men, to the height of their prosperity, yea, let them have gotten as high as they will, downe they shall, as the Prophet Isaiah speaks of Lucifer, (Chap. 14. 13.) Thou hast said in thine heart, I will ascend into heaven, I will exalt my Throne above the Stars of God, yet thou shalt be brought downe to hell, to the sides of the pit. The higher we build in our owne thoughts, without God, the lower is our fall, and the more unavoydable. Thou shalt be brought downe. Or take the Allegory in the Text, how much light foever the wicked man hath, though he feem to have as much as the Sun: though he feem a fountaine of light, vet out he shall, he shall be put out like a candle. Yea, the light of the wicked shall be put out.

Here are foure expressions about one thing; First, The light of the wicked shall be put out; Secondly, The sparke of his fire shall not shine; Thirdly, The light shall be darke in his Tabernacle; Fourthly, His candle shall be put out with him. We are not curiously to infift upon distinctions, to find out the difference between light and a spark, between light and a candle, &c. Though a difference there be; yet I conceive the speaker did not so much intend that, but heaps up a great many words of near alliance, or of one fignification, the more to ratifie his affertion, that the thing should certainly be done. A wicked man shall be extinct, put him under what notion you will; let him have light, or spark,

or candle, he shall goe out in darknesse.

But what is this light?

There are three forts of light; first, morall; secondly, spiri-

tuall; thirdly civil light.

Morall light, is the light of wifdome, prudence, and understanding. And thus some of the elder learned Rabbins, and later Hebricians too interpret this Text. As if he had faid, the wicked

wicked man shall be made a very foole destitute of wit, reason, understanding, and ability to judge, or know what evill is upon him, or what is good for him. The spirit of counsell shall

be taken from him. That's a fore judgement.

Secondly, There is spirituall light; and that is double. The light of the knowledge of God; and the light of comfort from God. The knowledge we receive from God is light. And the joy we receive from God is light. Some Interpret the place of this spirituall light; Though a wicked man, an hypocrite hath a great measure of this light; yet his light shall be put out; as Christ threatens, Mat. 13. 12. & 25 29. To him that hath shall be given, and he shall have abundance, but from him that hath not, Ball be taken away, even that which he feemed to have. That light of knowledge, with which hypocrites feemed to shine, shall be taken away from them. Many hypocrites are iradiated with much light, and have great flashes or flushes of joy and comfort; these shall be taken avvay, their light shall be put out; yea, their sparks shall dye, they shall be left in utter darknesse: though they compasse themselves about with sparks of their own kindling, as the Prophet speakes, Ifa. 50. 10, 11. Though this be a truth, yet (I conceive) it is not the thing that Bildad intended. But we are rather to take it for civill light, that is, the light of Lucis nominioutward prosperity. And so these words are a gradation, tea- bus significatur ching us, that not onely vvhatfoever a carnall man reckons his quicquia lucer greatest splendour, but what he calls his smallest ray of temporal bleffednesse, shall be vvrapt up in darknesse and obscurity. Out- foruna, dec. yvard prosperity, may be called light upon a three-fold confide- Mert.

in eculis quicquid (plendi: in

First, Because as light refresheth and cheareth the spirits. (there is a terrour in darknesse, and vvhen light comes, vve are freed from that terrour:) fo doth outward prosperity, and

the presence of vvordly accommodations.

Againe,

Secondly, Light helps us on in our vvork; no man can vvork. till he have either the naturall light of the Sunne, and fire, or some artificiall light. Prosperity and peace carry us on in our vvorldly affaires. A man vvbo hath much light of knovvledge about him hovy to vyork, may yet have so much darknesse of affliction about him, that he cannot work, or move in the most proper spheare of his Activity.

Thirdly, Light makes us conspicuous; we are seene what we are in the light. Thus outward prosperity makes men appeare. Poverty is joyned with obscurity, What parts, or gifts, or abilities, or worth soever is in man, he is scarce ever seene aboveboard, if he be under the straights of poverty and affliction. The light of the micked shall be put out. I have heretofore spoken of the prosperity, and also of the decay of wicked men; therefore I shall not infift upon it here. Note, onely first, that

The glory of wicked men, their excellency, their light shall certainly come to nothing.

Eum ארטן הנו allien to quedamodo iniransum, rette dicere possis, tinguet fe.

They shall be quenched as a fire of thornes (Pfal. 118. 12.) which any man may fuddenly quench, and if no man will, it will suddenly quench it selfe. Yet further, the word which we tranflate to put out, is active, or intransitive; so some render it here: lux impij ex- The light of the wicked shall put it selfe out.

Hence note:

A wicked man is usually the cause of his owne ruine.

He puts himselfe out: Sometimes he makes his owne tongue so fall upon himselfe (Psal. 64. 8.) his tongue undoes him. and he is buried under a heap, or pressed to death under the weight of his owne words. Sometimes his owne strength undoes him; fometimes his wit and parts undoe him; his great learning, and abilities, prove his ruine; he dyes as a foole dyes, because he thought himselfe wifer then any living. The prosperity of the wicked is not like the light of the Sun, but like that of a Candle, which confumes it felfe; and that, not onely naturally, as all worldly things doe, which will perish with the using, how warily foever we use them, but violently by their vaine and unwary using of it. In this the Justice of God is eminent upon wicked men: There was scarce a wicked man in the world ever extinguished, but he hath contributed, not onely meritoriously (for so all wicked men are wholly the cause of it) but inftrumentally to his owne extinction. The wicked man is (felo de fe). a murtherer, a destroyer, an extinguisher of himselfe: If all men should forbeare him, or resolve to let him stand, yet he would worke out his own downfall here, as well as he doth his own dammation for ever.

Againe, The spark of his fire shall not shine.

Tis the same thing; yet here is a progresse in the sence: Befides Sun-light, there is fire-light, and candle-light. But if a man hath neither Sun-light, nor fire-light, nor candle-light, then he is in darknesse indeed. If he have no fire burning, yet שביב vel possibly he may have a few Coales, or sparkes of fire: Where firm nam vel fore to note the utter extinction of a wicked man, he shall not scintillam fighave so much as a sparke of fire; The sparke of his fire shall not

Chine.

It is a great abatement to be brought from Sun-light, to fire- Exillo igne falight; For as the Apostle speaks in another case, (I Cor. 15.) licitatis non ve-There is one Glory of the Sun, another of the Moon, and another linquetur scinof the Starres; and one Starre differoth from another in glory. So filendorn; exwe may fay, there is one light of the Sun, another of the fire, linguetur omanother of the Candle, and one Candle differs from another in nino. glory. Here is the Sun-light put out, and the fire-light, and the very sparke of fire. So that the threatned destruction, or extinction of a wicked man shall be totall, every sparke of it shall expire. The rich man (Luke 16.) was destitute of all good, when he had not so much as a drop of water to coole his tongue. He that begged a drop, had not a drop. Now, as he that hath not a drop of water, is under the greatest drought: so he that hath not a sparke of fire, is under the greatest cold or darknesse: And as the Prophet speaks (Isa. 30. 14.) to shew an utter destruction, under another notion about breaking a vefsel: Because you have trusted in oppression and perversnesse, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it like the breaking of the Potters vessell that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit. I note it for that, He shall break the vessel; & fo break it, that there shall not be so much as a sheard to take fire from the hearth, or a little water from the pit. When a veffel is fo broken, that there remaines not a sheard for any use, it is totally broken. What the sheard is to the vessel, that is a spark to the fire; the vessell is totally broken, when there is not a sheard left; and the fire is totally extinct, when there is not a sparke left.

So this carries not onely some extinction of the wicked mans light, but the utter extinction of the least light of a wicked man.

Againe, Confider the difference between these two, Light and fire. Fire is proper to the house and family: Light shines abroad every where; which imports, that as the renowne, same, and glory, with which the wicked man shines to the world, shall be extinguished: So his fire, and his spark, that is, his family-glory and lustre shall be taken away; he shall be destroyed in his publick capacity, and in his private capacity; his glory abroad, and his glory at home; the Sunne, with which he shines in the spheare of this publick employment, and the fire, with which he is warmed in the hearth of his private relations and enjoyments, shall be utterly extinguished.

He hath not yet done.

The light shall be dark in his Tabernacle.

Tum ipfe tum
ipfius domus ex
illo splendore in
densissimus miferiarum tenebras incides.
Bez.

Tum ipse tum He had said before, His light shall be put out; why doth he ipsius domus ex say here, His light shall be danke? This seemes lesse then he illo splendore in spake before.

I answer, no; here is still an increase of the sence. To say, His light shall be darke, is more then to say, His light shall be put out; As was shewed Chap. 10, 22. upon those words; where 706 describes the darknesse of the grave in purelt straines of Eloquence, and having faid, vers. 21. It is the land of darknesse, and the shadow of death, a land of darknesse, as darknesse it selfe, and of the shadow of death, without any order: He concludes, and where the light is as darknesse. But some may say, If it be a place of darknesse, as darknesse it self, how can there be any light there? Why doth he fay, the light there is as darkneffe, when he had fayd there is nothing but darknesse? It is to shew, (as that place to which I refer was opened) that the grave is so darke, that even that which hath an appearance of light is darknesse. Not onely is the darknesse dark, but the very light is darknesse. Thus here, not onely is the light of a wicked man put out, but the light of his Tabernacle (if there be any thing left there, that bears any imaginable likenesse to it) shall be dark, or more like to darknesse. Hence we may note; That,

God will make the very prosperity of a wicked man an affli-Etion to him.

His light shall goe out, even to a spark; and if a spark of light remaine, that shall be but darknesse. He shall never enjoy good. if any good remaine for him to enjoy. Though after great fufferings he may have some ease, yet that shall be a paine to him. As it is the priviledge of the Saints, that their darknesse is light, their forrowes joyfull, their wants a fulnefle; fo it is the curfe of the wicked, that their light is darknesse, their joyes forrowfull, and their fulnesse a want. Wee may here remember that argument of our Saviour, which I have formerly made use of (Mat. 6, 23.) If that which is appointed to comfort a man. turne to his forrow, how great is his forrow? So that here is a peremptory exclusion of all that is, or can be refreshing to a wicked man; his light is darkneffe to him; and his very bleffings a curse to him

Lastly, His candle shall be put out with him.

Chap. 18.

The candle gives an inferiour light; the candle is a family a houshold light; When the Sun goes downe, candles goe up, but when this mans Sun goes downe, he shall not have the helpe of a candle, as not the helpe of fire. Now he that hath neither the Sunne to Thine on him, nor the fire to warme him, nor a candle to stand by him, what a condition is he in? which still aggravates the affliction of a wicked man. Some refer it to that custome of the Ancients, who set up many candles, or Illustrem cum lights, when they made Banquets in the night. So, his Candle tota meis conshall goe out, is, he shall never make Feast more, nor have merry vivia flammis Tota; geram meeting with friends more But I rather take it in generall, mixos una lufor all the uses of Candles, not for that speciall use of Candles, cerna vocor. Torches, or Lamps in great night feasts, when their multitude of Mart. 1. 14. blazes seemed to turne night into day, and to make darknes light. EP. 41. Taking candle in the lowest sence, His candle shall be put out with him, is, he shall not have so much as a single candle, not the smallest candle, not so much as a rush-light lest him. And this we finde once and againe in Scripture to expresse the saddest calamity of a people (fer. 25.10.) when the Prophet describes the destruction that should come upon ferusalem; Moreuver (saith he) I will take from them the voyce of mirth, and gladnesse. And what more ? The voyce of the bridegroom, and of the bride; the found of a milstone, and the light of a candle. That is, I will remove all their . comforts:

30

comforts; when the lowest meanes of comfort (bread and candle-light) are removed, then all comfort is removed. So (Revel. 18. 23.) the destruction of Babylon is described: The voyce of harpers, and musitians, and pipers, and trumpeters, shall be heard no more at all in thee, and no craft (man, of what soever craft he be, shall be found any more in thee; and the found of a milstone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee. That is, thou shalt be utterly overthrowne, and rained; where there is not fo much as the light of candle found, what of mercy can be found? (Rev. 22. 5.) When the Holy-Ghoff would express a state which should need no creature-comfort, he faith, There shall be no night there, and they need no candle, neither the light of the Sun: The Sun is the light of the day, and the candle is the light of the night. Now as the full prosperity of a people is set out, when they shall have so much light, fo much spirituall or glorious light, that they shall not need the Sun, nor the candle: So the totall ruine of Nations, or persons, is fet forth when they have neither Sun-light, nor candle-light. Prov 30. 13. The light of the righteous rejoyceth; but the lamp of the wicked shall be put out.

Antiquitus ante novas nuptas, lampades dy tada accensa praferri solebant. Some interpret Candle and light by Children or posterity; so they signifie (1 Kings 11.36.) where God being about at once to punish, and to spare, saith to feroboam, I will take the Kingdome out of his Sons hand, and I will give it noto thee, even ten Tribes. And unto his Son will I give one Tribe, that David my servant may have a light alway before me in ferusalem. We put in the margine according to the letter of the Hebrew, That David my servant may have a lamp, or a candle; that is, some of his posterity remaining and ruling in ferusalem; his line shall not be extinct. The woman of Tekoa calls her Son, her coale, (2 Sam. 14.7.) So they should quench my coale which is left, and shall not be ave to my husband neither name nor remainder upon the earth.

If we take in this Scripturall sence of the light and candle in the Text, it enformes us yet more fully, that when a wicked man is extinguished, all that is his shall be extinguished, he, and his wealth, he, and his honour, he, and his children, he shall perish, and his candle with him; his name shall be blotted out, and there shall be no memorial of him.

Laftly, A Candle goes out two wayes, either when the mat-

ter is spent, and the suell which it works upon consumed. Thus every mans candle goes out, his Candle wasts; wasts it selfe while it shines to him. Secondly, A Candle goes out by violence, when it is blowne out: So we must understand the Text; The wicked mans Candle shall not be left to consume, and weare it selfe out; He, and his; he, and his publick light; he, and his family-light; he, and his posterity-light shall be put out before they are wasted out. This Bildad reckoned as the portion of 30b, and it is the portion of every wicked man; its that which is due to him, that which he deserves, though he doth not alwayes receive present pay according to his deserts.

So much of the first Allegory, by which Bildad illustrates the dark condition of a wicked man, his light, the spark of his fire, and

his candle are put out.

The Context of the foure Verses following, shew the misery of wicked men, under a second Allegory, of hunting and fowling: where we have to doe with nets and snares, with a grin, and with a trap; all which are implements and engines belonging to sowlers and hunters, with which beasts and birds are ensuared and taken.

The misery of the wicked man is here set downe two wayes. First, In generall; The steps of his strength shall be straitned. Secondly, We have the speciall wayes how this shall be brought

to passe.

First, He shall bring himselse into a snare, as is shewed in the latter end of the 7 h verse, and in the 8th; His owne counsell shall east him downe; he shall be cast into a net by his owne feet, and he walketh upon a snare. The man runs into it alone; if there be none to drive him into the net, he will hasten into it; if no man set snares for him, he will set a snare for himselse; he must be catcht. That's the first way, how his steps come to be straitned, he himselse straitness them by his owne counsels.

Secondly, If this wicked man should not goe into the snare, yet he shall soone be brought into it. (vers. 9, 10.) The grin shall take him by the beele, and the robbers shall prevaile against him. The snare is laid for him by others, many are contriving the methods of his destruction; there are traps set in his way, and he cannot escape. So that either he shall doe it himselfe, or if he

doe not, others shall. That's the summe of this context. 21 131

Vers. 7. The steps of his strength shall be straitned, &c.

Impli gressus
funt actiones opera desideria
des omnia quibus ad apratum
finem contendebai.

This shewes the judgement in generall; all beasts and birds taken in nets, or snares, are brought into a strait; The steps of his strength By [steps] we are to understand his motions, his actions, his undertakings; whatsoever helps him towards his desired end.

And these are not ordinary steps, but the steps of his strength; that is, his strongest steps. Mr. Broughton reads, His violent passages shall be straitned: steps of strength, for strong steps, is an Hebraisme very frequent. And these steps of strength may be:

First, The strength of his minde, and wit, there lyes much strength within; man orders and layes his designes by the strength of his understanding.

Secondly, The strength of his authority; for therein a mansstrength lyes too; let such a man have never so much civill power, he shall yet be straitned.

Thirdly, The strength of his body, or of his hand; the steps of his outward strength as well as of his inward, and authorita-

tive strength, shall be straitned.

Fourthly, A man fets steps of strength, or addes strength to his steps, by his friends, and relations, by his alliance and confederates, by the helps, and aids, by the seconds and assistants which he hath abroad in the world. Every step which some men set, is upheld from without, they goe not alone. We may understand the Text in any of, or in all these wayes. The steps of strength, or the strongest steps which he sets by the strength of his understanding, or by the strength of his authority, or by the strength of his body, or by the strength of his friends, and relations, the steps of all these strengths shall be straitned.

potentiam illam quæ conjuncta esse seles cum delore, quem quis peccando sibi vel altis infect. Bold.

Further; The originall word fignifies not ordinary strength, or strength in generall; but that strength which is usually accompanied with trouble, and with that trouble which slowes from, or is the issue of sin; a painfull strength. For as many have painfull weaknesses upon them; so some have painfull strength. And hence also the Hebrew word signifies riches, or power, which are unjustly gotten, and as unjustly kept. This kinde

kinde of strength, is strength with a paine; when a man gets and maintaines what he hath gotten by sin. And there are none who have had so much paine with weaknesses, as some in all ages have had with strength. The steps of his strength shall be

straitned.

Straitned To be straitned in common Scripture-phrase, signifies onely to be afflicted; Mr. Broughton renders it by the word distressed; His violent passages are distressed. And hence Christ (Luk. 12.50.) speaks of his sufferings, or of the preapprehensions of his sufferings, what effects they had upon him; I have a Baptisme to be baptized with, and how am I straitned, till it be accomplished. Did not John baptize Christ in Jordan some

yeares before? What was this baptisme?

There is a threefold baptisme: First, The baptisme of water; Secondly, The baptisme of the Spirit: Both these baptifines Christ hath been baptized with: he was plentifully baptized with the Spirit, and he had been baptized with water in Fordan. But there is a third baptisme, that is, the baptisme of bloud, or the baptisme of suffering, and that is it, which Christ spake of there; he had not yet been so baptized, drenched, or washed in blood, in his own blood, as he was soone after in the Garden, and upon the Croffe. This was the baptisme that he was to be baptised with; And, saith he, how am I straitned? That is, how is my foule afflicted at the approaches and appearances of it? How am I besieged with it: for to that the metaphor may allude. The same word is used (Luke 19.43.) where Christ foretells the destruction of ferusalem; Thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee (they who are thus kept in are straitned) in on every side. It may referre also to the flutting up of a beast in a pound, or to a woman in travell who when her paines take hold upon her, how fore are her straits? All shews how great a stresse, and distresse was upon the soule of Jesus Christ; because he had then such a baptisme to be baptized with.

So then, to be straitned is to be afflicted. Outward afflictions are straits, either upon the body, or state; and the very fore-fight of these put many to inward straits

And hence (on the other fide) to be enlarged, fignifies profperitie, or a good estate. We have David so expressing himselfe F (Psal. 34

First, who is it that is threatned with these straits? It is the sinner, the wicked man here spoken of, he is the subject of the whole

but of all our afflictions they are straits. So that, the steps of his strength shall be straitned, is neither more nor lesse then this; he

Chapter: then learne:

Sin brings into straits.

shall be brought into trouble Hence observe :

There are none brought into such straits, as they who walke in the broad way If you would be at liberty, keep in the narrow way, and walk, as they who are bound. None are freer from bondage then the servants of God (indeed none are at all free but they) yet none are more bound then they. As for those who would have more roome for their steps, then the commandements of God afford, they shall have but little roome for themselves. They will be found sooner or later in the stocks, or in the net, in the snare, or in the grin, who walke loosely. Sin brings us into a twofold strait

First, Into straits of minde, a man shall not know what to doe, who doth he cares not what. Thousands have run themselves into these straits, who had roome enough in the world; they walked which way they would, they washed their footsteps in butter, and the rocke powred them out rivers of oyle; yet how have their poore soules been staitned by turning aside after vanitie

Secondly, Sin straitens the outward man, the body is brought into prison, into deaths, and dangers. For one who is brought

bring

brought into straits by acting against Conscience Some are brought into straits for doing their dutie; but most for doing against dutie; with whom are prisons peopled, are they not with those who breake their bounds? who are generally in the straits of poverty, while they walke abroad, are they not such as walke disorderly? Tis sin which usually cloatheth a man with raggs, and (though some are fed by it) which snatcheth the bread out of his mouth; Who are they that are brought into the straits of a shamefull death, and fall under the stroakes of Justice? are they not such as transgresse the rules of Justice, and practically oppose Government?

I grant there is a strait into which some are brought by the closenes of their walking with God, yea, by the enlargednesse of their hearts towards God. Paul was in such a strait, (Phil.1.23.) Then a man is in a strait when he knowes not what to choose; I am in a strait between two; why? I know not which to choose, whether to live or dye; it was the height of his grace which put him into this strait; but O the straits that men are brought into by the lownes and basenes of their spirits, their wickednesse entangles them in such straits, that they know not how to live, and

yet are altogether unfit to dye.

Further, The providence of God hath cast many into straits too. Jehoshaphat (2 Chron. 20. 12.) was brought into a great strait when he said; Lord, we know not what to doe, but our eyes are towards thee. When wicked men bring themselves into straits, they either despaire of helpe, or their eyes are towards the creature for it. But when God brings his own people into straits, their eyes are towards him for helpe. The providence of God brought Jehoshaphat into those straits; and the providence of God brought him out of them, and gave him not onely enlargement, but renowne and glory; God can quickly recompence us for all the eyills which he layes upon us, but sin cannot. Sin can wound, but it cannot heale, it casts into straits, but it cannot enlarge.

And fin brings not onely wicked men, but even good men to straits, even to great straits. What was it that brought David into that condition (2 Sam. 24. 14.) when he said; I am in a great strait; Was it not his sin? when he would needs be num-

bring the people, and pride himselse in the multitude of that Nation which he governed, and commanded; this humbled him into a grievous strait. And what was his strait? It was a hard election that God put him upon, whether he would chuse pestilence, or famine, or sword; one of those three he must; such a libertie of chusing is a sad restraint. Our wills are then bound, when they have a freedome to make such a choice. Thus David was hampered, when he went beyond his line. Sin will bring Saints to straits, much more will it bring wicked men to straits.

God sometimes brings his own people to straits when they sin, that he may keep them from further sins: (Hos.2.6.) I will hedge up thy may with thornes, and make a wall, (that is, I will bring thee to straits,) that then shalt not sinde a path. God brought them into the straits of assistant, that they might not wander into straits by transgression. It is better to be straitned with a hedge of Gods making, then with a hedge of our own making. The care of God makes a hedge to keep us from sin. Our sin makes a hedge (not as the efficient, but as the procuring cause) to curbe our carelessesses to be kept within bounds by the former; but its well if the latter keepe us in.

Againe; The steps of his strength shall be straitned.

Wicked men shall be straitned when they are in their strength, and judge themselves furthest off from straits.

To have said he shall be straitned when he is weake, when he is low, and poore, had not been much: but here he speaks of God, acting like God, against wicked men: when they are in their strength, and slourish, and verdure, and greennesse, then they shall wither, when they thinke they have most roome, and are at greatest libertie, both in their estates and spirits, then they shall finde themselves shut up (as it were) in prison. There is a Text (fob 20. 22.) which is very cleare to this sence, I will but name it here, because it will come shortly to a suller handling, where Zophar speaking of the hypocrite, saith; In the fulnesse of his sufficiencie, he shall be in straits, that's an amazing expression. Here he saith, the steps of his strength shall be straitned; that's very much:

much: but there in the fulnesse of his sufficiency he shall be in straits. See the difference between the Saints, and wicked men; between up-right-hearted godly men, and wicked false-hearted hypocrites. Paul saith (in a higher sence) (2 Car. 12) When I am weake, then am I strong. But when a wicked man is strong, then he is weake; and when he walkes at large, then he is in straits; that is, weaknes surprises him in his strength, and straits attend his greatest enlargements. The steps of his strength shall be straitned.

Thirdly, Note briefly this;

There is no strength of the creature that can protect it from the wrath, or from the judgement of God.

Let him step as strongly as he will, if he be against God, God can straiten him quickly: As he saith of Zenacherib; I will put my booke in his nose. (2 King. 19.28.) He thinks himselfe a Leviathan, who (as he is described, Chap. 41 27) esteemeth iron as straw, and brasse as rotten wood, darts are counted as stubble, he laugheth at the shaking of the Speare. One would thinke then that there is no putting of a hook into the nose of this mighty Monster, no drawing him up with an angle : yet the Lord will put a hooke in the nose of Leviathan, and pull him up with a single hayre, as if he were but a sprat; The Leviathans, the Elephants, the Lyons, are as nothing before febovah. Can thine heart endure? or can thine bands be strong in the dayes that I shall deale with thee? saith the Lord to ferusalem (Ezek 22. 14.) No; they cannot. For then the Dukes of Edom shall be amazed, the mighty men of Moab trembling shall take hold upon them, &c. Exod. 15. 15 Hannah concludes in her fong (I Sam. 2.) By strength no man shall prevaile; man cannot prevaile over other men by ifrength, much leffe shall man deliver himselse by strength from the hand of God. How great foever the fingle or united strength of the creature is, if it he strength against God, a strength of acting against the designe of God for his people; feare not, the steps of that strength shall be straitned. It is no matter what the strength of any creature is, if the strong God be with us, he can quickly straiten it. The steps of bis strength shall be straitned.

And his own counsels shall cast him downe.

There are two things by which man supports himselfe, two pillars.

pillars, like the two pillars spoken of in Solomons Temple, fachin and Boaz, which signified, He shall establish and strength. There are two pillars, of Nations and perfons; first, Power; fecondly, Policy or Counfell. Counfell is as much a mans strength as his strength is. Now that it might appeare, that a wicked man shall have all his props pulled away, and all his pillars throwne downe; As 'twas shewed in the former part of the verse, that his strength shall not helpe him, so here, 'tis shewed that his craft and counsell shall not. And this is spoken not barely, but with an aggravation; For, first, That his counsell shall not help him, is bad enough; but his counsell shall cast him downe, and that is farre worse; Secondly, It had been a fore affliction to have faid of his counsell, as he faid of his strength, it shall be straitned, or overthrowne, but he faith that which is farre more afflictive, his counsell shall overthrow him, his counsells shall cast him downe. Thirdly, It had been a great judgement to have faid, his counsell shall be cast downe, but it is a farre greater to fay, his connsell shall cast him downe. There is no difficultie in these words; therefore I will but give you two or three notes upon them. First learne;

The vanitie of all helps without God.

Strength cannot prevaile, and counsell shall not. Gods counsell cannot be throwne downe, and therefore it will hold us up from falling. But that counsel (and such is the best of mens) which may be throwne downe it selfe, can never keep us from falling. As Riches prevaile not in the day of wrath, (Pro. 11.4.) so wisdome and wit, shall not prevaile in the day of wrath. Though you could give counsels as deep as hell, yet they cannot protect you from a hell of troubles here, or a hell of torment after. There is no trusting to any thing without God, if these two pillars be pulled away, strength and counsel, upon what basis shall a man establish himselfe.

Againe, Here is not onely shewed the inabilitie of counsels to support a man; but here is shewed the activitie of counsels against a man, his counsels shall cast him downe.

Hence observe;

God turnes the counsels and projects of wicked men upon their own heads, or against themselves:

This shewes the extreame vanitie of humane policie, as seperated from holy policie, or from the wisdome which is from above; feeing it is not onely unable to help us, but it doth us hurt. As that which shews the extreame wickednesse of mans heart by nature, is this, that it is not onely unable to doe good: but it is vehemently active against good, and fets it selfe against the whole Law of God, and would overthrow it, or call it downe. Nature doth not onely pull her hand from the worke of Go D, but puts out her hand to relift it. So that which shewes the extreame vanitie of the counsels of men is this, that they are not onely weake to helpe them, but strong to ruine them The Pfalmist tells us (Pfal. 64. 8.) God shall shoot at them with his arrow suddenly, so they shall make their own tongues to fall upon themselves, all they that see them shall see away; (A text formerly toucht at, yet confider it againe) how doth a mans tongue fall upon himselfe? or if it doth, what hurt is there in that? what weight is in a mans tongue? it is a little piece of flesh, there is not a bone in it, and I am sure it can breake no bones where it falls? The tongue is here taken tropically for words spoken, or counsels given by the tongue. So that when he faith, their tongues shall fall, his meaning is, their counsels shall fall upon themselves, and be their fall. It is an old Adage; constium man Evill counsell is worst to the counseller. It may doe hurt to those lum consultori against whom it is given, but it shall certainly doe them hurt pessimum. by whom it is given. (Psal. 7. 15.) He made a pit, and digged it, and is fallen into the ditch which he made; his mischiefe shall returne upon is own head. The making of a pit, is onely the laying of plots, or the fetting of defignes to doe mischiefe; these shall be most mischievous to the designers. (Pfal. 9, 17.) The Lord is knowne by the judgement which he executes: That is, it appeares God hath done it, he doth it so exactly: why? he gives instance in the latter end of the verse; The micked is snared in the worke of his own hands, that is, his own counsels shall cast him downe. (Pro. 26. 27.) Who so diggeth a pit, shall fall therein, and he that rolleth a stone, it shall returne upon him. Doth every man fall into the pit that he diggs? is every man bruised with the stone that he rolls? No; There may be just cause to dig pits. The meaning is, he that digs a pit to catch others. But shall every one that digs a pit to eatch others, fall into it? I thinke not so neither.

We may as lawfully dig pits, that is, fet counsels to take some men, as wee may dig pits to take wilde beafts, Foxes and Wolves, or any hurtfull creature that would annoy mankinde. But the wicked man who digs a pit for the innocent, who prepires mischiefe for those that have done him no wrong, shall fall into the pit himselfe. And he that rols a stone; That is he that would roule a stone upon a just man (for you may roule a stone upon a wicked man, and bring the wheele over him. but he that rouls a stone, or that moves every stone to bring evill upon a righteous person, this man) shall feele the stone returning upon him, that is, his own counsell shall cast him downe.

Some of the Ancients have observed from the phrase of rouling a stone and digging a pit, that every wicked man digs a pit, and rouls a stone; he digs a pit downe to hell, and he rouls a stone up against heaven. Every act of sin is the digging of a pit downward, and the rouling of a stone upward. He at once makes his grave in hell, by finning, and throws a stone of defiance and rebellion against heaven. That's a profitable meditation, though I cannot give it for the proper meaning of the Text; Who fo diggeth

a pit shall fall therein, &c.

And yet it is not the same hand that digs, which thrusts him into the pit; nor the same hand that roules the stone that caufeth it to returne. The hand of wickednesse digs the pit; the hand of malice roules the stone, but it is the hand of Justice that puts him into the pit, and causeth the stone to returne upon him. And as (Mat. 10. 13.) Christ speaks to his Disciples whom he fent forth to preach the Gospel; when you come to any house salute it, and if the house be worthy, let your peace come upon it. But they might fay, what if the house be not worthy, shall we lavish out our peace at adventure? were it not best to try first whether the house be worthy or no, before we falute it, and offer them peace. No, faith Christ, venture a peace upon it, worthy, or unworthy, and if they be worthy, your peace shall come upon them, and if they be not, what then? be not troubled, your peace shall not be lost; If they be not worthy, your peace hall returne to you. Thus it is with Saints, and those that are upright; we may fay to fuch, be not afraid to bestow peace. or bestow a prayer upon those that are unworthy; for if it mis-

carry in reference to them, if they get no good by it, you shall: your peace shall returne into your own bosomes, your prayers, and good wishes shall not vanish into ayre, your peace shall returne, or let it returne, take it home againe. On the other fide, when a wicked man intends mischiefe, or wisheth a curse upon the godly, when he plots evill against them, and hath done his worst, his curse shall not come; Though God may leave them under some outward evill, yet the curse shall not come upon them, because the curse canselesse shall not come. As the wicked world, is not worthy of them, or of the bleffing which God gives with them, so they are unworthy of the curse which the wicked world (of which gifts they are very bountifull) gives out against them. What becomes of it then? It shall returne upon the head of the wicked, and they shall be burdened with their owne devices See more of this subject, Chap. 5. ver [. 13.

Take one thing further from this verse; His own counsel shall cast him downe. Counsel is a very precious thing, yet that shall

undoe the wicked. Then note;

The best thing which an ungodly man hath, shall curve to his burt.

There is nothing in the world, of a worldly nature, but may doe us harme. Onely the grace of God, the favour of God, can never doe us hurt, these never cast us downe : your wit may undoe you, your parts and your counsels may undoe you. but holines never undid any man; humblenesse of minde, sinceritie, faith cannot be accused as guilty of any mans fall. I never heard an instance of a man cast downe by faith, cast downe by love, undone by meekneffe, or humilitie. But how many have been undone, by their proud wit, and high parts, by their cunning and their counfels. Surely, the best of naturall things may prove our ruine, if counsel may. Counsel is the spirit or quintessence of reason; reason drops out and distills it selfe into counfel; yet this may prove mortall and poyfonous. That extensive promise is given to the Saints, (Rom. 8. 28.) All things shall work together for their good. Among those all things, we may even take in their fins; among those all things, we may take in their weaknesses, their ignorances, their simplicitie:

The vertues of a carnall man worke him ill, when as the very fins of a gracious heart work him good. Though the godly have low parts, and are unable to advise themselves, much lesse others, yet this shall not cast them downe. They shall thrive better by their ignorances and inabilities, then the other by their knowledge

and fubtlety.

From all we fee againe, that a totall overthrow is the portion of the wicked man, his strength shall be straitned. And because many a man, who hath loft all his strength, hath yet a cunning pate: therefore 'tis added, His counsel shall cast him downe: if a man can neither prosper by counsel, nor strength, in what a con-Do'us aut vir- dition is he? It was faid of old, Who would require in an adversa-, this, Quis in rie, cunning, or strength? It is a hard choice which to desire, whether a mighty, or a fubtle enemy: but when we deale with an enemy that hath neither strength, nor subtiltie, or if he have, both his strength shall be straitned, and his counsel shall be destroyed, why should we feare him? If you aske, how comes it to passe, that the counfels of a wicked man shall cast him downe? I answer, Sometimes, notwithstanding his great wit, he gives foolish counsel. Secondly, Though he give counsel like an Oracle; yet God turnes that into foolishnesse. He can never thrive by counsel, whose great understanding is either so darkned that he gives foolish counfel, or when he hath given wife counfel, yet fees it deferted, as if he were a foole.

Bildad is still describing the miserable state of a wicked man. (in application unto fob) under the Allegory of Hunters or Fowlers.

First, The wicked man throwes himselfe into a snare, as was feene at the close of the former verse, and is further prosecuted in this.

Vers. 8. For he is cast into a net by his own feete, and he walketh upon a [nare.

Secondly, Others shall fet a snare for him.

Vers. 9, 10. The grin shall take him by the heele, and the Robber shall prevaile against him, &c.

So that, the straits into which this man shall fall, are of two forts: Some of his own making, and others which are made by his enemies.

boste requirer?

In this 8th verse, Bildad carries on that first branch of the manner how he is taken; He is cast downe by his own counsel, in the former verse; and here, He is cast into a net by his own feete; Some reade it, He is fent into a net by his own feete, so Mr. Broughton: or, He bath sent his feete into the net, so the Latine translati- Immissi in rete on: which way soever wee reade it, the words are but an expli- pedes suos. cation or amplification of the latter part of the 7th verse; His Vulg: own counsel shall cast him downe.

He is cast into a net by his own feete.

The word in the Hebrew which we translate net, is not farre him rele, in found from the Latine, Rete, and is derived from a roote quidam a wat which signifies to possesse; and the reason is given, because when cunt, quod reonce a net hath taken either birds or beafts, it holds them fast, tinet ea que as a man doth his land, or inheritance, as his possession; what capiumtur. foever comes into the net, is (as it were) posselt by it.

But what is this net?

There is a threefold interpretation of that.

First, Some by the net understand sin; He is cast into a net, that is, he is overcome by fome temptation, or corruption, and so is insnared; sin is a net, and the worlt of nets; sin is a net to catch the finner (Pro.5. 22.) His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sinnes. (Prov. 29. 6.) In the transgression of an evill man there is a snare, but the righteous shall sing and rejoyce. The proverb may be taken two wayes, either that there is a fnare in his transgression, for others, a wicked man transgressing layer a snare for his neighbour, or else that in his transgression there is a snare for himselfe. I rather take the meaning of Solomon in this latter sence: Sinnes are foule-snares, soule-shackles, and the offers which Peccata funt finne makes are as the baite of the fnare; for that which drawes animar um remen into the snares of sinne, is the pleasure, or the profit of sin, tia, vincula, some advantage or satisfaction is held forth, to entice affection. tes sun esca. Moses was invited by such a baite, but he saw they were but the pleasures of sinue for a season, therefore he would not come into the net.

Secondly, By this net, we may understand those meanes or courses which bring a wicked man into straits and undoe him: and then his feete are his actions and puttings on to execution.

by which he hoped to bring his counsels about, of which we reade in the former verse; But he is every way disappointed, His own counsels shall east him downe, and his feere cast him into a net. Now, when both a mans most serious counsels and assiduous endeavours turne against him, how is it possible that he should prosper?

Thirdly, The net may be interpreted, as for the way to his ruine, so for the ruine it selse into which he falls, his troubles, miseries, and afflictions are his snares; for as the wicked mans sinnes are a net and his own wayes are a net, so that is a net to which these nets leade him, punishment and misery, these hamper and bewilder those sast enough, who sall into them. He is cast into a net by his own seets.

But here it may be questioned, doth any man cast himselfe

knowingly or willingly into a net?

Surely no; he is faid to be cast into a net by his own feete. not as if the man did actively contrive and promote his own undoing, or did weave a net purposely to entangle himselfe; but God fo disposeth of his plots, God so orders, and over-rules his actions, that he makes his own feete carry him into the net, while he thinkes they are carrying him into a Paradife of freedome and content; at least, that he is making an escape from danger, and that his feete at next flep will fet him beyond the borders of feare or trouble; the over-ruling hand and providence of God that doth all this; as fofeph spake to his Brethren. (Gen 45. 8.) when he discovered himselfe to them in Agypt. whether they had betrayed and fold him; Now it was not you that sent me hither, but God; they sent him thither instrumentally and enviously, but it was God that fent him thither providentially and graciously, it was his power and wisdome which ordered that dispensation sweetly, else his Brethren had made foule worke of it; or they fent him thither to make him a flave, that was their deligne, but God fent him thither to make him a Prince and Ruler, to make him a preferver of Agypt, and of his own Familie too; as he concludes in that verse; He hath made me a father to Pharaoh, and Lord of all his house, and a Ruler throughout all the Land of Agypt.

Now as God over-rules the evill actions of men for the good of his own people; so that they may say, it was not yee that

Retia sunt supplicia per qua hono a consectanda do obtinenda voluptate detinetur.

Des fic disponente dy illum suo facto deturdante. Jun: did this but God, yee thought otherwise, but God hath brought good out of it; so God over-rules the actions of evill men to their own hurt, when a wicked man casts himselfe into a net by his own feete, it is not he that doth it, but God, he intended nothing but good, and advantage, not mischiese, or misery, not a snare or a net to himselfe, but God was too hard for him, and beate him both at and with his own weapon; he brought him into the net.

Hence observe; First, That no man is Master of his own designes or actions.

Man intends great things, his head is full of devices, but he cannot carry his worke through to the end which he intends; wioked men cannot perfect their own purposes and proposals; neither can the good. This is a common truth; The way of man is not in himselfe, neither is it in him that goes to direct his own steps, saith the Prophet, (fer. 10.23.) That is, he hath not such a command of his way, or of his steps, as to be sure to reach, or attaine unto his end; men would never come into fnares, if the dominion of their wayes were in their own hand. A mans heart deviseth his way, but the Lord directeth his steps, (Pro. 16.1.) Not that the heart lves more out of the command and government of God, then the feete doe; for he faith, (vers. 1. The preparations of the heart in man, and the answer of the tongue is from the Lord. But when Solomon faith; A mans heart deviseth his way, &c. I conceive his meaning to be this, that the Lord permits men a greater liberty of thinking, then he doth of acting, (not that it is lawfull for them to thinke any thing which it is not lawfull for them to act, but) he gives them scope to lay their plots and devise their devises to imagine strange things, and se never checkes or takes them off; but when once they come to acting and working, then he comes forth and stops them. God hath suffered many to take compleate counsels against his counsels, and to lay devilish plots against his divine plots; but he never suffered any to compleate their actions against his Counsels. When once wicked men come to practifing, let them looke to themselves God never troubled those first men of the fecond world, while they were drawing the Scheame, making the model or platforme of their Babel; but when they fell to building, he quickly came downe and confounded them. Secondly.

And

Secondly, Observe;

That as a wicked man keepes not the way which God hath appointed, so he comes not to the end which himselfe expected.

He is walking in the way of finne, and God brings him to punishment, and into snares, there is his end which he looked not for ; hee goes he knowes not whither ; as Christ speakes, (70h. 12.35.) He that walkes in darknesse (that is, in ignorance, or in an evill way, what of him!) he knowes not whither he goes. But doth not a man that walkes in darknesse and ignorance propose some end to himselfe? yes, he doth, especially such as are here spoken of; men full of parts, counsel, and wisdome, these are full of defignes; but though they are, yet they know not whither they goe, because they shall not goe to that which themselves have designed, but they shall goe to that whither the just judgement of God determines them. He knowes not whither he goes; An ignorant man walkes in darknesse, and because he is ignorant of Gods way, he misseth his own end, he proposeth happinesse to himselfe, and he falls into mischiese; thus he knowes not whither he goes; wicked men are great lovers of themselves, and it is out of selfe-love that they goe in such wayes as prove nets to themselves. They goe meerely to save or exalt themselves, but they cast downe and destroy themselves; thus they know not whither they goe.

Thirdly, Observe;

It is a severe judgement of God upon wicked men, that they should be the meanes of their owne ruine.

That their own feete should cast them into a net; this speaks wrath pour'd out upon them; as it is a great mercy when God directs his people to use the proper meanes of their own saving and deliverance, helping them to walke in such wayes as have a tendency to their own good; so it is a judgement of God upon wicked men, when they through ignorance, or obstinacy, betray their own peace, or run desperately upon their own destruction.

And are cast into a net by their own feete.

Solomon in the first of the Proverbs, vers 18. dehorts the young man from ill company, and intifers to sinne, by this argument; Their feete (saith he) ran to evill, and make haste to shed bland, &c.

And they lay maite for their own blood, and lurk privily for their own lives. These men said, (verf. 11.) Come with us, let us lay waite for bloud, let us lurk privily for the innocent without cause; we will take the spoyle, we will rob and oppresse; yet when the Holy-Ghost comes to make up the judgement concerning the actings of these men, he saith onely this, They lay waite for their own blood. and lurk privily for their own lives; As if the men had entred that unholy league, on purpose to spoyle themselves, and cut their own throats. They thirsted for their neighbours bloud, but they drank their own, they coveted their neighbours goods. but their own became a prey and a spoyle. It will appear at last that all the waiting and privie lurking of wicked men for their brethrens either effates or lives, hath been against their own foules, and a cruelty to themselves; this is a great aggravation of the mifery of a wicked man, that he hath so great a hand in it himselfe. The Lord saith by the Prophet Hosea; O Israel, thou hast destroyed thy selfe, (Chap. 13. 9) and by feremy (Chap. 4.18.) Thy way and thy doings have procured these things unto thee. There is a great difference between these two, between that in the Prophet Hofea, and this in the Prophet feremy; the one faith. Thou hast destroyed thy selfe; the other saith, Thy sinnes and thy doings have procur'd thefe things to thee. It is true, the destruction of all men, of all Kings and Cities is from themselves meritorioufly, whatfoever deltruction comes upon them, their finnes and their doings deserve it; and this is misery enough. But when the Prophet would shew the greatnesse of their misery, he tells us, that their destruction was from themselves instrumentally; not onely hath thy finne procur'd destruction from me, or caused me to send destruction and judgements, but thy finnes have been the very meanes, by which thou art destroyed. They have lifted up their hand to pull thee downe. In the 14th of the Proverbs, and the first, the foolish woman is described by her difference from the wife, in this; Every mife woman buildeth her house, but the foolish woman plucketh it downe with her hands: here is her folly and her mifery, it would have been mifery enough, if (when shee had built a house, or had a house built,) other hands had pluckt it downe over her head, but it is a farre greater misery when a woman shall be so foolish as to plucke the house downe upon her own head; this is the judgement

that God leaves many worldly wife men and Polititians too, that when they have plotted a great while to pull the house upon the heads of others, it falls upon their own heads; and when they have prepared mares, fet their nets, and are waiting to catch their prey, they are enfoared, and their own feete cast themselves into the net.

520 fignificat quicquid in modum retis

And he walketh upon a snare.

That's the second Branch; Mr. Broughton renders, He malketh perplexum dy upon the platted grin. The sence is neere the same with the first. implicatum est. and therefore I shall but touch it. The former word noted a more violent and suddaine action, He is cast; here, He walketh: Walking is an ordinary pace, and implyes an ordinary course of life. Now when it is faid. He walkes upon a snare, it shewes that as (in the former clause) a wicked man often falls suddainly and violently into danger; so his whole life is a life of danger; the wicked man lives, but he lives miserably, he lives in the midst of a snare: Some interpret this as a proverbiall speech: To walke upon a snare, prunas. Drus: is like that of walking upon burning coales, or upon fire, both are proverbiall, for extremitie of danger. Hence observe;

Est proverbiale periculi, sicut ambulare super

That an ungodly man is ofttimes secure, but never safe.

Is he fafe that walkes on fnares? whose ordinary course is upon the borders of death? Such is the walke, and the way of an ungodly man; while he would avoyd, he falls into the pit; when he thinkes himselfe most sure, then is he neerest confusion; He walketh upon a snare. Indeed, every thing that a wicked man hath, or that he fets himfelfe about, is a fnare unto him.

First his Table is a snare; when he comes to his Table, and there finds comfortable provision, the fat and the sweet upon it, then he rejoyceth in his portion, and faith, foule take thine eafe, eate, drinke, and be merry; yet the curse overtakes him there, His Table is made a snare, and that which should be for his good, is to him . an occasion of falling, (Psal. 69 22. It is a sore evill, when there is no bread upon the Table, but when a Table full of bread is a fnare and a famine to us, that is farre worfe.

Secondly, His riches are a fnare to him; That which a rich man counts his strong Tower; becomes his strong prison. (1Tim. 69.) They that will be rich fall into temptation and a snare, (his (his riches are a snare, a greater snare then povertie) and into many soolish burtfull lusts, which drowne men in destruction and perdition.

Chap. 18.

Thirdly, His wit, parts, and learning, are a snare, for which he is so much admired in the world, O he is a very witty man, a wise man, a man of a deep reach, a notable head-piece, what a nimble, what an eloquent tongue hath he? see how gracefully he expresses himselfe; yet all this is a snare, it had been better for him if he had been a soole, or dumbe, then to have had all that wit, those great abilities, considering how he hath imployed them. A carnall man presumes to ensnare all the world with his wit and words, and these are often a snare for others, but chiesly for himselfe.

Fourthly, All his relations, his wife, children, friends, all the

comforts that he hath in the world are snares to him.

Fifthly, Religion fo farre as he professeth it (a wicked man may make profession of Religion (I say) his very Religion) is a snare, Religion as the world beares, and as many conceive, the notation of it, hath its name, (a religando) from binding, Religion is a bond, it should be a bond to all men, but it is a snare to wicked men, it should be a bond to tye men fast to God, to tye them to duties, to tye and hold them in the way of holines, but it is one-ly a snare-bond to wicked men; their outward profession causeth them to flatter themselves in their inward corruption, and they take to themselves by so much the more liberty in evill, by how much they give up themselves the more to a kinde of bondage in doing good

Sixthly, and lastly, Which is more then all, Christ is a snara to a wicked man, when he hath Christ in his mouth, when he talkes of Christ, he doth but walke upon a snare. If the Sonne make us free, wee are free indeed; but none are more really in bondage, then they who are but seemingly freed by the Sonne To those that believe, Christ is precious, but to the unbelievers and disobedient, he is a stone of stumbling, and a rocke of offence, that they may stumble and fall, and be broken, (1 Pet. 2. 7, 8.) what a wosful condition are such in, who not onely cast themselves into a net, into troubles and vexations, but whose highest injoyments, temporall and spirituall, their profession of Religion, yea, their pretensions

to Christ himselfe, are a continuall walking upon a snare.

Bildad proceeds yet further in the explication of this Allegory.

Vers. 9. The grinne shall take him by the heele, and the robber shall prevaile against him.

Wee faw the wicked man catcht in his own fnare before: now here is a fnare layd for him; his overthrow is discovered two wayes in this 9th verse.

First, A secret evill is set for him; The grinne shall take him

by the beele.

Secondly, Open violence shall ruine him; And the robber shall prevaile against him.

The grinne shall take him.

The word fignifies not onely to take, but to hold that which is taken, and to hold it so as not to let it goe, to hold it firme and firongly, to keepe in fafe cultody. As the Spoule speakes of Christ (Cant. 3. 4.) I caught him, and I would not let him goe. apprehensu si.- It is this word; now as the soule putting forth faith upon Christ, doth not onely take him and lay hold upon him. but layes hold fo, as not to let him goe, sticking close, and cleaving to him Strong faith doth this, such as her faith was when shee said : I caught him, and held him, and would not let him goe; so evill doth not onely take, but hold the wicked fast, so fast, that it will not let them goe; that's the meaning of the word.

The grinne shall take him by the heele.

Before he spake of a net, and of a snare; now of a grinne: Here are all forts of hunting and fowling Instruments heaped together for the compleating and furnishing of this Allegory.

Here, we have the grinne.

MD laqueus a mis flavit perflavit sibitavit.

DMN ef ap

prehentere de

miter ienire.

The originall roote fignifies to blow or puff with the breath; fo the word is us'd (Pro. 29.8.) Scornfull men bring a Citie into a snare; so we translate; it is the word which is here translated grinne, and we put in the margin of our Bibles opposite to those words, Bring a Citie into a snare, or, set a Citie on fire; because proud fcornfull men will not give over contentious speaking, till they blow the spark into a flame, and so set a whole Citie. vea Kingdome on fire; or as some render it, till, they blow it up, as a house or Tower is blowne up by the violence of Gun-powder. That Citie and State is indeed brought into a snare which is thus blowne up or let on fire by the unquiet breathings and vex- Exfuffint urings of scornfull men.

The word also fignifies to whistle softly, because fowlers and hunters use to draw the prey into the danger of the Grinne by a kinde of foft musicall whittle. And indeed every man is brought into the grinne or snare by a whiftle, that is, by some enticing fallacious voyce, tempting him to fin. And hence the fame word

fignifies both.

The grinne shall take him by the heele.

The heele is taken foure wayes in Scripture.

First. For the whole body; as in the third of Genesis and the 16 verse; Thou shalt bruise his heele; The Serpent bruised the whole body of Christ, or (as some understand the heele in that Text) the whole humanity of Christ, which is but as the heele to his divinity. The divine nature being farre more excellent then the humane, which alone suffered. For though he suffered who had two natures, yet but one did fuffer.

Secondly, The heele is taken properly and strictly for the lowest part of the body; facob tooke his brother by the heele (Gen. 25. 26.) Thus here. For a grinne is usually set to catch by the heele.

not by the head, or other members of the body.

Thirdly, The heele is put tropically for the actions and metions of this life, (Pfal. 49 5.) Wherefore should I feare in the dayes of evill, when the iniquities of my (heele) shall compasse me about? That is, when my linnes or faylings in what I have done. come to my remembrance, or are chattened upon me: every mans heele hath some iniquitie. As wee shall have some dirt cleaving to our heeles while we walke in a dirty world, so there is some dirt, some defilement upon all our actions, which we may call. The iniquitie of our heele.

Fourthly, In a tropicall sence, the heele signifies the latter part of a mans life, or old age; so some will needs understand it here; as if the fence were thus; Though the wicked man prosper a great while, the first, the fore-part of his life, yet towards the heele of his life, that is, the later end of his life, be-

bein.

S bilo utuntur

fore

fore he come to his grave, he shall be catcht, some mischiese shall fall upon him, or he shall fall into mischiefe, he may prosper a great while, but the grinne shall eatch him by the heele, it will have him towards the end of his life. But I passe that.

And the robber shall prevaile against him.

COS prado, latro quod con:am a'at.

Confirmgens pravalet ei borridus: nimirum venator five auceps. |un:

M Broughton reades it, the favage shall lay hold on him; the word which we translate robber, fignifies any wilde barbarous fort of men, who live out of rule and order; properly a man that lets his hayre grow diforderly, because robbers and violent persons use to let their hayre grow so, either to disguise themselves. or terrifie others. Some by the Robber, understand the poore: others, his rich creditors; we, in pursuance of the Allegory, may call the Robber the hunter, or the wood-man, who fets the grinne, and layes the fnare, this man, this cunning hunter prevailes against him. When the hunter hath fet his grinne for the bird or beaft, as foone as they are caught, he comes in and prevailes upon them. The grinne doth not kill, but hold fast till the hunter comes. The grinne shall take him by the heele, and the hunter or robber shall prevaile over him. So we translate the word, (tub 5.5.)

Further, the word fignifies also a thirsty one; hence the Vulgar translates in the abstract, Thirst shall prevaile or wax hot upon him, putting the abstract for the concrete, thirst for the thirsty one. Exardescer con Thirst shall prevaile against him; which is thus explained, The wicked man is caught by the grin or toyle, and there he vexeth himselfe till he is weary and thirsty, as beasts that are catcht in a toyle, vex themselves and labour till they pant and breath for life. and are very thirfly; Thus the wicked man shall be catcht in a grinne, wherewith striving to get loose, he becomes the more troubled: It comes nere the same sence in generall, which soever of these we take, namely, that the wicked man as he runs into the fnare, so there he shall perish, he shall be held fast till the hunter makes an end of him, and he that fets the fnare destroys him. Which falls in with the former interpretation, that the Lord in Justice against wicked men, orders both the grinne to catch, and the hunter or robber to prevaile.

tra eum fuis. Anj

Vers. 10. The snare is layd for him in the ground, and a trap for him in the way.

Here are two words of a different roote; for though we tran- 737 funis flate frare, as in the former verse, yet the originall varies; our attringendo seu language is not copious enough for the Hebrew in this particu- ligando, lar. The word which here we translate a fnare, fignifies properly a coard or rope, and it comes very neere in found to our Englift word Cable, which is a great rope, because ropes and coards straiten and hold fast as a snare doth. The word is metaphorically applyed to cruel Creditors, who will be fure to tye their debtors fast as with a coard, that they shall not get loose : It fignifies also a pledge, or an earnest; because that tyes us to performance.

The other word that we translate a trap, is derived from a הוכרות ב roote which signifies to catch, to snap suddenly; The trap is layd capiendo 727 in the way; that's another engine, by which hurtfull Creatures denotat. are taken by hunters. Here are variety of expressions, all tending omnia que at to the same thing. Reade the like congregating of these words, rete pertinent

Pfat. 140 5. IJai. 24 17, 18.

The trap is layd for him in the way.

That is, it is fet cunningly, closely, and fecretly, it is hid for nem eadem fehim: fo some translate.

And how is it hid?

It is a hidden trap two wayes.

First, By the cunning skill of him that layes it; He layes it with care, and that it may not be discovered, he covers it with

leaves, or shadowes it with boughes.

Secondly, It may be fayd to be hidden in reference to their blindnesse who are taken with it; To a blind man all dangers are hidden dangers; they are laid close, though they be laid open; especially when there is a judiciary blindnesse upon men, that is, when God blindes them on purpose that they may fall into the net and the fnare. Solomon tells us, (Prov. 1. 17.) In vaine is the net spread in the fight of any bird; therefore snares and traps are layd in secret; for, in vaine is the net spread in the light of any bird. Which may be taken two wayes.

First, We may referre the word in vaine, to the bird; as if he had faid, it will not help the bird, or cause the bird to with-

bic cogeruntur, do per eligantem expositiore res pluribus: fententijs amp ficatur.

draw from the danger, though the net be spread in his very fight. The bird is so hungry after the Corne strowed by the net, that though you lay the net in his fight, yet it is in vaine, the bird will come and venture for the corne; we may exemplifie it thus; That when men are given up to any lust, it is in vaine that the net is spread in their very eye; though they see the danger of finne, and be told of it; though it be faid, if you goe there, you perish, if you goe in such a way, you will be damn'd and undone; though the net be layd in their very eye, yet it is in vaine, for they fee the baite, and they must goe forwards, pleasure and profit, upon which lust is fet, carries them on against all counsel and perswasion. Thus it is in vaine to such filly birds, they get no good by it, they will not be warned, though the net be spread in their very eye. (Ifa. 26. Chap. vers. 11.) Lord, when thy hand is lifted up, they will not see it; so it is in this case, these fooles will not fee what they doe fee, they are fo blinded with fomewhat that fin promifeth, that though they be told of the danger, they will not take notice of the danger. When man is departed from God, who is light, he fees no danger, no evill, though he fee it. He hath no spirituall, yea no rationall sight of that, of which he cannot but have a fensitive fight. He falls into the fnare which he fees, yet (which aggravates his mifery) he knowes not that he is fallen.

But rather secondly, In vaine is the net spread in the sight of any fowle; that is, it is in vaine for the fowler: for if the bird fee the net, he will hardly come into it, therefore it is that fowlers make it a great part of their art to keep the net and snare secret. And Solomon intimates, that if any man hearing of the danger, withdraw not, he is more a foole then the bird, for he will not come into a feene danger. Who can pity those who are taken in a trap which they faw, and yet would not avoyd; They who perish upon these termes, seeme to be in love with perishing. The trap is

layd for him in the way.

From all layd together, the net, the suare, the grinne, the trap, and the snare a second time, all prepared for the wicked man. Observe;

First, Wicked men are catcht at unawares.

A trap, a snare, a net, note surprizall; These are like stratagems gems or ambuskadoes in warre, it is one thing to meete an enemy in the open field, and it is another thing to he in ambush and use stratagems to take him. Snares take unawares. Solomon (Eccl. 9. 12.) speaks of this misery of man; Man knowes not his time, as the firshes that are taken in an evill net, and as the birds that are caught in the snare; so are the sons of men snared in an evill time, when it falleth suddenly upon them; the snare takes suddenly, it gives no warning, there is no prevention, no fence against it.

Secondly, Observe;

Chap. 18.

Wicked men are usually taken when their hopes are highest, when they thinke themselves in the very enjoyment of their own desires, and the possession of the good they have a long time lookt for, then God takes them away, and destroyes them.

The ground of this observation is, because snares, grinnes, and traps are bayted with meate or some thing that is pleasing to the creature; to be catcht in a trap, is to be catcht with a pleafant morfell. The bird lookes to be well fed, else he would not be enfnared; he seekes for meate where he finds a trap. As the Table of some wicked men becomes their snare, so many run into a snare while they thinke they are coming to a full and well-furnished Table. Hence it is that when wicked men are neerest their hopes. Nin est quod nos then good men may be furthest from feares; For their hopes, or terream improthe things that they hope for, are but as bay tes to entice them in- borum infolences to a fnare; they are catching at the bayte, and thinke nothing of nim tura omnia the snare. When they shall say, peace and safety, then sudden de- sibi policemur struction commeth upon them (I Thes. 5.3.) Upon the micked he do aperio richu shall raine snares (Psal. 11 6) When it raines we expect plenty, jamjam prahen-the clouds usually drop fatnesse. The wicked mans cloud drops suripradam vileanenesse, and raine a shower of snares upon his head Thus when piu-lar, &c. men are lifted up with hopes of great worldly enjoyments, when Merl. they say the day is their owne, they are but running into the net, and the grinne will catch them. True Scripture-hopes never make us ashamed, but pure Creature-hopes ever leave us disappointed, and while they offer us a baite, leave us in the trap.

Thirdly, Note;

When wicked men are once catcht, they cannot deliver themselves.

Snares are set for such creatures as cannot easily be taken, they they are so swift of wing or soote, that you must take them at an advantage, or you cannot take them; but the wings of the sowle, and the strength of the beast, availe them not, when the trap hath taken them. Wicked men have usually great abilities, they are swift of soote, and nimble of wing; it is hard to take them, their power and policy are their securitie; but when the Lord brings them into a snare, neither wings, nor seete, neither strength, nor swiftnesse, neither wit, nor greatnesse shall be able to deliver them. I (saith the Lord, Amos 2. 9.) destroyed the Amorite, whose height was like the Cedars, and he was strong as the Oakes, yet I destroyed his fruits from above, and his rootes from beneath.

Observe ; Fourthly ;

I wicked man when he is taken in a judgement, the more he stirres to deliver himselfe, the more he is intangled.

Thus'tis with birds or beafts taken in a net or a toyle: wicked men are as a wilde Bull in a net (Ifa. 51. 20.) they tumble and toffe to get out, but their bands are made the stronger, by their stirring, and their attempts to escape danger, engage them faster in it.

Fifthly; Grinnes and snares and traps are all artificiall, nature doth not set them, the skill and industry of man sets and lays them. Hence observe:

God prepares instruments to take wicked men with.

He hath his hunters, and his fowlers, he hath men skilfull to destroy all sorts of wilde beasts, who rise up to annoy his people. Some men are wilde beasts, tearing and spoyling all that come within their reach, they are Wolves and Foxes, ravenous Birds and Vultures; for these the Lord hath hunters and sowlers, that can set traps and grinnes and spread nets to take them, they have an art in it. The Prophet speakes to this allusion, (fer. 16. 16.) Behold, I mill send for many sishers, saith the Lord, and they shall sish them, and after I will send for many hunters, and they shall hunt them from every mountaine, and out of the holes of the rocks. Nimrod was a mighty hunter before the Lord, The Lord had him in his eye, or he did not seare to hunt and oppresse in the eye of the Lord. (Gen. 10. 9.) The Lord hath his hunters,

and his fishers too; the true Ministers of Christ are fishers of men; and the false Prophet was called a snare of a fowler in all his ways, Hof. 9. 8. As God hath fishers to catch the soules of men for good, so he hath fishers to catch the bodyes and powers of men for their destruction and hurt, when they use their power to the hurt of his. He hath all forts of crafts-men at his call. In the first of Zachary (v. 18. 20th) there are foure Carpenters, (fome reade Smiths) what to doe? To breake the hornes; That is, the powers that vexed the Saints, that pushed Fudah and Is. rael. When tyrants put forth their hornes, God gives Commiffion to his Carpenters and Smiths to come with Hammers. And when men begin to play the Foxes and the Wolves among his Sheepe, he fends his hunters with nets and fnares and traps to spoyle their spoylers

Sixthly. Observe from the accumulation or heape of words here used, nets, and snares, and grinnes, and coards, and traps,

why all these? doe they not intimate to us, that

God bath many wayes, variety of wayes, to catch and take evill men with.

If the net should not take the snare shall, if not that, the grinne Retis, cassis, lashall, if not the grinne, the coard shall, if not that, the trap shall: quei funiculi, It is threatned in the Prophet; He that flyes from the Lyon, the nibus utitur ut Beare shall take bim, he that flyes from the Beare a Viper shall sting doceat innumehim. His avoyding of one danger, shall be his falling into ano- ras effe in manu ther, and while he thinkes to out-run his trouble, he runs into dei rationes quiit. As God hath infinite wayes to doe his people good (he hath more wayes of bleffing and delivering us then one; though he pacitate aliis can make any one way doe it, yet he hath variety) And as the molestos capiat, Lord pardons fin abundantly, (Ifa. 55. 7.) or multiplyes to & captos lacepardon, that is, he pardons more then one sinne, and pardons ret. Merl: more then one time, he multiplyes acts of pardon. So the Lord hath many wayes to vex and afflict wicked men, he hath variety of judgements, a treasury, a magazine stored with them: He can set up ingine after ingine, instrument after instrument, if one fayle another shall fulfill all his pleasure. Sword, famine, pestilence, povertie, captivitie, are all at his command; He can punish abundantly, or multiply to punish, he can multiply punishments both of a new kinde, and of the same kinde.

He can adde a fnare to a net, a trap to a fnare, a grinne to a trap, or he can fet up more nets, more fnares, &c. till all the wilde beafts and ravenous birds be taken.

Observe; Lastly;
Wicked men are to be numbred amongst wilde and hurtfull

I note this from the allusion of hunting and fowling; they are either wilde or hurtfull creatures for whom we fet fnares and traps; no man sets a snare to take a sheepe, or a grinne to take a shicken. Beafts and fowles that will not come to hand, or that prey upon those which come to hand, we destroy with nets and traps. God would have us fee what wicked men are in the provision he makes to take them; they are of a wilde nature, they are such as care not for community, all their care is for themselves alone. Such is the nature of all wilde and favage creatures, they live to themselves, they make not a common stock, nor looke to the publike, but every one is for himselfe. (Nab. 2. 12.) they are called Lyons, who teare in pieces enough for their whelpes, and strangle for their Lyonesses, and fill their holes with prey, and their dens with ravin; and that's all the care they take; just enough for their own wives and children, who are there called their whelpes and Lyonesses; Just enough to fill their ownholes or houses, let others be as empty as they will, what's that to them. Let the publick shift for it selfe. Such possibly will pretend the Common-wealth, but they intend onely their private wealth, or the publick no further then themselves are concerned in it, or may gaine by it. Is it not just that these men should be brought into a fnare, that every one should set up a trap, and usemeanes to catch them. For as he is a good Common-wealthsman that feeds the sheepe, and takes care of oxen; so he is a good Common-wealths-man too, that fets a snare for Foxes and destroys the Wolfe. As in a spirituall reference it is a part of our duty to take the Foxes as well as to feed the sheepe, so also in reference to civills. They who are like wilde naturall brute beafts, of a favage and hurtfull qualitie, are as the Apostle Peter speaks (2 Epist: 2. 12.) made to be taken and destroyed. God hath raised them up (as he saith of Pharaoh) even for this same purpose, that he might shem his power in them.

Thus farre Bildad describes the wicked mans fall, under the Allegory of Hunters and Fowlers, with their fnares, traps, coards, and grinnes.

VERS. 11, 12, 13, 14, 15.

11. Terrors shall make him afraid on every side, and shall drive him to his feete.

12. His strength shall be hunger-bitten; and destruction (hall be ready at his side.

13. It shall de vour the strength of his skin, even the firstborn of death shall devour his strength.

14. His confidence shall be rooted out of his Tabernacle. and it (hall bring him to the king of terrors.

15. It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

His Context containes the third Allegory, under which Bildad shadowes out the miserable state of a wicked man, Allegoria abexwhich he doth with a very tragicall stile, in allusion unto a pro- emplo foresi receeding at I.aw, as divers Interpreters state the intendment of orum, qui grathese words. And this is pursued and set forth gradually three nibus tonentur.

First, By those perplexities, griefes, and gripings which fol-

low the wicked while they live, (ver. 11, 12.)

Secondly, By the torments of their diffolution, (ver. 13, 14.) where we have the first-borne of death, and the king of terrors, to

whom the man is brought to receive his doome.

Thirdly, From that wrath and vengeance which is powred out, not onely upon their persons, but upon their estates, houses, and families, when they are dead, and taken out of the world, at the 15th verf; It shall dwell in his tabernacle (when he shall be cast out of his dwelling, and) brimstone shall be scattered upon his habitation.

That I may not interrupt the opening of these words in making out the Allegory upon every passage, I shall shew it briefly upon the whole in five particulars.

First.

Terrores Sunt

quasi apparito-

res de l'Hores regis cujus me

minit (v. 14.)

First, A wicked man is here compared to a notorious Malefactor, whose crimes render him as abnoxious to the Lawes of man, and the severest sentence of a bitter death.

Secondly, The terrours and diffractions spoken of in the 11th and 12th verses, are as the Sergeants and Officers of the Court, who profecute offenders, to arrest or apprehend them, and so to bring them to Justice.

Thirdly, The troubles which this wicked man is cast into shadow out the smart upon his body, fines and confiscations upon his estate, which in legall proceedings are inflicted upon offenders.

Fourthly, Death it selfe, which is the chiefe and summe of all punishments, is here compared to a dreadfull King, or to a king of terrours, who is as the Judge before whom this offender is

brought for his tryall, and final fentence.

Fifthly, The abiding of evill upon his tabernacle, and the powring out of destruction, expressed by brimstone scattered upon his habitation, is an allusion to that part of the Judgement which is pronounced upon malefactors, whose houses are pulld downe when themselves are put to death, and their dwelling places made for ever inhabitable. Netles shall possesse their pleasant places, thornes shall be in their tabernacles, (Hos. 9. 6.) The place that harbour'd fuch wretches in former times shall be unfit for man to dwell in; onely wilde beafts, the Owle and Shrichewle shall rest there, and finde for themselves a place of rest, (Isa. 34. 14, 15.) for, Brimstone shall be scattered upon his habitation.

In all this Bildad secretly strikes thorough the sides of innocent fob: he is the mark at which his parable aymes. Bildad had heard 70b complaine; First, of terrours (Chap. 6.4. Chap. 7th 14.) and now he leaves them as his portion. Secondly, he had heard him complaine of spoyling and desolation (Chap: 16.7.11.) and now he tells him of destruction at his fide, and of a desolate Tabernacle. Thirdly, He had heard him complaining of paines and dolor upon his body, (Chap: 9.17, 18. Chap: 10.16, 17. Chap: 13.25,26. Chap: 16.13, 14) and now he tells him, That the strength of his skin shall be devoured. Fourthly, He had heard Fob speaking of himselfe as a dying man, as a man already arrested by death, as a man for whom the graves were ready, and he faying to corruption, Thou art my father, &c. and here he tells

him of the first-borne of death, and of the king of terrours.

From all which Bildad seemes to argue the matter thus a-

gainst him in the present Allegory.

Chap. 18.

Onely wicked men are terrified and tormented with feares of destruction, with the killing thoughts of the first-borne of death, with the dreadfull apparitions of the king of terrours.

- But thus it is with thee by thy own confession.

Therefore thou art a wicked man, thou art an hypocrite, and unto thee of right all these evills doe belong So much of the Allegory in generall.

I shall now open the termes and parts of it distinctly.

Vers, 11. Terrours shall make him afraid on every side.

The word which we translate Terrours, fignifies extreame terrours, fuch as put a man out of his wits, or make him not himselfe; Thus it is said (1 Sam 16. 14.) concerning Saul, that the Spirit of the Lord went from him, and an evill spirit from the Lord troubled or terrified him.

There is a twofold terrour.

There is a terrour from without, and a terrour from within.

Terrour from without, is the evill which we feele; the terrour

from within, is the evill which we suspect or feare.

The Text is chiefly to be understood of the later fort of terrours, Terrours shall make him afraid; Though he be full of outward trouble, yet inward trouble shall be most troublesome and vexatious. The deadly arrow shall dwell in his side, and the forrowes of death shall take hold of him, before death comes neere him. He dyes alwayes, that lives alwayes in the feare of death.

These terrours are conceiv'd by some to be nothing else but the afflictions, twitches, and flings of conscience, which heathen Poets call Furies; These they fancied continually hurrying and vexing notorious offenders, bloudy and treacherous men Such they supposed possest with furies, which were nothing else but disquietments of conscience, when guilt rising up, looked gastly up - Nos generalizer on them, and stared them in the face.

Others interpret these terrours of Devils, or evill spirits; res intelligimus Terrours shall make him afraid; That is, evill spirits terrifie him, eist magna ex This differs little from the former; for he may truly be said to Satanam susci-

quoscung; terrobe tentur. Merc..

Chap. 18.

Terrores funt Damones. Reb: Scl. be hurried and vexed with Devils, who is terrified with his own evilt conscience; That conscience which hath nothing of God in it, hath much of the Devill in it, and is an open Court for evill Spirits.

Yet wee may further distinguish of three fort of terrours.

First, There are terrours from God, and these the Saints the best on earth may be filled with. (Psal. 88. 15.) Heman complaines, from my youth up while I suffer thy terrours I am distracted. Thy terrours, that is, the terrours which thou (O God) sendent or inslictest.

Secondly, There are also the terrours of Satan; As God sets himselfe against his people, so he lets Satan loose upon them; who can easily dart terrours into their spirits; as God shoots in his poysoned arrowes, so doth the Devill too; God doth it as

a Judge, the Devill as an Executioner.

Thirdly, There are terrours of conscience; conscience performes many parts in man; First, Conscience acts the part of an observer, or watcher; Secondly, Conscience acts the part of a witnesse, and brings evidence against us; Thirdly, Conscience acts the part of a Judge, and pronounceth sentence; Fourthly, Conscience doth the office of a tormentor; Conscience it selfe can punish those, whom it adjudges to punishment; Conscience gives deeper wounds then care, and may well be compared to the Vulture which Heathens seigned eating out the heart or liver.

All these terrours make wicked men afraid; God terrifies some immediately; others are terrified by Satan; and a third sort by the gripes and convulsions of their own consciences. Or we may joyne all together, God awakens conscience, and gives Satan libertie to terrifie sinfull men.

Hence observe;

A wicked man is subject to continual terrours.

Terrour doth not alwayes seaze upon him, but it alwayes may; there is no keeping off terrours, unlesse sin he taken off, unpardoned sin pursues with seare; guilt and terrour are as the shadow and the body; as by the shining of the Sunne, the body casts a shadow, so by the darknesse of sin guilt causeth terrour.

There is a threefold terrour upon a wicked man.

First, There is a terrour rising from the evill which he actually seeles; whiles he is pained, he is afraid, and is jealous that his present sufferings are but the earnest of those which are to come, or but the foretasts of a suller cup of sorrow.

Secondly, There is a terrowr from the evill which he really foresees; though at present he seeles nothing, yet he foresees much; and while he is at ease, he doubts and suspects he shall

not.

Thirdly, There is a terrour where there is no reall evill either felt or foreseene, but onely imagined. The figments of the braine trouble as much as visible or sencible troubles; no seare is more terrible, then that which is a seare of nothing; Evills which are not, nor ever shall be, render our lives as burdensome, as those which are. Of such terrour the Psalmist speakes (Psal. 53.5.) There were they in great feare, (where was that? in some place of great danger sure, or in valley of the shadow of death: the Psalmist tells us; There were they in great feare where no feare was.

But can a wicked man be in any place where no feare is?

I answer, where ever he is there is a feare that he might feare, but he is often there, where there is no such feare as he feareth; his usuall feare is no feare, or the thing which he feares is meerely a fancy, a shadow of feare; that vehich he feares he veould not feare, did he but knove vehat he feared; There were they in great feare where no feare was They shall fly (faith the Scripture) at the noyse of the shaking of a lease; that is, they shall feare vehere no feare is; There's no hurt in the falling of a lease, much lesse in the shaking of it; and therefore no reall feare, or nothing to be feared.

Put these three together, and it must needs be that the life of a wicked man under sin and guilt is subject to continual terrour; what with the trouble he feeles, and what with the trouble he really foresees, and hath just cause to seare, and what with those troubles that he fancies, fearing where no seare is, he must needs have a life sull of terrour, or, as the Text speakes, Terrour shall make him afraid on every side.

Againe, Consider the miserable state of this vvicked man is not describ'd by outward evills, vvhich vex the sless, and are grievous to sence, as poverty, sicknes, paine, but by terrour,

which

which is an affliction upon the spirit; Hence observe:

That terronrs are worse then troubles, the feare of evill is more grievous then the feeling of it.

The dread of an enemy is more killing then an enemy; The Lord affures Ifrael, (Exod. 23. 28. and Deut. 7. 20.) I will fend hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite before thee. These hornets may be taken properly; God who fent an Army of lice and flyes to destroy Agypt, might much more use hornets, which are a more terrible creature, and have a more cruel sting, to subdue the Canaanites; Yet the hornets may be rather taken metaphorically, for the sting and terrour wherewith God did strike the hearts of those enemies; I will send a hornet before you. That is, terrours. Which we finde fulfil'd (fosh. 24. 12.) I sent the hornet before you, which drave them out from before you, even the two Kings of the . morites: but not with thy sword, nor with thy bow. What these horners were is plaine in the second Chap. of Fosh. ver. 11. where Rahab the Harlot made this acknowledgement; That the feare of them was fallen upon the people of the land, and that their hearts did melt because of them. Before ever Israel did strike a stroake, they overcame, before ever the Canaanites saw the hoast of Israel, they fled before them. God fent an Army of feares before the Army of the Israelites; Your feare is fallen upon us. Feare is a cruel hornet, it quickly stings to death It is said (Hest. 9.2) The feare of the fewes fell upon all people; feare overcame them first, and then the fewes overcame them, putting in execution the Kings commandement; They layd hands on such as sought their hurt, and no man could withstand them. They who cannot withstand the feare of an enemy, shall never be able to withstand the enemy himselfe.

Now, as when a people are taken with the terrour of an enemy, the enemy needs not take them; they are conquered without fighting, and beaten without a battel. So difmaying feare of any kinde, or from any other cause doth the like; when that once takes hold upon the heart, 'tis no matter whether the evill it selfe ever come in fight. For as joy and comfort are better then those things from which they result. Paul speaking of those darke times and places, when and where Gospel-light

had not shined, yet adds (AEts 14.17.) that, God did not leave himselfe without witnesse, in that he did good, and gave us raine from beaven, and fruitfull seasons, filling our hearts with food and gladnesse. Food is a great mercy, but gladnesse is a better. Some have been fatisfied with gladnesse, who have not been fill'd with food (Hab. 3. 17.) but no man was ever fatisfied with a fullnesse of food, while he was empty of gladnesse. David prayes, Lord restore to me the joy of thy salvation, (Psal. 51, 12.) The joy of salvation is more refreshing then salvation; though a man be in the state of falvation, yet if he have not the joy of it, what is falvation it selfe to him? As we may have many outward temporall mercies, and yet not have the joy of them, fo we may have spirituall and eternall mercies without that joy which is annexed to them. David had the falvation of God, his foule was in a fafe state, he was not fallen from grace, nor out of the love of God, yet he wanted the joy of it. Now, (I say) as the joy of salvation to our feeling, is better then falvation it felfe, and the gladnesse we have with our food, then our food; fo the terrours, affrightments, and amazements which come with any judgements, are more afflictive then the judgement: and God can seperate these two when he pleaseth For as God can give a man food, and no gladnesse at all, riches and no comfort at all; so he can give trouble and no terrour, affliction and no feare at all. Many a good man hath had abundance of the one, and not the least touch of the other. But as trouble is the portion of a wicked man, fo terrours usually accompany his troubles, if they come not before his troubles.

Againe, The words, on every side, are an allusion to a besse-ged City. As Christ threatens ferusalem, (Luke 19.43.) The dayes shall come upon thee, that thy enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side; Thou shalt not be able to escape any way, there shall be no path, no Port open; so here, terrours shall make him asraid on every side, his soule shall be so straitly beleagured with Armies of evills round about, that he shall not have the least hope to make an escape. This is the height of the misery of a wicked man. It is ill to have terrour on any side, but to have terrour on all sides, how terrible is it? The Prophet feremy gives Pashur that wicked false Prophet this doome, (Chap. 20.3.) Thy name shall not

be call'd Pashur (he would give him a new name, what was that?) but Magor-missiabib (the word of the Text) feare round about, which way soever thou lookest, thou shalt see fear, or thou shalt have Visions of amazement round about thee.

Yea, a man that is under the guilt of fin, hath feare not onely round about him, but above, beneath, and within him; he hath terrours coming upon him from above; The mrath of God is revealed from heaven against all unrighteousnesse; He hath terrours from beneath, Hell smoakes up wrath against him, and vomits consuming fire to burne him up; He hath a spring of feare within, his owne spirit is restlesse, and meditates terrour every moment. Now he that hath terrour falling from above, rissing from beneath, springing from within, and begirting him round on every side, shall never want his belly-full, his heartfull of terrour.

A believer may have much terrour upon him, and manifold terrours about him, but he is not befet with terrour on every fide; he hath ever fome paffage, some way free; when many doores of hope are stopt, yet he sees some open; or if none appeare open, yet he hath hopes to see those blocks and barres removed. At least, he hath courage to venture, though he hath but little hope to speed. When he is at worst, he argues it as the Leapers did (2 Kings 7.4.) If we say, we will enter into the City, then the famine is in the City, and we shall dye there; and if

me sit still here me dye also.

Thus many times a godly man is put to it, if I goe such a way I shall dye, I see no hopes; or if such a way, I shall be lost too, I see no hopes. But though death waited upon these two Proposalls of the Leapers, yet then they had a third which gave them some gimmering beames of light, some remote appearances of life. Now therefore come and let us fall unto the hoast of the Syrians, if they save us alive we shall live: and if they kill us, we shall but dye. As if they should have said, We cannot make an absolute conclusion either for or against our selves, if we goe out to the Syrians, come, we will try and put it to a venture, at the worst we can but dye, and 'tis possible, that we shall live.

Thus at the worst, a Believer hath something, upon which he can pitch, if not with a probability, yet with a possibility of escape and deliverance. And if we should suppose his terrours

on every fide, fo that the Creature can yeeld him no possible reliefe or remedy, yet the way upward is open, and he can fend to heaven for help and comfort, when the earth shewes him nothing but terrour on every fide. When he walks in much darknesse of spirit, and sees no light, even then the Prophet counfels him, to trust in the name of the Lord, and stay upon his God, (Ifa. 50. 10.) And though God feeme to cloud his face, and cloath himselfe with thunder against him, though he seem to forbid his truft, and to beat him off when he stayes upon him, yet he can plead interest, when he hath no evidence, and sticks to the Covenant of his God, when he hath no encouragement from God. Saints had rather trust and stay upon an angry God, then a pleased creature. And hence the Apostle when he speaks of the sorest temptations which befall the Saints, yet affures them (1 Cor. 10. 13.) That as there had no temptation taken them, but what was common to man, so, that God was faithfull, and would not suffer them to be tempted above what they were able, but would with the temptation also make a may to escape, that they might be able to bear it. Here is a comfortable word; though you have terrours on every fide, yet you shall escape; you shall have strength to bear it, while it is upon you, and you shall not alwayes bear it : God can and will make a way for his escape; onely a wicked man is so compassed about and made afraid with terrors on every side, that he shall not escape: though, as it followes in the last words of the Verse;

They shall drive him to his feete.

There are different readings of this clause.

First, Thus; His feete shall breake him, or he shall stumble so Confringent ehard (through his feare) against the ground that he shall fall, um pedes sui? and his feete (by reason of his fall) shall break him. As if he ut pedibus in had faid, when he affayeth to flee away from terrours, he shall break himselse by falling, not deliver himselse by sleeing.

Secondly, Mr. Broughton renders; They shall presse him at his feet; That is, where ever he goes terrours shall presse him: As if he had faid; If this man who hath terrours round about, and on every fide, should at any time make an escape, and breake thorough them; yet terrours shall presse him at his feet; where ever he goes, terrour will follow and over-take him. To presse a man at his feete, as, to tread upon a mans heeles, may

ter am allidaiur & proster naluy.

be taken as a Proverbiall speech, noting a very hard and a close pursuite.

Decisiunt eum fiffunt 1plum regi. Id.

A third renders it thus; And shall cast him downe at his feete: ad pedes eju. Terrours shall make him afraid on every fide, and cast him downe entis to vaga at his feere; At whose feet? It is resolved thus; At the feete of bunde vestigiis the King of terrours, or, of the Judge. This man thinks to make institum, donec an escape, and get out of the hand of trouble, but terrour shall arrest him, and cast him downe bound at the feet of the Judge.

The fence is faire from each of these three rendrings, but I ra-

ther take a fourth.

They shall drive him to his feete.

Huc illuc vagus de errabundun loco poffir jub fistere, ubiq; obversance ei terrore.

That is, They shall make him flee or run for it; Terrour shall hurry him up and downe, and even drive him to his feete. While pra metu: rullo his minde is unsetled and cannot rest, his body shall not. His heart wanders, and so doe his feet. He cannot stay any where, because wheresoever he comes, terrours follow and dogge him, He may change his place, but he cannot change his company; in what place soever he is, terrours are with him; these presently drive him to his feet, he would out-run his terrours, or finde a place, where they should not finde him, but he cannot.

The approach of terrours have a different effect, as persons

differ.

First, They drive some to their defence. Secondly, They drive others to their feete.

When terrours and troubles appeare to men of courage, and of a found minde, they goe to their armes and weapons, they stand upon their guard. (Heft. 8. 41.) As soone as Ahashuerosh had granted the Jewes liberty to defend themselves against their enemies, they presently gathered together, and stood for their lives; they gathered themselves together; they did not run away, they were not driven to their feete, but to their hands. Their enemies had Authority to destroy them (for the Kings Writ was not withdrawne; onely he sent a second Writ whereby the fewes had liberty to defend themselves) terrour was on every side, yet they gathered together to stand for their lives, and to oppose their enemies.

Thus when terrours appeare and draw neare the innocent, God gives them a spirit and power to stand upon their Guard, and to withstand their dangers. But when terrours meet guilty consciences, they drive them to their feete, they see no hope nor helpe, but in running away, and that shall not helpe them neither. Such was the judgement upon fernsalem, as Christ intimates (Mat. 24. 20.) when he bids them pray, That their slight might not be in the winter, nor on the sabboth day. This implyed, that their best help should be in their slight, and their strongest refuge in running from the danger; The terrour which made (ainastraid on every side, drove him to his feet; His own tongue could not conceale the course which his heart intended; I shall be (saith he) a sugitive and a vagabond in the earth (Gen. 4. 14.) The terrour which pursued our first Parents after they had sinned, drove them also to their feet; Adam and his wife hid themselves from the presence of the Lord among the Trees of the Garden (Gen. 3. 8.) Hence note;

Flight is an argument of guilt.

When troubles drive us to our feete, not to our hands, when we dare not refift our dangers, but run from them, in fuch cases, either our dangers are extreame great, or which is worfe, our spirits are extreame little, and our fortitude nothing at all. It is a miferable fafety which is fought by running away; fuch feare shewes the mans condition to be worse then his affliction. God threatens his owne people, that if his feare' did not keepe them from finning boldly and prefumptuoully against him, their owne feare should make them run cowardly and basely from the face of their enemy, they should be driven to their feete, not to their hands for helpe, and they are but miserable helpers: They that flee, flee in confusion, and fo may as well run upon the danger, as from it; they may foone run into their hands whom they feare, but they cannot get out of the reach of their feare. When the spring of feare is within our felves, we cannot be delivered from feare, untill we are delivered from our felves.

Thus the righteous God either keepes wicked men in on every side, as close Prisoners, that they cannot slee, or else being driven to their feete, they slee and run from that which such as they

cannot escape, as is further evident in the next Verse.

Vers. 12. His strength shall be hunger-bitten, and destruction shall be ready on his side.

138 207 erit fames opulentia ejus. The Hebrew is very elegant, and speakes in the abstract; His strength shall be famine; not famished, but famine, his strength shall turne famine, or famine shall be his strength. We render, fully to the sence of the Text, His strength shall be hunger-bitten.

There are two opinions about this strength; what is meant

by it.

First, Some understand it of his Children. As if having shewed calamity falling upon his person in the former Verse, he intended here to shew the calamity of his family. His strength, that is, his Children shall be hunger-bitten. And the reason why this word is applyed to Children, is, because Children, especially the first-borne, are their Parents strength. (Gen. 49.3.) Facob faith of Renben; Thou art my first-borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. All Children are their Parents strength, in reference to their birth and generation; dutifull Children are their Parents strength or a strength to their Parents by defence and prefervation. (Plal. 127. 4, 5.) As arrowes in the hand of a mighty man, so are Children of the youth, happy is the man that hath his Quiver full of them. Arrowes are offensive weapons, yet because that which smites our enemies, is a means of safety unto us, we may well call these living arrowes our defence. faceb called his voungest Son Benjamin, The Son of the right hand; as hoping (fay fome) that Son would prove a thrength, or as his right hand to him, yet that phrase doth rather speak the neernesse and dearnesse of that Son to him, whom he would love and take care of, as of his right hand.

And thus we may Interpret it here, His strength shall be hunger-bitten; that is, want shall enter into his family, and eat up his Children: This curse is at once Prophesied and threatned, (Psal. 109.9, 10.) Let his Children be fatherlesse, and his wife a widdow; let his Children be continually vagabonds, and beg; let them seek also their bread out of desolate places. It is an affliction when Children are lest fatherlesse, and the wife a widow; but for Children to be hunger-bitten, and to beg their bread, or to eat

Verf.12

their bread precarioully, meerly upon courtesie, this is a great judgement. As it is a truth, that the Children of many wicked men are hunger-bitten, fo some Expositors fix upon this Interpretation as the truth of this place. But I rather keep to the first Channel, that the description of the wicked mans personall evills is here continued, and therefore

Secondly, By frength, understand his riches, his fullnesse and worldly abundance; his very abundance shall be resolved into want. This Hebrew word is sometimes Translated riches or substance (Hof. 12. 8.) Andriches are elegantly called itrengeh.

First, Because riches strengthen a man to attempt great matters, they make him daring and venturous. He that hath a full

Purse, and a great spirit, what will he not enterprize?

Secondly, Riches are a strength of defence, or as a strong Tower (especially in the opinion of worldly men) to protect against the affaults of trouble, and the approach of dangers.

Both these wayes riches are a mans strength. But in both these the wicked rich man shall be shorten'd, his strength shall

be hunger-bitten. Hence note;

Creature-fullnesse cannot preserve from want, Creature-strength cannot preserve from weaknesse.

He faith not, the strong man shall be hunger-bitten, but his frength shall, and his very plenty shall be famine; The blessing Eleganter robbof God gives plenty in famine, or sufficiency in want; but " wibuit quod! where the bleffing of God is wanting, there is a want in all i fines impro outward sufficiency. Christ tells the Devil in answer to his first dum. Merc. temptation in the fourth of Matthem, Make these stones bread; It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. A man may have bread, and yet not live, he may fill himfelfe with all manner of worldly comforts, and yet be comfortlesse (Luke 12.) The life consists not in abundance. A full Purse, or a full Table cannot maintaine life. The Promise is, (Pfal. 33. 19.) That God will deliver the soules of his from death, and keep them alive in famine. As God can deliver his in death, and continue life, without the meanes of life; so he can let a wicked man famish in fullnesse, as well as take away his fullnesse. Which latter Hannah in her Song (1 Sam. 2.5.) speaks as an experience; They that were full have hired out them-

themselves for bread, and they that were hungry, ceased. That is, the rich had not fo much means left as would feed them with ordinary bread, much leffe with dainties and curious fare; they hyred themselves out for bread; they were forced to worke for a living, yea to sweat for a crust. 'Tis extreamest famine, when they that have bread enough, cannot fill themselves; but 'tisextream famine when they who were full have no bread. The Prophet threatned famine in that extremity, (Ifa. 5.13.) Their honourable men are famished, and their multitude are dryed up with thirst. If there be any water to be had, the multitude, the common fort will have it; water is a common commodity, (even as the ayre is) and usually lyes in common to all. And if there be any bread to be had, great and honourable men will have it, though the poore starve. Therefore to fay, Their honourable men are familhed, argues the greatnes of a famine. And that's the reafon which some give of Davids choyce (2 Sam. 24. 14.) when God offered him, which he would of those three Judgements, Warre, or Famine, or Pestilence; he chose the pestilence; and gives the reason; Let us fall now into the hand of God, whose mercies are great, but let me not fall into the hand of man. He durit venture himselfe rather to the sword of God, then to the sword of man; not as if he thought, that man could frike harder, or wound deeper then God, but because he knew God would temper his stroakes with mercy, which man would not. And yet David makes choyce of that judgement, which put him in equal hazzard of falling by it, with the meanest of his Subjects. For had he chosen the fword, the King might have fecur'd himselfe in some strong Fort or City; thousands of the people might fall by mans sword, and his person not come neere the danger. Againe, if he had chosen famine; David being King would not want, as long as there had been a bit of bread to be found in the whole Land. The famine might have glutted it felfe upon multitudes of his people, while he, possibly, might have had a plentifull, at least, a sufficient Table. Therefore David to shew the ingenuity of his spirit in this election, chose a judgement, to escape which his outward Greatnesse and power gave him not the least advantage; He put himselfe meerely upon the mercy of God, who choo-

feth to be punished by the immediate sword of God: whereas if the sword of man or famine be sent against a Nation, Princes

Verf.12

can make the best shift to avoyd the danger in the one, and hunger in the other. For as (according to that of the Prophet) when the poore can get no water, so when the great and the rich can get no bread, then famine hath its sull scope, rides (as it were) in triumph, and hath done its worst.

His strength shall be hunger-bitten.

Yet this hunger is not to be confined literally to the want of materiall food; For while the man continues in his strength, and hath all creature-comforts about him, somewhat pincheth and pines his spirit, he is vexed and hunger-bitten in the midst of plenty. Hence note;

A wicked man is never satisfied.

The righteous shall abide satisfied, there shall be no hunger upon his spirit: dis-satisfaction is the hunger, contentment is the fullnes and satiety of the soule. Many are hunger-bitten, who have more bread then they can eate. Was it not so with Haman? we read him boasting of a banquet, yea making proclamation of his strength, power, and greatnes (Hest. 5. 11.) Haman told them of his glory, and of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King; and he said moreover, yea Hester the Queene did let no man come in with the King unto the banquet which shee had prepared, but my selfe, and to morrow I am invited unto her also with the King, &c.

This man had all the honour and power, which that mighty Monarch could powre upon him; neverthelesse, we may report him hunger-bitten, as appeares in the next verse; Tet all this (saith he) availeth me nothing, so long as I see Mordecai the sem sit at the Kings gate. As if he had said; what though I and the King banquetted with the Queene to day, and shall to morrow, yet it is not onely hunger, but death to me to see this man thrive whom I would not have live. Thus because he could not have his will upon an honest man, to subdue and destroy him, all that he had was nothing to him, for it avayled him nothing. What we account deth us no good, is to us (how good or how great seever it is)

no better then nething.

There is such a spirit in wicked men, though they live upon the

Chap. 18.

the fairest termes in the world, though they be quiet and peaceable, and have profits and pleasures more then they can mannage or tell what to doe with yet all is nothing, unless they can have their wills upon such as stand in the way of their pride and ambition. What tell yee me (faith fuch a one) that I have a great effate, that I may take my fill of pleasure, unlesse I may also take my fill of revenge, and throw downe every man that stands not by my favour, or with my interest. Nor is it any wonder, that wicked men are never at rest with what they have; seeing it is not possible that he who makes the world his all, should ever be satisfied, if he had all of it, much lesse (which is all that any man but the first ever had, or I believe ever shall have) with a piece of it. Abab had a Kingdome, he was rich and full; yet though he had the fulnes of a Kingdome, he was hunger-bitten for a vineyard (1 King. 22.) This is a fore judgement, and it is daily inflicted upon the spirits of many wicked men: they have bread enough, riches enough, gold and filver enough, yet they are bitten with hunger after some forbidden fruit; which if they get not, all is lost to them which they have gotten. And as somewhat which they want, hinders their enjoyment of all they have: fo somewhat which another man hath, hinders them more then all their own wants. Such a man prospers, and is in power, this bites their soules, this gnaws their bowels, and they cannot be quiet. His strength shall be hungerbitten.

And destruction hall be ready at his side.

71% proprie vapor et nubes que surfum attolliur, unde pro infortunio et calamitate, qua nubes queden meidit sumitur. Meres

The word which we render destruction, signifies vapours, ascending up from the earth, condensed into a cloud: and (among the Rabbins) it is usually applyed, to any (as we speake) misfortune, or calamity, which comes suddainly and falls downe upon us like a cloud when it melts and dissolves into a stormesuper aliquemut shower: Any unexpected evill may well be called destruction wrapt up in and dropt from a cloud. Destruction shall be ready prepar'd or fixt; so the word is rendred, (Psal. 108.) O God. my heart is fixt, or my heart is prepar'd. So here, destruction prepared, or ready at hand, it is not to be now debated or refolved on, what it shall be; That's done long agoe. Some interpret this readines, in allusion to a judiciary tryall, where the penalty

pæna do suppli-

cium constitutum legibus.da

praparatum fon-

Verf. 12.

penalty is fet and determined by the Law. Destruction is ready Forte parata according to Justice for the offender; It is ready, as it followes destruction est in the Text.

At his fide.

Some of the Rabbins, who interpret the former word tibu. Pined: Strength, for Children (as was toucht before) in pursuite of that, interpret his side, for, his wife. The Hebrew word signifies either the fide or the rib; hence 'tis rendered, Destruction shall be ready at his rib, or, upon his rib; that is, destruction shall be upon his wife, who was a rib taken out of Man (Gen. 2. 21.) Thus the Rabbins descant upon it; His strength, that is, his children shall be hunger-bitten, and destruction shall be ready at his side, that is, it shall waite upon his wife whether soever shee goes. So here is a description of compleate destruction. The wicked man, in his person, as also in his wife and children shall be deitroved.

Others expound it onely of wounds in his own fide or rib. In the booke of Samuel we reade of wounds given, under the fift rib, because there wounds are most killing and deadly.

Another reades it in the Concrete, not destruction shall be ready Effratter paraat his side, but the Destroyer shall be ready at his side; His enemy tus ad costas. shall waite on him to destroy him. But the abstract hath a grea- Cajet: ter force and elegancy. To fay, destruction shall be ready at his side, is more then to say, the destroyer shall be ready at his side.

Therefore fourthly, all that I conceive lyes in this expression, (Destruction shall be ready at his side) is this, to shew that he shall have a suddain and an unavoydable destruction; for those evills which are at our fide, are so neere us, that we can hardly Latrones disti acquit our selves of them. Evills at a distance may be avoyd- Junt quasi lateed, but if they come up close to our very sides, how can wee nim ad insidias elcape?

Some Criticks tell us, that latro the Latine word for a theefe, riantur. is quasi latero, because he lyes by side of a man, he skulks in a Habere aliquid bush, or rides close by the travellers side, talking with him, ad manum of and then falls upon him; that's also the elegancy of the He- que significat braifme.

et ex latere ahabere aliquid Hence proximum. Bold:

L 2

Hence Observe;

First, God hath destruction ready for evill men; he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors, (Psal. 7. 12, 13.)

When we see a bow bent, and the shaft puld out of the quiver, and put upon the string, then a man is ready to shoote; Divine destructions may be acted as soone as threatned, they are

not to prepare, but prepared.

When the Lord denounceth eternall judgement upon wicked men, he faith; Goe to the fire that is prepared for the Devill and his Angels; The fire is made, the treasure of wrath is full. As the mercy of God is a ready mercy, and as his pardons are ready for his people; his pardons and mercies are not to feeke. he hath them at hand he is good and ready to forgive, (Pfal. 86.5.) Whereas most men, though they will forgive, yet they are not ready to forgive, they are hardly brought to it, though they doe it at last. But God is ready to forgive; he hath (asit were) pardons ready drawne (as a man who would be ready to doe a businesse, he will have such writings as concerne the passing of it ready) there is nothing to doe, but to put in the date and the name; yea indeed the date and the name are put in from all eternity. Thus the Scripture speakes to shew how forward, God is to doe good; He needs not fit his heart to it, his heart is ever in the exactest fitnes. Now as God hath mercies ready for his own people, so he hath destructions as ready for the wicked. They are as ready as if he had made, and kept them by him ready made from everlasting.

Againe, As a godly man is usually ready to doe good, O God, my heart is prepared (faith David) so God is ready to bring evill upon them who continue to do evill; and therefore feare not when you see men ready bent and set to doe mischiese, their destruction is more ready then they are to destroy, and

God can bring destruction upon them in a moment,

Secondly, Note.

Destruction comes suddainly upon wicked men, and surprizes

Christ will come at last upon all the world suddainly, but the surprizal shall onely be upon wicked men. The Apostle shadowes shadowes this in two Allusions, (1 Thes. 5. 2,3.) For your selves know perfectly that the day of the Lord so cometh as a thiese in the night; for when they shall say, peace and safety, then suddaine destruction cometh upon them as travaile upon a moman with childe, and they shall not escape. The theese gives no warning, and the travaile of a woman with childe, many times gives, as little.

Now as in the great day of Judgement, God will come as a theefe, and as paine upon a woman with childe, so also in the

lesser dayes of judgement, those of this life.

Observe, thirdly;

There is no running away from that destruction which God sends

Can a man run from his side? destruction is at the side of a sinner; where ever his side is, there destruction is; Evills which have a Commission from above, never faile to finde the offender; we may escape the evill which man plots, man may make ready a thousand deaths for us, and we out-live them all; as Paul saith of himselfe; In Damascus, the Governour under Aretas the King, kept the City with a Garrison, desirous to apprehend me: And thorow a window in a basket, was I let downe by the wall, and escap't his hands. Paul got cleare away, though man laid destruction at his side; but if God lay destruction, there is no window to get out at, nor basket to be let downe by; we can neither stand before the judgements of God, nor out-run them.

Vers. 13. It shall devoure the strength of his skin, &c.

The 13th and 14th verses contains the second degree or step of the misery of a wicked man. It shall devoure the strength of his skin. Destruction was ready at his side, in the former verse, now it devoures; the word signifies to swallow up at a bit, and so to devoure as to consume and bring to nothing; it notes those consumptions which fire and sword make. They are terrible consumers, cruell devourers; these shall devoure like a hungry monster.

The strength of his skin.

The originall word which we translate ftrength, signifies pro- 1110 173 perly a bough or branch of a tree; it signifies also the barre of a doore.

And

And hence it is that some render, It shall devoure his branch: and by this branch the members of his body may be meant, because as the body of a tree shoots forth branches, which are as its members, fo the body hath many members, which are as its branches, and fo the fame word may very well ferve both.

Comeder velles der veltes ejus primogenitus mortis. Jun:

Againe, Others translate, It shall devoure the barres of his skin: cutive ejus, come- bones are as the barres of the skin, and therefore the strength of the skin, like barres, the bones beare up and support both skinne and flesh.

The strength of his skin.

Devoret pulchritudine'n ejus. Vulg: Mors devoret speciosa ejus, 70.

The Vulgar reades, It shall devoure the beauty of his skin; the strength, say wee, the beauty saith he. The Septuagint followes that reading, death shall devoure his most beautiful things, or those things which were most amiable and pleasant in his eye.

Our reading is very futable both to the context and to the originall word; for the members of the body are the strength of it, and the barres of a doore are the strength of it; theretore, it shall devoure the strength of his skin, containes and takes in both.

It shall, what shall? What is the antecedent? Some say the devourer is famine, of which he spake in the former verse; His strength shall be hunger-bitten; famine shall devoure; famine is a great devourer, famine eates up both the strength and the beauty of the skin, it fuckes the marrow of the bones, all fade before the face of famine, (Lament. 4. 5.)

Others understand destruction or misery in generall, as the devourer, destruction shall be ready at his side, it shall devoure. That is, destruction shall devoure the strength of his skin; so it is onely a repetition of the same thing, with an elegant force and heightning of the sence.

The first-borne of death shall devoure his strength.

The thing to be opened in this latter branch (the fence being the same with the former) is, what we are to understand by the first-borne of death, and how this phrase and forme of speech is us'd in Scripture; There are divers opinions about it.

Mors devoret primogenitum ejus.Rab: Dav:

First, One of the Rabbins conceives, that it is to be expounded pounded by an Hypallage; as if the first-borne of death shall devoure, were put for Death Shall devoure his first-borne: That is, his strength, as the first-borne is called. But wee need not make fuch an inversion in the words; and therefore

Secondly, This first-borne of death say others, is the Devill, because he was the Author of death, he brought death into the world, for he brought sinne into the world, he by temptation and Adam by hearkning to the temptation. The Apostle makes the derivation of death from Adam, (Rom. 5. 12.) Death entred by one, and we may fafely derive its pedegree yet higher by one;

for death entered that one, by the Deuill.

Againe, The Devill may be called the first-borne of death, because he hath the power of death in his hands : So the Apostle, Heb. 5. 14. For as much then as the Children are partakers of flesh and blond, he also himselfe likewise took part of the same, that thorough death he might destroy him that hath the power of death, that is, the Devill; He that hath the power of death is the first-borne of death. The Devill hath the power of death, not as if the Devill could by his will cause men to dye, or passe a sentence of death upon them; for this is too high a priviledge for the Devill, he hath no fuch power of death; It is the fole priviledge of God himselfe to have this power of death. The power of death, and the power of life are committed to Christ, whom he will he flayes, and whom he will he makes alive. But the Devill is faid to have the power of death as Christ gives him a Commission, armes him with a power to inflict death upon wicked men and unbeleevers; or he hath the power of death, not as a Judge, but as an Executioner; He is therefore called (Revel. 9. 11.) Angelus moria in the Hebrew Abaddon, and in the Greeke Apollyon, that is, the praposition vel Destroyer, or, if you will, the Executioner, the Hangman. God moris prince's, puts the businesse into his hand, therefore he it is that hath the cui a domino power of death. Some of the Hebrewes say upon that place, homines interithat God doth fet some speciall evill Angel over some wicked mends. Merc: men, he puts the power of death concerning them into his hand; and so he is the first-borne of death; but I shall not stay upon that.

Thirdly, Others by the first-borne of death, conceive that we Primegenius are to understand the disease which first seazeth upon the body mornis est morbefore the man dyes; for death when it seazeth upon the body, but gravissimus appeares. Rab: Joi:

Moibus gravif finus , a que mors aboft proxin è ex usu feri tura mois fert a forma perfetta inius fib nomen ven dicare soles. Sand:

Primogenitus mo tis est ma vor animi quem mo s præmittit bospirium. Cajet. Frimogenita mors est, que naturalis etatis Primogenitus mortis est proverbiale dieli, pro my te non vulgari sed violenta de maxime Horrenda. Primogenita mors. Vulg: Primogenitus mortis est mors qua pra alis mortibus, tanquam frairibus, potissimam potet atem habet

appeares first in a disease or a distemper, and so the disease is as it were the eldest sonne of death. The disease being that which death sends forth and necessarily followes, it is therefore called the first-borne of death; as it were death it seife; for those things which are neere accomplishment, though they are not fully acappellatur, quod complisht, receive the name, title, or denomination of the thing en m paru dif accomplished. As a man contending with another, if we see he hath a great deale the better of him, though the other make refistance, yet we say, he hath the victory over him: And as Christ himselfe (90h. 19. 30.) when he was alive upon the Crosse, strugling and striving with the powers of darknesse about the deliverance of Man, cryes out, it is finished, and yet the work was not then done, it was not finished till he dyed indeed; but because he saw he had the better of the day, and he was assured that he should carry it through, therefore thus he spake before the worke was totally and compleatly finished. So a disease, a malignant disease, a mortall disease, taking hold upon any man, ut sibi preparet may be call'd the first-borne of death; that is, such a disease as death hath begotten; or you may call it death it selfe, because death will certainly and fuddainly follow.

Fourthly, The first-borne of death, say others is that trouble of minde, that anguish or forrow which death fends as a harpravenis finem. binger to take up its lodging in the spirit of a wicked man; Aquin: Lira: The afflicting fore-thought of death, is a death, or the first-borne of death.

Fifthly, Some take the first-borne of death, to be an early

death, or death in the flower and strength of age.

Sixthly, The first-borne of death, is some unusuall or extraordinary death; that is, looke upon that death which is most deadly, that death into which many deaths are collected, that death which is (as it were) an aggravation of all that is in death, this death is the first-borne of death : hence it is that the vulgar translation reads, not, the first-borne of death, but the firstborne death; that is, whatsoever death is more deadly, and bitter, more cruell and painfull, that death, which among all the in enecand, du wayes of dying, carries away the preheminence, that death, plicem veluitor which is the very thrength of death, and hath in it a double portion of dying, that's, the first-borne of death. And so the firstborne of death, is nothing else but a proverbiall speech for an

extraordinary death, for an extreame bitter death; For as it is among our children, there is the first-borne, the eldest, and then the younger, as they stand in their degree, but among them all, the first-borne is chiefe; so here, That death which among all other deaths is the chiefest, such a death is the first-borne of death, and fuch a death shall seaze upon the wicked man. And hence also Mr. Broughton (as I conceive) avoyding the letter of the Originall (which he feldome doth, yet here he doth it,) instead Of the first-borne of death, saith, a strange death shall eate the branches of his body. And we finde in Scripture this usage of the word Scriptura ob applyed to others, in whom there is an eminency, or a high degree in any kinde, though not literally the first-borne, because aliu filiu privithe first-borne hath the preheminence above the rest of his Bre- legia vocare sothren; as facob faith of Reuben, his reall first-borne; Thou art my let prinogenitu might, and the beginning of my strength, &c. And the Law provided, quicquid in sus that a double portion should be given to the first-borne, yea recellit. Bold: though he lay under some accidentall disadvantages, (Deut. 21. 17.) He shall acknowledge the Son of the hated for the first-borne, by giving him a double portion of all that he hath; though he were a fon of a wife that he hated, yet this must not be pleaded as a bar to his priviledge. Though the mother was hated, yet the sonne must be honoured. Where note (by the way) that he speakes comparatively of hatred, that is, though she were a wife whom her husband did not love with strength of affection, yet if she hath borne him his ftrength, his first-borne, he must acknowledge his right, by giving him a double portion. According to this Analogy we are to understand the Prophet Isaiah speaking of the first-borne of the poore, (Chap. 14.29, 30) Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken; for out of the Serpents roote shall come forth a Cockatrice, and his fruit shall be a fiery flying Serpent, and the first-borne of the poore shall feede, and the needy shall lye downe in safety. The first-borne of the poore, is not to be interpreted of the eldest son of the poore, but by the first-borne of the poore, the Prophet meanes those who were most poore, extreamely poore, those who were so farre from having a double portion of worldly things, that they had no portion at all. Or they are called the first-borne of the poore, because they had onely a double portion of want and poverty, or were oppressed under the very ftrength of it. Mence

maxima primo-

WON.

Now, to shew that God would raise his Church, and lift her up, and give his afflicted people deliverance, He affures them that the first-borne of the poore, that is, such as were doubly poore doubly afflicted, should feed and be comforted. Thus, In the 12th of the Hebrews, ver. 22, 23. Beleevers are all called the Congregaappellavit, non tion of the first-borne; But yee are come to Mount Sion, and unto the Citie of the living God, the heavenly ferusalem, and to an innumerable company of Angels, and to the Allembly and Congregation of the first-borne, &c.

Why the first-borne, not because all beleevers, all Saints are elder brethren, or fuch as were the first-borne of their parents; for the first-borne may be an unbeleever, and the younger may Significavit per be a Saint, a beleever. But he calls them the Congregation of the hanc Apellacio first-borne, because they shall all be dealt with as the first-borne, they shall al! be lookt upon as the strength of Christ, and all shall have a double portion, they shall all have that honour which the first-borne hath, a fullnes of excellency and dignity; hence their

title, is, the Congregation of the first-borne.

So we are to understand that of the Apostle, (Coll. 1. 18.) where we finde two expressions, standing directly opposite to this in the Text; he calls Christ the first-borne from the dead; He is the head of the body the Church, he is the beginning, and the firstborne from the dead; as Bildad here speakes of the first-borne of death, or the first-borne death; So Christ is called (as it were) in way of opposition, the first-borne from death. Christ is called the first-borne from death, not onely because he was the first that did arise to an immortall life, (some there were that did rise before, as when Christ dyed the graves were opened, and some arose, but Christ was the first that did arise to an immortall life) and so he was (in a sence) begotten and borne againe; there was an heavenly nativity in his refurrection, therefore he is called the first-borne from death, death gave him up, and was delivered of him for ever. Now (I fay) Christ was not onely called the first-borne from death, (upon this account) but because he was the chiefe, and (as it were) the exemplar and leader in the refurrection, he was the highest in the resurrection, and his refurrection was most glorious. Thus he was the firstborne from death, he arose with the greatest glory and prehemi-Bence:

Catus fanctorn quod emnes primi naturasolve rint mattum u teros sed quia major benor primogenitis lege tribuebatur, eo. nem. Theod: in a Colof.

In the 15th verse of the same Champer, Christ is called the image of the invisible God, the first-borne of every creature; that is, the highest, the fullest of glory among all creatures; for we are here to take heed of the sence of the Arrians, and others that follow them, who take hold of this Scripture, where Christ is called the first-borne of every creature, as if the sence were onely this. that Christ is the chiefest creature (though it be a truth, that according to his humane nature he is a creature, and so the chiefest creature, but they restraine it to the whole person, as if he were onely the chiefest of creature) and not God at all. For he is not onely in his humane nature the chiefest creature, but according to his divine nature, the beginning of all the creatures; fo he is called (Revel. 3. 14.) The beginning of the creation of God, which we may explaine by, the first-borne of every creature, he is the beginning of the Creation of God, not principium principiatum onely, the beginning begun. Christ may be called the beginning of all the creation of God, because God looked on him first : but also he is principium principians, the beginning of the creation, because every creature had its beginning from him. Christ is the active beginning, or beginner of every creature; For as the Evangelist John gives it out (Chap. 1. ver. 2,3.) The same was in the beginning with God; All things were made by him, & without him was not any thing made that was made. Againe, the Lord speaking of David to the height in the Letter, and of Christ in the figure, faith, (Pfal. 89.27.) I will make him my first-borne, higher then the Kings of the Earth; that is, he shall be my chiefest, my highest, my onely one. Thus as the first-born among the living, or from the dead, still denotes the choicest of those who live, so the first-born of death, is the chiefest, the highest, the strongest death that any man dyes when he is gathered to the dead.

Lastly, Some labour much to fix it upon a particular death, and would shew us what this first-borne of death, this most deadly death is; and upon debate, the vote cast it upon famine; which some conceive also most proper to this place, in reference to the words before, His strength shall be hunger-bitten, destruction shall be ready at his side. The first-borne of death; that is, (say they) Famine, the chiefest of deaths shall devoure his strength, and make an end of him: For though wee M 2

la primogenita mors est fames, qua non est infirmitas vel morbus sed connon datur ama Tior, Gc. Bold:

may fay, there are as many deaths as there are diseases and wayes to death, yet there are three great deaths, which doe as it were ftrive for preheminence; first, Sword; secondly, Plague; and thirdly. Famine, these are, as it were, the first three among the Destroyers of mankinde: fometimes in the Prophets God puts a fourth, and faith, My foure fore Indgements; as if they were Judgements above all the rest: and then I remember the evill beaft comes among them; but fword, pestilence, and famine are the first three, and according to this opinion famine is put for the first of the three, the chiefest of the three, like the Tachmonite (2 Sam. 23.) I finde one Interpreter so confident of it, that he Dubio procula!- faith without all doubt by the first borne death, he meanes famine which is not an infirmitie or a difease tending to or giving us warning of the approach of death, but is it felfe a continued death, and the most bitter death. And indeed the Prophet Feremy in his Lamentations seemes to give the preheminence to famine : They timua mors, qua that be faine with the sword, are better then they that are flaine with hunger; for these pine away, stricken through for mant of the fruits of the field, (Chap. 4.9.)

But I rather take it of any fort of death, as it is heightned and made grievous by circumstances, then conclude or fasten it upon any one fort of death; For as any kinde of finne may by circumstances be so aggravated, and made so exceeding sinfull, that it may justly deserve to bestiled, The first-borne of sinne; so likewise

may any punishment or death, which is the wages of fin.

Hence observe;

The Lord bath various degrees of Judgements, and of deaths, to powre out upon the wicked.

Some deaths are but like younger Brethren, others are like the first-borne. It is with punishments and judgements as it is with finnes, there is a difference in the degrees of them; though all finnes be of the fame qualitie, yet all are not of the same quantitie; upon some sinnes the sinner layes out his strength, and commits them with all his might, these may deservedly be called the first-borne of sinne, and such sinners the first-borne of finners; as Polycarpus answered Marcien the Hereticke when he came into his presence, and asked him if he did not know him; Tes, faith he, I know thee well to be the first-borne of Satan. Now, I lay.

in'i firesta TON MECTOTO-NOV TE GATAVA. Euseb. lib. 4. Eccl. Hift. C. 13.

I say, as there are degrees in sin and sinners, among whom some are as the sirst-borne, so there are degrees in punishment; and therein lyes the exactnes of Justice to apportion and measure out to every one according to his sinne, whether in practice or opinion. To give a like judgements upon all offenders, would be very unlike to Justice; And there would be much inequalitie in such equalitie. The Lord tells Babylon, who was the sirst-borne of sinners, (Isa. 47.9.) Judgements shall come upon thee in their perfection; perfect judgements are the portion of a perfect sinner; where there is a compleatnesse of wickednesse, there the compleatnesse of wrath shall be powred out, even the first-borne of death.

Now, as the first-borne is our strength, so (which is observable) 'tis added in the Text; The first-borne of death shall devoure

his strength. Hence observe;

That all the power of man fayles before the messengers of the wrathfull power of God.

Strength shall goe forth to devoure strength; Though sinne be armed, though an affociation, or an hoast of sinners be in Armes, and stand upon their guard, though the strength of each one among them be the strength of stones, and his flesh of brasse, as Tob complained his was not (Chap. 6.) yet God can provide a judgement that shall devoure it all at a bit, and swallow it as a morfell, he can have a first-borne judgement to dispatch the first-borne, the strength of sinners. The Prophet Isaiah in a holy scorne invites all the enemies of the Church to joyne forces and councels, to put their strength and their wit together: Gather together on heapes, O yee people, and gird your selves (and againe he faith) gird your selves. Of all strength, united strength is the strongest, united weaknesse is very strong, how strong then is united strength ? Hence Polititians advise (divide & impera) divide your enemies if you would conquer them; but the Lord needs not take his enemies at an advantage, and therefore he faith; Gather sogether, gird your felves, and yee shall be broken in pieces. (Ifa. 8. 9.) Make your felves as strong as you can, see if I cannot devoure your strength. Doe your worlt against mee. and the best for your selves, yet all shall be brought to nough. Creatures may be dealt with, and kept out there is no iortiChap. 18.

fortifying against the Almighty. When the Lord comes to affault or batter, then all our strong Holds, even our strongest holds shall be, as the Prophet speakes (Nah. 3. 12.) as the first ripe figs, which if they be shaken fall into the mouth of the eater; and by how much any man is the more confident, that his ftrong hold, will hold out in the day of affault or batterie, by fo much the sooner shall it be rendred up or beaten downe, as it followes in the next verse.

Vers. 14. And his confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of terrors.

As if he had faid, though this man was fo strong, that he grew confident, (ftrong men are usually confident) yet not onely his strength, but, his confidence shall be rooted out of his Tabernacle.

His confidence.

nul fignificar aliqua in re spes omnes posttas babere of quie cere.

The word fignifies fuch an affurance and acquiescence of spirit, as puts a man out of doubt; A man of confidence hath no feare, either of danger or about successe; He is not afraid that toto animo con- the danger will come, or that the successe will not; he sits downe secure and feeles not the least paine of so much as one jealous thought; Confidence is the mother of securitie, and the daughter of pride.

His confidence shall be rooted out.

He doth not fay, it shall be shaken, weakened, or much abated, but it shall be rooted out, or grub'd up. The wicked mans confidence is compar'd to a tree that takes roote, and spreads it felfe in the ground, that growes up and fends forth goodly fruitfull branches; but when he hopes to devoure the fruit, the firstborne of death devoures his strength, and his confidence shall be rooted out; to roote out, notes totall destruction.

Hence observe;

The worst of men are apt to be consident of good things.

Such a one Bildad describes in this Scripture, and yet he is full Confidence, None have so great hopes, as they who have least rea-Jon to have any. Some wicked men have a plerophorie (as the Apostle speakes) their sayles are fild with confidence, they are fure of good things in this life, and of eternall life, they are highbuilt in hope, but they have no ground, no foundation for their hope. Theirs is a meere prefumption, who are full of finne, and yet full of hope; full of wickednes, and yet full of confidence; Saints who are full of holinesse, are yet often full of feare; full of sincerity, yet full of doubts; fancies of faith, are easily gotten, and as easily lost. Many are high-flowne, who never knew what the laying of a good foundation meanes.

His confidence shall be rooted out.

Note;

Secondly, The confidence of wicked men shall be destroyed totally; it is rooted out. The confidence of a godly man may be shaken, and much unsetled : now he is well assured, and anon he questions all, but his confidence shall never be rooted out. (Pfal. 112. v. 10.) The desire of the wicked hall perish; That is, those things that he is most desirous of, his desires live, yet they live as a punishment, not as a bleffing, because the thing he desires, dyes;

His desires shall perish.

As his desires perish, so his confidence shall. The thing that he was confident of perisheth, and at last confidence it selfe, both roote and branch, act and habit, is rooted out. Solomon (Pro. 10. 20.) by way of opposition sets the one over against another; The hopes of the righteous shall be glad; That is, he shall see the thing he hopes for, or the thing he hopes for shall come to passe, this will make him glad; When the man who hopes is glad, then his hopes are faid to be glad; but the expectation of the micked shall perish; that is, the thing he expects shall perish. and then his expectation shall perish too, he is weary of expecting, he waites no longer. Faith is the substance of things hoped for: but he that hath no faith, how can his hope have any substance, i.e. He can have no true hope in the good of the promife, who hath no true faith in the truth of the promise. Unlesse faith live, hope must needs give up the Ghost, or be as the giving up of the Ghost.

A godly mans hope failes not, because his faith doth not; the thing he expects may faile, worldly things faile him often, and so may his present sense of spiritualls, yet his expectation failes not: when nothing appeares to fense, his hope is vigorous and his confidence retaines not onely life but strength. Chap. 18.

But when the sence of what a carnall man would have, is lost his confidence is also loft, when the one goes, the other stays not long behinde. If our confidence be rooted in the earth, 'tis no wonder, if it be rooted up. Where the wicked mans confidence spoken of in this Text was rooted, will appeare yet further from the next enquirie.

His confidence shall be rooted out.

Whence? from what ground, where was his confidence roeted? The text faith:

Out of his Tabernacle.

The Tabernacle undergoes here a threefold interpretation. First. Some conceive that this Tabernacle is his body; He trufted much in his strength, in the strength of his body, as much as in any other strength. Now (faith he) his confidence shall be rooted out of this Tabernacle; he thought he had much strength, such a good constitution of body, that it would have flood like a Castle against all batteries; but it proved a labernacle, whose stakes are quickly pulled up. The body of man is compared in Scripture to a Tabernacle; And the Septuagint Rumpatur de clearly adhere to this translation, rendring it thus; Health shall tabernaculo suo be broken off from his Tabernacle; that is, his body shall decay. sanitas. Sept: Paul (2 Corinth. 5.4.) Wee in this Tabernacle groane; That is, in this body. I shall shortly lay downe this Tabernacle, saith Peter, (2 Epist. 1. 14.) that is, my body. The Lord Jesus while he was in the world did but tabernacle with us a while; The Word was made flesh, and dwelt among w, (Joh. 1. 14.) He dwelt amongst us as in a Tabernacle.

> The body is called a Tabernacle; first, because it is weake; fecondly, because it is moveable: When a Tabernacle is reported for strength or continuance, 'tis extraordinary. (Ifai. 33. 20.) Looke upon Sion the Citie of our solemnities, thine eyes shall see ferusalem a quiet habitation, a tabernacle that cannot be removed, and the stakes thereof can never be taken away, neither shall any of the coards thereof be broken. This is a strange kinde of Tabernacle, this Tabernacle may goe for a house, yea 'tis better then any house, a Tabernacle that shall never be removed. The Prophet speakes thus by way of opposition to common worldly Taber-

nacles;

nacles; Tabern cles were ordinarily removed and taken down, their stakes were soone puld up, and their coards broken. But Sion at last shall be such a Tabernacle as shall not be removed. But how soone is the Tabernacle of man; body removed? the stakes thereof are easily taken away, and the coards thereof broken; There is no trusting to it for a day, yet the wicked man trusts to it, as if it were set up for Eternitie. Here's his considence, he thinkes to live long, that his body should hold out in all winds and weathers, but downe it shall, downe he must Let not the strong man glory in his strength, but let him that glorieth

the Allow, or Hayes glory in the Lord. Secondly, By Tabernacle we may (according to Scripture) understand The place of Worship; fo his confidence shall be rooted out of his Tabernacle, is as if it had been plainly faid, All the confidence (he may pretend to have very much) that hee hath in God shall faile him; The wicked mans confidence growes strong upon this consideration, that he frequents the Tabernacle, that he goes to the publick worship, and applyes himselse to a bodily exercise in outward ordinances; Thus 'twas with the fewes (fer. 7.3, 4.) their confidence was rooted in the Tabernacle, and at last it was rooted out of the Tabernacle; they cryed, The Temple of the Lord, the Temple of the Lord are wee; they thought to carry it against all, because they were a Temple, a Tabernacle, and they had the pure institutions of worship among them. In this they trusted and were rooted, when there was false swearing and lying among them, when they committed abomination against God, and dealt fallely with one another, yet then their confidence was in the Tabernacle. Some thinke Bildad aymes particularly at the Oratory or publick place of worship, which 706 had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. Eliphaz took him up thus in the 4th Chapter, Is this thy feare and thy confidence? thou buildest much upon thy religious attendance at the Tabernacle, that thou art a worsh pper, yet God hath rooted out thy confidence, and manifested that thy Religion is vaine. Saints are planted in the house of God, (Pfal. 92. 13.) they have a kinde of rooting there; but though the Tabernacle bee a good rooting place,

yet we cannot roote firmely there, unlesse we are rooted in Iefus Christ. To roote in Tabernacle-worke, or in the bare use. of ordinances, as if that would carry it, and commend us to God, when there is no heart-worke, when there is no looking to the power of godlinesse, and to communion with Christ. what is this but building upon the fand? Many come often to the Tabernacle, who are meere strangers to Christ; they use pure ordinances but are themselves impure. These may have a great name in the Tabernacle for a while, but God blots their names, and roots their hopes out of the Tabernacle, yea he puls them from the hornes of the Altar, or flayes them there, as Solomon gave commandement concerning feab. Many shall far Lord Lord have we not prophecied in thy name &c. To whom Christ will professe, I never knew you, depart from me yee that worke iniquitie, (Matth. 7. 22, 23.) That Text is this second interpretation of the Text in hard, and speakes to us fully what it is (in this fence,) for any man to have his confidence rooted out of the Tabernacle. Town Apilding sale of 2009

Yet, thirdly, I conceive we are to expound this Scripture of a vulgar Tabernacle; and then his confidence shall be rooted out of his Tabernacle, is no more but this, it shall be rooted out of the place where he dwells; as if Bildad had faid, the wicked man hath a great deale of confidence in his outward state and worldly prosperity, in the riches, honour, and greatnesse of his house, yet all these shall fayle him; And then the act of trusting is put for the thing trusted unto; His confidence; that is, that which he confided in shall be rooted out of his Tabernacle, he trusted in and boasted of the multitude of his riches, when suddenly they made themselves wings, and fled away.

Hence note;

First, There is no affurance of earthly things.

Confidence in that which perisheth in the using, must needs perish when we come to use it.

Secondly, Observe;

Where a wicked mans greatest confidences are, there his greatest disappointments are.

The world is his God, the earth is his hope, his Tabernacle

is his light; As his Tabernacle is full of the creature, so he is full of confidence in his Tabernacle; There he lives, and there he loves, yet nothing can protect him from the utter extirpation, when the wrath of God begins to dig about him; His confidence hall be rooted up.

This Bildad further aggravates in the last part of the verse;

And it shall bring him to the King of terrours.

It shall bring him; what shall bring him? his broken confidence will doe it; when confidence is spoyl'd, man is amazed; This brings to the King of terrours.

And who is this King of terrours?

The King of terrours! a strange title! we have heard and read of many titles given to the Kings of the earth, but rarely, if at all, of such a one as this.

Who is this King of terrours?

This blacke Prince, or (as some translate) Prince of clouds and darknesse, because darknesse and clouds are full of ter-

It was shewed before that some interpret the first-borne of death, Principem Dato be the Devill, because he hath the power of death. The same monum intelliopinion concludes The King of terrours to be the Devill, or Beel- git, sicut poete zebub the Prince of Devills. As the Poets fabled Pluto King of plutonem regem those infernall Territories.

The Scripture speakes sometimes poetically, yet alwayes ho-

fily and spiritually.

Secondly, The King of terrours, is strong and mighty terrour. quando poesice As the first-borne of death, notes the most deadly death, so, the King of terrours according to that Hebraijsme notes those terrours which are most terrible. Such terrour as overcomes, subdues, and keepes downe all other terrours, and makes them as subjects to it, maximus de fuch a terrour as is chiefest and greatest among terrours, that is, Petentissimus the King of terrours.

This Hebraijsme is frequent in Scripture, in the language whereof a man of bloods is a most cruel bloudy man, and a man Pined: of deceits, is a man exceeding deceitfull; and aman of forrowes (as Christ is called Isa: 53. 3.) is a man full of forrow; and a woman of fornications, is a woman extreamely immodest, and given up to uncleane desires. Hence this generall rule, That a Substan-

inferni finxerunt. Rab: Sel:

Scriptura aliloquitur. Merc: Rex terrorum videtur phrast Hebraica dici terror, qui inter careros principatum tenet.

Nomen Substan tivum genitivi calus of nurejunctum alte i gularis numers vices gertt fuperlativi. Bold:

Substantive of the genitive case plurall, joyned with another substantive of the fingular number, doth increase and aggravate the sence. Ti multituding and stands in the place and force of the superlative degree.

Againe, As because of the excellency and preheminency of Substantivo fin- the first-borne; every thing which doth excell in any kinde, may be call'd the first-bane; so by the like proportion, because of the eminency of a King, that which is great in any kinde, may be called King. In this sence (966 41. 30.) the Whale is called King over all the Children of pride, because he is a creature of a valt and mighty body, and is described full of contempt, and prouder then the proudest. (1 Sam: 25.36.) The seast that Naball made is said to be like the feast of a King, that is, a great feast. In that sence, great terrour may suitably be called here, the King of terrour. Some labour much to place it upon a particular; and fay, the King of terrours is death; and so according to legall proceeding, which was toucht at the beginning, wee have the wicked man now brought unto execution. Defiruction shall be ready at his side, it shall devoure the strength of his skinne. the first-borne of death, (a strange way or kinde of death) shall acvoure his confidence, and roote it out of his tabernacle, and he shall be brought unto the King of terrors, to death it selfe; there's an end of him. The Philosopher (in this sence) call'd death the King of terrours, when he called it the most terrible of terrible things; there wee may rest the interpretation of this Scriptuze, he shall bring him to the King of terrours, that is, to death, or to his last end.

um quast rex, interitus. Vulg:

culcare vicentis & mium. phanis eft.

There is another reading which I finde much infifted upon by the Latine Translator, who saith not as wee, It shall bring him Caket Super e- to the King of terrours, but terrour shall tread upon him as a King, or, destruction as a King shall tread and trample upon him; and so it is an allusion to those Kings, Emperours, and great ones of the world, who prevailing over their enemies were wont to tread Cakare ant co- upon their necks; wee finde Johna commanding the people of Israel to tread upon the necks of the Canaanitish Kings, in token of the victory obtained over them, (fost. 10.22.) And as God in his providence gave them power to fet their feete in triumph upon the necks of Kings, fo it was a Custome among the ancients, when victorious Princes led captived Princes in triumph, to lay them profrate on the ground, and tread upon their bodies.

or goe over their necks, in token of their totall overthrow and Mos erat apud subjection. Thus (according to the present reading) death and imperatores cendestruction like a conquering King shall tread upon the wicked stantin politanos destruction like a conquering King shall tread upon the wicked stantin politanos man. This hightens the sence still, to tread and trample upon stem of bumi another, is a note of absolute Conquest. (Pfal. 91. 13.) Thou distanum in itshalt walke upon the Lyon and Aspe, the young Lyon and Dragon lius cervices et shalt watke upon the Lyon and Affe, the young Lyon and Drugon collum insultan-shalt thou tread under thy feete; Thou shalt tread upon them, not do conculcarent. accidentally, as a man treades upon an Adder or a Serpent in the Cedrenus. way : but his meaning is, thou fhalt intentially tread upon them like a Conquerour, thou shalt tread upon them to testifie thy dominion over them. So (Late 10. 19.) when the Lord Jefus gave that promise to his Disciples that they should doe great things, he faith, And you shall (faith he) tread upon Serpents, that is, you shall have power to overcome whatsoever may annoy you; serpentine power is all hurtfull power, whether literall or mysticall. As the Apostle assures all beleevers, (Rom: 16. 20.) God hall tread downe Satan (that old Serpent) shortly under your feete. Thus death or destruction shall tread upon the wicked like a King.

Taking this King of terrours for death; which interpretation

I pitch upon. Observe:

That, death is very terrible.

It is the King of terrours; It is very terrible under a threefold confideration.

First, It is terrible, if we consider the Antecedents, the forerunners, or harbengers of death, which are paines, ficknesses and

diseases, these are terrible.

Secondly, It is terrible, if we consider the nature of it; What is death? Death is a distunion; all distunions are troublesome, and fome are terrible. And as fome difunions are terrible, fo those are most terrible which rend that from us which is neerest to us. The difunion of neerest friends, of a loving husband and wife, how grievous are they? Now death makes a disunion of those that are neerer then husband and wife, even of foule and body. These are (as I may fay) more then married together: Husband and wife are one flesh, but soule and body are one person. This marriagebond is broken by the violence of death.

Mors Sceptra

legionibus a-

quat.

And not onely is death a difunion, but it is also a privation: every privation hath some terriblenes in it, but this is not an ordinary privation, this is a totall privation. Death is such a privation, as from which there can be no returne according to nature, this makes it very terrible; and as it is a totall privation of life; fo of all those things which appertaine to life, all worldly riches, all worldly relations, all worldly comforts, all worldly honours are removed by death; it layes all low, it equalls the highest with the lowest; Death is the greatest Leveller, as the Poet faith; death levells Scepters and plowshares, it makes all alike.

Thirdly, There is a terriblenesse in death in regard of the confequents; rottennes and corruption confume the dead, and darkneffe covers them in the grave. These naturall consequents of

death are terrible.

But death is yet more terrible if we step beyond this naturall confideration of it; This makes it terrible to Heathens, who looks nofurther then the grave; but to looke on death as the fruit or wages of fin, and as fin is the fting of death, this renders it most terrible. We may make a threefold gradation of the terriblenesse of death.

First To godly men; secondly, to moral men, who live without any great wickednesse, yet still in a state of nature; thirdly. towicked men, who have an awakened conscience as well as a

conscience extreamely guilty.

Death is sometimes a King of terrours, very terrible to the godly; though they have reason to look on death (in a sence) as the King of Comforts, because when they dye they enter upon the enjoyments of their highest comforts, yet, I say, death strikes them

with some terrour; especially in two cases.

First, Death is terrible to a godly man, when his spirituall estate is unsetled; indeed when he sees all cleere between God and him, then wellcome death, there's no terrour in it, the paleneffe of death pleaseth him better then the purest beauty that ever he faw in the world: but when the foule cannot fee an interest in Christ, when the Conscience is raveld, and the actings of faith stopt, then the heart is full of feare. He that is in a good estate. tibus of non aj- is not alwayes in fight of it; This darknesse breeds doubtings: parent bus ea- That which is not seene gives us no more comfort, then that which is not at all.

dem eft ratio.

Secondly, Death may be terrible, as a King of terrours to a godly man, not onely when his spirituall estate is unsetled, but also when his worldly estate is well settled, when he hath deeply engaged in the creature, and his earthly mountaine (as he apprehends) stands strong. Some godly men have much in the world, and that may quickly have too much of them.) Now, if once wee over-reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, wee shall reckon that as our enemy, which (as death cannot but doe) separates us quite from the world. Wee may observe some who judge that their spirituall estate is very well bottom'd (they have no feares about it) and yet the feare of death takes hold upon them, because their outward estate is so well bottom'd; they are not much taken with the pleasures of heaven, because they live pleasantly on the earth; it is their forrow to leave the world while they finde fo much joy in it; and they are hungry after life; because full of the things of this life. The Apostle speakes of some (Phil: 3. 19.) Whose end is destruction, and whose glory is in their shame; But I may say of godly men they ought to be ashamed of this forrow, seeing their end is salvation. How dishonourable is it, that they should reach so greedily after a life, which they cannot hold, whose faith hath layd hold upon eternall life?

Secondly, To meere morall men, death is properly a King of terrour; they who cannot fee any good in death, cannot but fee it an evill to dye. Now it is impossible that they should fee any good (except the stop of present evills) in their own death, who are not spirituall acquainted with, and in some degree experimen-

tally interessed in the death of Christ.

Chap. 18.

Thirdly, Death is most terrible to those who though they have the knowledge of God, and outwardly professe the Gospel of Christ, yet walke contrary to it. Death is not halfe so terrible to a morall heathen, as to a wicked Christian; their consciences are convinced, they understand what death is, and what follows death. Heathens live so much in the darke, that they see little of that, which is the terrour of death. But enlightned Christians (though continuing in the darknesse of sin) have heard and know that there is a Revelation of wrath from heaven against all unrighteousnesse. And that after death they

Chap. 18.

must appeare before the righteous God in Judgement. They have learned, that death cuts downe unbeleevers as fewel for the fire, that being carried out of the world, they are cast to hell. And that as present death is the wages of sinne, so the greatest part of

that wages is payd in eternall death.

To close this poynt, seeing death is the King of terrours, it should be our study; as it is of our wisdome, to make this King of terrours, a kinde of King of comfort to us. Many believers have attained to this. And there are many considerations held out in the Gospel, which ease the paines of death, and set the soule above the terrour of it. Naturall men can say, All must dye, why should any man seare that which is common to all men. The naturall man can say also, that many indure more paine while they live, then all the paines of death. These poore shifts the naturall man can make to stifle the terrour of death. But a believer moves upon higher principles. As

First, That death cannot at all breake the bond of the Covenant between God and us; the Covenant is alive though wee dye. (Matth: 22.31.32.) I am the God of Abraham, the God of Isaac, and the God of Jacob. They were dead, when God spake this. Now saith Christ here; God is not the God of the dead, but of the living; for all are alive to him, even the dead are alive to him; as their soules are alive, so their bodyes are as living bodyes to him, and though rotting in their graves, he owns them as much as when slourishing in stately pallaces; The relation of God to Abraham was as strong when he was dead as when he was alive; I am the God of Abraham, the God of Isaac, and the God

of Facob.

Secondly, Though death breakes the union between foule and body, yet death cannot breake the union between the foule and Christ; This also out-lives death; For as when Christ dyed, death could not breake that hypostatical union between the divine nature and the humane nature; though death disunited the soule and the body of Christ, yet it did not disunite God and man in Christ. So though death triumph over the natural union of soule and body, it can never breake the mystical union between Christ and the soule; the union between Christ God-man and a believer is inviolable, therefore why should they who believe feare death.

Thirdly,

Thirdly, The Aposse tells us plainly, that there is no terrour in death, while he assures us that the sting of death is out; and if death have no sting, it hath much honey for beleevers. Jesus Christ our true Sampson hath slaine this Lyon, and brought us a honey-combe out of the carkasse. Christ hath been the death of death for us, and why should that have terrour in it, which hath no life in it? Wee say the living Lyon is not so terrible as he is paynted, what terrour then is there in a dead or in a painted Lyon?

Fourthly, The Scripture often calls death a fleepe, a reft; And what terrour is there in rest and sleepe? what trouble in going to bed? And this sleepe must needs be sweet, because it is sleepe after labour, yea after sore labour, as Solomon speakes of the rest

of a labouring man.

Fifthly, As it puts a period to our worldly comforts, so to all our forrowes, and we have no reason to be sorry for that; It puts an end to our few dayes, and to our many troubles, and we have no reason to be troubled at that; And as it is an end of that sorrow and trouble which sin began, so it is a beginning of that happinesse and joy which Grace begins, and shall never end; it is the privation of our loosable habits; but it occasions the fruition of those that shall never be lost. It is the opening of the doore to eternitie, and therefore,

Sixthly, It is call'd a Going to God, in whom we shall have an eternall injoyment. Death is often in the old Testament called a going to our Fathers, or, a gathering to our Fathers; but know that as death is a going and a gathering to our earthly Fathers; so it is a going to our God, and a gathering to our Father in

Seventhly, This may abate the terrour of death; It is a dying to live, as well as it is a dying from life: we dye from a life, and we dye to a life, and the life to which is better than that from which we dye. The Grave is our long home, but it is not our last home; we shall rise againe and live for ever. As Christ argues (Joh. 12. 24.) concerning his death; Except a corne of wheate fall into the ground and dye, it remaines alone, but if it dye it brings forth fruit. A man dyes as a Corne dyes, which dyes so as to spring out into a blade, and then to bring forth the eare, and at last sull corne in the eare. Indeed if a man were to dye, and there

Verl.14.

there rot and never rise more, this were terrible; but to dye onely to live, and to dye from a miserable life that he may live a joyfull life, to dye as a graine of wheat dyes, to grow up in greater beauty than he had, yea in a glory that he never had, why should there be any terrour in this? Though in it selfe confidered, as also to wicked men, death be a King of terrors, yet all these confiderations layd together, are enough and enough to perswade the Saints to better thoughts of it, and that Christ the Prince of life and King of Comforts, hath deposed this King of terrours; fo that as fin shall not, fo death shall not have dominion over us: and though our flesh cannot rest in this hope, (in which Christ rested) that God will not suffer us to see corruption, yet we may fully rest in this hope, that our flesh should be freed from corruption.

Some heathen tyrants were wont to scorne Christians, who beleeved a Resurrection, when they fled to avoyd death and perfecution; Why are you (faid they) so sparing of a life, which (you fay) will returne againe. And indeed why should we be sparing of our lives, when we know we shall receive them againe with advantage? why should we be afraid to let that goe which we

cannot loofe?

For as we should not be over-carefull to retaine that which we cannot keepe, nor spend many thoughts upon that which is gone with a thought; so we should not be over-carefull to keepe that, which when we have parted with out of our own hands, we know how to commend to a safe hand, even to him who will as furely returne it safe into our hands, as he at first put it into our hands.

Thus Bildad brings fob to execution, and leaves him in the hand of the King of terrours, death, yet (as he conceives) milery is not come upon him to the utmost. There is (as I may say) a divine fate attending the wicked man after death, his troubles dyes not when himselfe dyes; evill shall survive him, and dwell in his family, when he is turned out of his dwelling; Though this evilt man shall know his place no more, yet misery Thall know his place, and abide there too, as it followes It shall dwell in his Tabernacle, because it is none of his, &c.

Vers. 15. It shall dwell in his Tabernacle, &c.

It shall] what shall ? Who is this inhabitant, or this tenant? who lodges there? who is it? It shall dwell. There is neither person nor thing exprest, and the conjectures are various in making out an Answer to this Question, Who dwells

there? First, The Text is read, not as if others should dwell in his Tabernacle, but as if some of his should dwell in the Tabernacle of others. So the Chaldy Paraphraft, who finding the Hebrew word for dwelling, to be of the Feminine Gender, tells us, that 'tis the wife of that wicked man who was driven out of his dwelling, and at last taken hold off by the King of terrours; and fo whereas we fay, It shall dwell in his Tabernacle, because it is none of his; He saith, His wife shall dwell in a Tabernacle Uxor ejus bawhich is none of his. And in compliance with this rendring, he bitabit in taberexpounds the words as an argument of that mifery which naculo non fuo. should fall upon the familie of this wicked man; A misery so great, that his wife should not have a house of her own to dwell in, but be forced to dwell in a Tabernacle which was not his: that is, to be either as a servant, or at best but as a sojourner in another mans house. It is an affliction for any man, when he dyes, to leave a wife, and not to leave her a roome of his own to live in.

Secondly, The vulgar reading carries a good sence, but de- Habitent in 14parts too much from the Originall. Thus; His companions shall bernaculo ejus dwell in his Tubernacle. Some expositors who favour that tran- socii ejus. flation, take no small paines to fit this to the Text, and to finde Vulg. out who are meant by these companions.

Some fay, his friends, who were formerly his companions, they shall come to his Tabernacle, lamenting their losse, and mourning for him. But that's an honour rather than a judgement to the dead.

Others fay, These companions are the wormes, Worms shall dwell with him in the grave. But that cannot be a special matter of judgement neither, because it is common to all mankinde; when any man dyes, wormes are his companions; or he may fay (as fob fayd, Chap. 17. 14.) To the worme, thou art my mother and my sister. There-

an didustry tally officialst

constarum re THE TOLETHUS

AL THERETE IN

this citizant

thoughT

ther

Therefore, thirdly, It is concluded, that by his companions are meant such as sometimes dwelt about him, or neere him: Those neighbours, whom he living had oppressed, and wronged, vexed, and expulsed out of their dwelling, even they shall come when he is dead, and take possession of his dwelling, they shall enter upon all. Mr. Calvins translation comes neare this explication; He that is none of his shall dwell in his tent; He joynes those words which we set last, (and render , Because it is none of bis) to the first part of the verse, and gives them not as a reason why evill should dwell in his house, but as a description of that person, who should dwell in his house; He that is none of his shall dwell in his tents; that is, the man that had nothing to doe with him, or was a meere stranger to him, shall come and dwell in his tent. As if he had faid; Neither his wife, nor his children, nor any of his kindred shall possesse what he hath purchased, strangers shall take it, and divide it among themselves; he that is none of his shall dwell in his tent. And that's the judgement threatned, (Dent. 28. 30, 31.) Thou shalt build houses, and shalt not dwell therein; thou shalt plant vineyards, and not gather the grapes thereof; thine oxe shall be staine before thine eyes, and thou shalt not eate thereof. It is a great evill when he that is none of ours, that is, a meere stranger dwells in our tents, and eats up those good things, which we provide for our selves and families. Thus the Lord tells the Inhabitant of Maresbab, that he will bring them an heire, (Mic. 1. 15.) and who was this? not one of their blood and linage, but a stranger, the Assyrian should be their heire, and make himselfe Lord by the fword of all their possessions.

Secondly; We may carry the interpretation more generally. For seeing that the punishment of a wicked man after death is here described, the meaning appeares thus; It shall dwell, &c. That is, destruction or misery shall dwell in his house. We reade before, Destruction shall be ready at his side; now, It shall dwell in his house. As if he had said; the destruction and misery I speake of, shall not onely be personall, and fall upon the wicked man himselse; but it shall be, as it were, hereditary, it shall descend and fall upon the head of all those that belong to him; misery shall inha-

bit his faire Pallaces.

Another keeping this way of interpretation, fixeth it thus; Feare, or the King of terrour, shall dwell in his Tabernacle But whe-

Mabitabit in tentorio ejus cunttarum rerum interitus. Theod:

Habitabit in sentorio ejus samor. Vatab: ther we say, destruction, or feare, shall dwell there, it matters little; for the difference is not considerable between these inhabi-

tants, the one being the issue or consequent of the other.

A third faith; want shall dwell in his Tabernacle; nothing, or have-nothing shall dwell in his Tabernacle; which is made out by reading the words, Mibili lo, for a nominative case, Mibili lo shall dwell in his Tabernacle, that is, want, or, nothing to him; he shall have nothing remaining in his Tabernacle; when his person is gone, his estate shall be gone too; nothing shall dwell there; his house shall be sull of want, replenished with emptinesse: scarcitie shall be the surniturne of this mans habitation; his house shall be (according to that description of the earth, before the Lord put that rude heape into this exquisit method) without forme and woyd; emptinesse and consustion shall lodge in his house for ever.

Lastly, It shall dwell; That is, (as some conceive) some wild beaft or noysome creatures shall dwell in his Tabernacle; When one beaft is out, many other beafts shall come in; It shall be dwelt in by Satyres and Serpents, &c. And this is very confonant to other Scriptures. For we finde it threatned as a judgement upon wicked places, that the wicked being thrust out, wild beafts should succeed them, and hatefull birds make their nests, where men of such hatefull conditions nefted. (Ifa. 13. 19, 20, 21, 22.) Babylon shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the Shepheards make their fold there. But wild beafts of the defert shall lie there, and their houses shall be full of dolefull creatures, and Owles shall dwell there, and Satyrs shall dance there. And the wild beasts of the Istands shall cry in their desolate houses, and Dragons in their pleasant pallaces, and her time is neare to come, and her dayes shall not be prolonged.

Againe, If a. 34.11. &c. The Cormorant, and the Bitterne shall poffesse it the Owl also & the Raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptinesse. And thornes shall grow up in her Palaces nettles and brambles in the fortresses thereof, and it shall be an habitation for Dragons, and a Court for Owls. The wild beasts of the desert shall also meet with the wild beasts of the Island, and the Satyr shall cry to his fellow, the Shrichowl also shall rest there, and find for her selfe a place of rest. There shall the

Nobis videtur מברי לו הד pro nominativo effe. Grace fic, aprim reddijo. tell, dixno: 1 èp זו סווח מט-BESA OF ST aute. 1: 470-X217 vel Kt Theodolio reddit, aremag. Ela, inopia. Coc. Habitat inten. torio ejus mihil habere. Hab tabilur a fera aliqua de bestia sanguicreat Owl make her nest, and lay and hatch, and gather under her shadow: there shall the Vultures also be gathered, every one with her mate. See how large the Spirit of God is in describing these uncouth Inhabitants. When wicked men are gone, then wild beafts. Owls and Satyrs, whatfoever can be afflictive, or unwelcome to the spirit of man, is sent in to take up its lodgings and guest it in the houses of that sinfull generation.

Non Jumo 10pro negatione, seu particula non, aut abiq; ut fere omnes Sumunt, sed pro nomine, quod corruptionem macrorem, doc. Significat, a verbo 777 quod est veterascere, putrifieri. Bold.

I finde a learned Commentator, who collects this from the larter part of this clause, from Mibili lo, which we render Because it is none of bis: he finds these wild beafts in that expression on, and therefore he doth not take the word Mibili, for an adverb negative, as we doe, but for a noune, fignifying corruption, cem 172 Beli, or putrifaction, from the Hebrew word Balah to decay or wax old. So the word is used (Isa 38. 17.) from the pit of (Beli,) destruction, or corruption. Thus some render that in the 6th Chapter of this Book, ver. 6. Can that which is unfavoury be eaten without falt? Mibili, Can that which is unfavoury through the corruption of falt, or which having been falted is now corrupted (can that) be eaten? as was shewed upon the place. Now taking that translation, here is a plaine description of novsome creatures, or vermine, dwelling in the wicked mans house As if to the question, who shall dwell there? This answer were returned: There shall dwell in his Tabernacle, whatsoever is engendred of corruption, or filthinesse, whatsoever derives its pedegree from, or is the off-spring of any nastines or uncleanenes, adhering to and remaining in his Tabernacle, this is the Tribe that shall dwell there. As if he had said; When he is gone out of his house, the stinke, corruption, and filth that he left behinde him, shall breed filthy creatures, nasty monsters enow to inhabite his Tabernacle; we know many noysome creatures proceed from putrifaction, such as are mice, rats, and spiders, as Naturalists observe, and experience teacheth.

> Thus we see what varietie of conjecture there is about the antecedent of this word, who are the tenants of this wicked mans house when he is ejected. If we follow our translation, that leads us to the third interpretation before given; It, that is, destruction,

or want shall dwell in his Tabernacle.

Observe hence:

The wrath of God dwells in the house, and upon the estate of a wicked man, when he is cast out of it, dead, and gone.

That's the scope of the verse; and these various interpretations meet in this one sence, that there is a wrath abiding in this wicked mans house. Whether his companions, such as were none of his, strangers dwell in it; or feare and destruction dwell in it, or wild bealts dwell in it, or vermine dwell in it, whosoever of these are the tenants, and possessor his house after him: this is the meaning; that the wrath of God dwells there. As Christ speaks of unbeleevers; He that beleeveth not is condemned alreadie, and the wrath of God abides upon him, Joh. 3. It dwels with or inhabits him; it is an abiding wrath. So, here; It Ball dwell. He doth not fay, some evill shall fall upon his habitation; some evill shall happen to him: but he useth a word that notes the perpetuitie of it, It shall dwell. It shall not come and lodge for a night, or lojourne for a weeke, or a month; but there it shall dwell, it shall be an inhabitant; wrath shall continue upon it.

As bleffings abide upon the Tabernacles and dwellings of the people of God; they doe not onely happen in fometimes, but they take up their abode in them. The honfes of the Saints are the dwelling places, or the abiding places of mercy. Mercy hath no where elle to reft, but in such houses and hearts. So destruction, and wrath, wild beafts, and whatfoever discovers it selfe in a way of judgement, is the portion of evill men while they live, and shall take possession of their houses when they dye When their bodies are past feeling, their estates, possessions and families shall feele

the wrath of God. It shall dwell in his Tabernacle.

Because it is none of his.

There are diverse translations of this clause. I shall touch onethe Apolile Ipeakin

ly upon three.

First, Some render it, who is not; Thus the vulgar; His com- Ex non ei. panions shall dwell in his Tabernacle; who is not. And so the words Cajer. are a description of man, vile and base. For as either things in eo. Pagne which are low in the efteeme of men, are faid not to be, Qui non eft. (1 Cor. 1. 28.) God useth things which are not, to bring to nought Vulg: shofe things which are. Now, I fay, as bale things are faid not to

Propter non ei. Reg: Non existence

-11X97 Rec

non malis el

had farm perbut.

entitle adition

be, so are base men: and then the Tabernacle of him who is not is the Tabernacle of a vile person. Or it is a description of one who is dead. Death is often noted in Scripture by a not being : fer. 31. Rachel weeping for ber children, because they are not, would not be comforted. Revel. 17.8. The beaft which was, and is not : That is, who is dead and gone, his power is broken. So, Ezek. 28. 19. Thou shalt be a terrour, and never shalt thou be any more: That is, thou shalt dye.

Non ei amplius deserviet suu'n rabernaculum. Pined.

Secondly, Thus; It shall dwell in his Tabernacle, because it shall no more be to him; That is, his Tabernacle shall no more be for his use or habitaion, therefore destruction or wild beafts may dwell in it, or take it up.

En, qued non fit ipfim. Vatabl: ישו מברני פוד pe caufam subindicat, ut min fit ex q. d. ex eo, quod non est iplius. quia illud rapuit, i. c. rapto confiruxit. Merc. Significat merito impij doinum ad alienos tran siturain, quod ipse illam nin suis sumptibus, sed alienis dif-

pendiis adificarit.

mon ronge

A third, renders as we; or we from him; because it is none of his. The negative particle, is also causall. And then the sence is this; It shall dwell in his Tabernacle, because it is none of his: That is, he never got it honestly. So our late Annotators give the sence; He did not come truly by it. This exposition is cleare, as giving an account why judgement dwells in a wicked mans house when he dyes, even because it is none of his. It was unduly gotten and unjustly kept. So, here is a correction he calls it his Tuber-Non estipsius, nacle, in the former part of the verse; but now he saith, it is none of his. For this Tabernacle was fet up by oppression, bribery, and injustice, and so maintained. He built his house by unrighteousnesse, and now he is gone, nothing shall dwell in it but misery and judgement. When the earthly house of his personall Tabernacle shall be dissolved, the Tabernacle wherein his person housed shall be left utterly destitute.

Hence observe First, month police in the said of the said

That which a man gets unjustly, is none of his, he hath no right to it.

Man hath no right to possesse that which he hath obtained unrighteously. The Apostle speaking to the Church of the Theffalonians, (2 Thef, 3. 12.) directs all in their callings to be diligent, and laborious; and why? if a man be idle, and negligent, and will not take paines in his calling, all the bread he eats he steales, it is none of his: therefore he addes; We command, and exhort you by the Lord fefus Christ, that wish quietnes he work. and eat his own bread: they who doe not worke, eat the bread of

other

other men; that is, the bread to which they have no title: as our fweat and labour are the best sauce to our meate, so the price which we must lay downe for it, else, it is none of ours. Indeed a man may be unable to worke, much more to sweat for his bread, and yet the bread which he eats may be his own. Such a one hath a right to every mans bread, and every man is bound in that case to relieve him. 'Tis Idlenes, not inabilitie. which is the theefe. But he that hath abilitie to labour in his calling, and is idle, all the bread which he eats is stollen, 'tis none of his own. Hence we may inferre, if a man meerly upon his idlenes may be faid to steale all the bread he eats, as having no right to it, much more that bread is not his own, that is wrung out of the hands, and pulled out of the teeth of others. That which is gotten by grinding the faces of the poore, or by doing wrong to the rich, this bread is not our own; Houses and Lands fo gotten, are not our own. That which is justly gotten is a gift from God, but that which is gotten unjustly, is stolne from men. Deceiving is theeving.

Secondly, observe;

That which is unjustly gotten, shall not be kept.

All worldly things perish with the using, but such worldly things usually perish before we or ours can use them. Hence we have that dreadfull sentence, (fer. 22.3.) Woe to him that buildeth his house by unrighteousnesse, and his chambers by robberie, that ufeth his neighbours service without wages, and giveth him not for his worke; that saith, I will build me a wide house, and large chambers. ecc. This woe doth not onely belong to those who build houses by that which they get unrighteoufly, but it belongs to all who have any thing in their houses which is gotten unrighteously. House is not taken strictly for the dwelling place, (though that be a truth) but any thing that a man possesseth, or enjoyeth, or is part of his inheritance, is his house. Wee to him that builds a house by unrighteousnesse. Why? what woe shall be upon him? This shall be his woe, himselfe shall not long inhabit the house which he hath built, and the wrath of God shall inhabit it long when he is out of it; destruction shall dwell there, because it is none of his.

Bildad goes further to shew the misery of this man. Not one-

ly shall destruction and misery dwell there, because the house is none of his; but

Brimstone shall be scattered upon his habitation.

As if he had faid, either the estate of a wicked man shall be conveyed over to, and possessed by strangers; or if not, yet it shall perish, it shall be consumed as with fire, and brimstone, from heaven; Brimstone shall be scattered upon his habitation. These last words of the Allegory, shew the extremitie, the utmost of the judgement : Brimstone is a dreadfull word, it hath a favour of hell init, the favour of eternall death init; Brimftone shall be scattered. And it is conceived, that Bildad in this, either intimates the manner of that judgement which God sent upon 766 in the first Chapter, when the fire of God fell from heaven, and confumed his sheepe. Fire from heaven is a sulphurious fire : Here Bildad seemes to say; Thou art the man; on thy habitation brimstone shall be scattered: thy flocks of sheepe were burnt with fire from heaven.

Non dubium quin in Jobum contorqueat cujus facultatum pars igni calium delapfo confumpta fuit. Merc:

> Or, That, he in this mindes fob of the terrible judgement of God upon Sodome, and Gomorrah, of which we read (Gen. 19. 24.) whom God confumed from heaven by raining downe brimstone upon them ; Brimftone was scattered upon their habitation. So the meaning is, The dwelling of this wicked man, shall either passe away to others, or misery shall dwell in it, or it shall be utterly consumed by fire; Brimstone shall be scattered upon his babitation.

> It is very frequent in Scripture, when any great judgement is spoken of, to allude to the dealing of God with Sodome, and Gomorrah, in scattering fire, and brimstone. Dent. 29. 23. The whole land thereof is brimftone, & falt, and burning, that is not sowen, nor beareth, nor any grasse groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath. Plal. 11.6. He shall raine downe upen the micked, fire and brimstone, this shall be the portion of his cup, Ezek. 38. 22. Isa. 34. 9. Isa. 13. 9. Ferem. 49. 18. In all these you shall finde an allusion still made to the consumption of Sodom and Gomorrah. When God threatneth to bring a totall confumption upon a people, and to destroy them utterly from the face of the earth, then (faith he) I will do to you as I did to Sodom, and Gomorrah;

Gomorrah; that is, according to the Text, scatter brimstone upon

your habitations.

Secondly, The scattering of brimstone is conceived by others, to note that speciall judgement, Barrennes, his beautifull habitation, (so the word signifies) or (as we may extend it) all his possessions, his fruitfull feilds and pastures, his goodly hills and mountaines, all these beautifull things, shall be as if trim-Rone had been scattered upon them; that is, they shall be bar- 6 bolu n fleriren, God shall strike them with barrennes, and they shall bring thatis. forth no fruit at all. (Deut. 29. 23.) Brimstone and barrennes goe together; The whole land thereof is brimstone and salts and burning, it is not sowen, nor beareth, nor any grasse groweth therein; so the scattering of brimstone is of the same signification as sowing Sa'sugo, quin with falt, Judg. 9. 45. For no fooner had he spoken of brim- fal exagit onftone and falt but presently addes it is not sowen, nor graffe grow- nem terra suceth therein: as if he had faid, it shall be desolate and uninhabited. The Land of Sodom, and Gomorrah (Gen. 14) was like Eden, the Garden of God; but as soone as God had scattered brimstone upon it, it was like a desolate wildernesse, or fruitleffe desert. The apples of Sodom are a proverb, to this day, for fruitlesse fruit, or a shew onely of fruit. No fruit (say some) growes there to ripenels or perfection. Or if brimttone speake not barrennes in generall, yet (as others restraine it,) birrennes as to him and his, who was thus cast out of his possession. The land of a wicked man may beare fruit, and yet be as fruitleffe to him, and his, as if it were fowed with brimstone instead of corne; he shall never have the crop, or harvest, or revenue of it, he shall never eat of the fruit of it, though others doe, and though possibly it continue as fertile, and be improved as much as ever. A land flourishing with milke and honey to others, may be to former owners as a land whose streames are turned into pitch, and the dust thereof into brimstone, as the Prophet speaks (Ifa. 34. 9.)

Thirdly, Others conjecture, that this scattering of brimstone implyes onely that his house should never be inhabited any more, because brimstone is of such an ill savour, that it drives away

both man and beaft.

Secondry

Fourthly, That it is a description of that mourning or of those terrible cryes and lamentations which should be made for him P 2

Est circumlocutio luctus domesticorum in obitu parris familias odores tetro: Los fetidos adhibentium in signum maroris sicut esiam nigra ve stes sumuntur a lugentibus. Aquin:

Ad extremam funeris ignominiam pertinet:
cum enim in funere droitis araumata cremarentur, bic fuccedit teterirus
fulphurus fator.
Cajer:

Cajer:
Tossquam caufa cognita ab illo
adjudicata sunt
bona immuttuntur listores ad
incenaedas ades
ejusin fasti perpetuam memoviam. Jun:

him at his funeralls. Some of the ancients observe, that it was a custome in times of extreame mourning, to scatter brimstone, and things of ill favour, to afflict the smell, as it is to weare blacke Garments to afflict the fight. Or the reason of scattering brimstone at his buriall, may rather be given as an argument of his dishonour, he being a man whose very memory did stinke, And therefore whereas sweet spices and odours are properly burnt at the funeralls of fuch whose names and memorialls are as a box of sweet oyntment powred out, this mans Tabernacle (after he is dead,) shall be perfumed with brimstone; while he breathed in it, though his manners left an ill favour there, yet he tooke care to keepe it sweet, but when he hath breathed his last, then (according to that which is spoken, Isa. 3. 24. of the proud woman of Ifrael) It shall come to passe, that instead of a sweet smell, there shall be a stinke. As he lived wickedly, and dyed miferably, so he shall be buried ignominiously.

But I rather take the former interpretation, that this feattering of brimstone, either notes the extremitie of the judgement in
generall. Or in particular, that barrennes shall be the portion of
his posteritie, when once the wrath of God hath seized on and
swept him away. And so he gives a sutable close to this third Allegorie of the wicked man, prosecuted in a legal way, to whose
doome or sentence this is added, that his house shall be puld
downe, or consumed with fire, that nothing may remaine of
him, but a perpetuall execration of his name and wayes. Hence

observe;

God hath judgements of all forts and fixes for wicked men.

He hath Sodomes-judgements, such judgements as were powred upon Sodom, for high offenders, for Sodom-like sinners; He hath not spent all his fire and brimstone upon that Citie; brimstone shall yet be scattered upon the habitation of the micked. And this notes:

First, The suddennesse of the judgement. The Sodomites were surprized, when destroyed; they expected it not; The Sun rose upon Sodom, saith the Text, there was not a cloud threatning raine, they did not suspect a shower of water, much lesse did they see a cloud or suspect a showre of sire and brimstone, when God destroyed them.

Secondly,

becondly, It notes the unavoydablenesse of it, for who is able to withstand burning brimstone, or to withdraw from that calamitie, which drops from heaven. Our houses may shalter us when it raines water, but when it raines fire, our houses are no shelter.

Thirdly, It shows the immediatnesse of the judgement; The Text saith onely, that brimstone shall be scattered, but by whom, it saith not; if no hand of man appeare against the wicked God will; when none can deale with them, God can. God onely appeared in the destruction of Sodom, and Gomorrah. All creatures are as ready at Gods call for the services of wrath and vengeance, as of mercy and salvation If he doe but hold up his singer, fire and brimstone are at hand to consume, as showers of raine to comfort the habitations of the world. Thus much of the third Allegorie contained in these five verses The wicked man was first apprehended by the messengers of death, and then brought to death that King of terrours; being dead, his goods are consistent, others enter upon his estate, and brimstone is scattered on his habitation. Here's compleat wrath and judgement in perfection.

Vers. 16. His roots shall be dried up beneath, and above shall his branches be cut off.

This is the 4th Allegorie, taken from a tree. Men are often in Scipture compared to trees; all forts of men, good men, bad men are so compared. Good men are compared to trees flourishing by the river side, (Psal. 1.) Wicked men are also compared to flourishing trees, but with this difference, they flourish onely for a while; but godly men are as trees that flourish continually, (Psal. 92. 14.) They shall still bring forth fruit in old age

In this Text the wicked man is compared to a tree; and he is compared to a flourishing tree, he hath both root, and branches, yet he is neere declining, yea he is not farre from defroying.

His root shall be dried up beneath.

He had a root? what was his root? The roote of this wicked man, may be taken two wayes.

First.

First, For those secret counsels, purposes, and designes which he layes for himselse, these are to a man as his roots. A mans estate and affaires are setled and fastned by counsel, as a tree is by the roots: the root also which maintaines and feeds his affaires and designes is counsel. So some interpret this place, his root shall be dried up; That is, his counsels, his under ground plots and projects which he laid deep, and low, quite out of sight, as the root of a tree is, these God will dry up, he shall see them come to nothing.

Secondly, By the roots in this Allegory we may understand more generally any thing by which this wicked man thought himselfe strong, or secure. For that is the use of a root. A root to a tree is as the foundation is to a house, the strength of it. His root is whatsoever may strengthen, and hold him fait, whatsoever may keepe him in his state, and greatness. Thus not onely his contrivances, and counsels, but his riches, and relations, his correspondencies, and allies, whatsoever we may put the notion of strength upon, all that is his root, by that he is upheld, and by that mousture is sent forth into all his branches. But there shall come rooters to his root, they shall grub, and stock him up, they shall that from him in which his strength lay, and from which his enlivening mousture came.

And above his branches shall be cut off.

The word that we translate branch, fignifies, a crop or a harvest; the fruit of a tree is the crop of it. You see compleat misery in this Allegory, root and branch, is all that a tree hath; and to be cut off roote and branch, is to be utterly cut off. If the roote be dryed up, though the branches be not cut off, yet the tree withers and dyes. Or if the root be not dryed up, yet if all the branches be cut off, theres no beauty in it, nor can it bring forth any fruit; A tree beares not at the stock, but at the branches; tis but a stump if the branches be cut off.

But take it, as here, in both, and then the judgement is universall; what hath a tree left, when it hath lost, both root and branches. (Mal. 4.1.) Behold the day commeth that shall burne as an Oven, and all the proud and all that doe wickedly shall be stubble, the day comes that shall burne them up, saith the Lord of Hosts it shall leave them neither root nor branch; That is, it shall totally consume

fume them. As it speakes perfect mercy when both roote and branch prosper. (2 King. 19. 30.) And that remnant that Ball escape of the house of Judah shall againe take root downward, and beare fruit upward; So it shewes the compleatnesse of a judgement, when there shall be neither roote nor branch. The branches of man, are whatfoever man puts forth, to shew his excellency or vertues, his pompe and splendour by. Some interpret branches for children. So they are called, Pfal. 127. Thy children shall be as Olive branches, &c. And then his branches shall be cut off, is, his children and posteritie shall be cut off. This also argues the greatnesse of the judgement. man doth his fpicaralls) as Is-

Others by branches, understand his defires acted, or the work he had begun, and put forth: The motions and puttings forth of a mans spirit in actions, are like the branches of a tree: The thoughts of man in the Hebrew are expressed by a word which fignifies the boughs of a tree : the fruits which our thoughts shoot blossome, and bring forth, are our actions. Thus as the wicked mans root, his plots and delignes shall be spoyled below: fo the branches which shoot out from him into action, shall be broken off; and God will fay to this man, as Christ to the Figgetree. (Mat. 21. 19.) Never fruit grow on thee more. The root hall

be dryed up beneath, and the branches shall be cut off above.

Some understand this more literally, his root and his branches. that is, his trees shall beare no fruit, or he shall be deprived of their fruit; the estate which he hath abroad in the feild his lands. and woods, his Gardens and plantations shall be destroyed : ac- bit e rebui incording to that (Deut. 28. 16.) Curfed shall shoube in the field: that is, thy cattell shall miscarry, thy corne and fruits shall wither; or as we may apply that of the Prophet Isaiah (which is fooken (I conceive) of the generall confumption which should come upon that people and their polteritie) to this particular Judgement of spoyling all the hopes of fruit in the feild. (Chap. 5. 24.) Therefore as the fire devoureth the stubble, and the slame consumeth the chaff, so their root shall be rottennes, and their blossome shall goe up as dust. The roote is fruit (in potentia remota) at a distance the biosiome is fruit (in potentia proxima) at next doore or the immediate antecedent of fruit; the Prophet to thew that there was no hope of fruit remaining. Thewes that both their remore and neerest hope of fruit should be removed.

Nihil non peria pij, peribit quot latet (radix) et quod eminet,

Hence

Hence note;

wicked men may be fully furnished with meanes for the

attaining of their ends.

Here are roots, and branches, deep counsels, high actings, many strengths, which are to the wicked man as the soundation is to the house, and as root and branches to the tree. The Prophet (Pfal. 37. 35.) speaks under this similitude; I beheld the wicked like a greene Bay-tree, O how he flourished! yea you may behold him sometimes, as an Oak of Bashan, as a Cedar of Lebanon; He casts forth his roots (in worldly and civill things, as a godly man doth his spiritualls,) as Lebanon (Hosea 14.5.) that is, mighty roots: and his branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon. It is no unusuall thing to see the worst of men thus rooted, thus branched, yea and (for a while) fruited too.

Secondly, Observe;

when wicked men are in their greatest strength and beautie, when they have both roote and branches, then judgement comes upon them.

The strength of man cannot protect against the justice of God, finners shall feele the impressions of his anger; not onely shall their goodly branches feele it, but their strongest rootes. What roote can keepe its earth, when God raifeth a winde, and fends out his storme ? What branch can keepe either leaves or fruit, when God sends out his blafting mildew, (Pfal. 37. 35.) David speaks of such a goodly flourishing tree; I have seene the wicked in great power, there is his roote; spreading himselfe like a greene Bay-tree, there are his branches; yet he passed away, and loe he was not, yea I fought him, yet I could not find him; And the very interpretation which the Pfalmist makes (in another place) of all the flourishing of wicked men, of their flrong roots, and goodly branches is, that they shall be rooted up; When the wicked spring as grasse, and all the workers of iniquitie flourish. What is the meaning of this? how may we interpret this? It is that they Shall be destroyed for ever, (Pfal. 92. 6, 7.) And that which is spoken of mankinde in generall, is most true of this fort of mankinde. In the morning they are like grasse that groweth up. In the morning it flourisheth, and growes up; in the evening it is cut downe,

and withereth, Pfal. 90.6. The strongest of men are but as grasse, in the morning they grow; The best of their worldly beauty is but like graffe, for both they and it, they and they their glory are cut downe and wither in the Evening, At what time foever man is cut downe, it is his Evening, but to shew that man shall not continue long, he is here measured by the length of an artificiall day, whereof the evening is rather the limit, then a part. Now if the beauty of all men be thus subject to a suddaine decay, how much more they, and theirs, who are the speciall objects of the wrath of God, because of their special sinnes. The Prophet Amos feemes to imply, that the Amorites had some hopes to withstand their overthrow, and preserve themselves from a fall: Yet I destroyed the Amorite before them. What was this Amorite? His height was like the height of the Cedars. There was his flourishing branch. And he was strong as the Oaks (deeply rooted) yet I destroyed his fruit from above, & his roots from beneath. (Chap. 2.9.) Though he were in height like the Cedar, though he were for strength like the Oak, yet up came his roote, and downe came his top. The creature is no match for the Creator. There is no fecuring our felves against God, when he comes to take vengeance; borh root, and branch, beautie, and strength must wither, and dry up before his consuming jealousie.

Hitherto Bildad hath covered and wrapt up his meaning in Allegories; in the allegory of light; in the allegory of hunting, and fowling; in the allegory of a judiciary proceeding; and now in the allegory of a Tree. In all which, though there be much varietie of usefull meditations for us, yet they all meet in this one great conclusion, that God hath prepared, and will certainly bring forth ruine and destruction for the portion of

The unlery of this wicked man is fet forth three waves.

wicked men.

the or all the belong and which Quentral or regulation for JOB.

The effects which to bow this great milety of the wicked

to an engreenment of the commission of the continues while the

Secondaye Bu his death or buildment, were 18. He had be

Jo B. Chap. 18. Verl. 17, 18, 19, 20, 21.

His remembrance shall perish from the earth: and he shall bave no name in the street.

He shall be driven cut from light into darknesse, and chased out of the world.

We shall neither have son, nor nephew among his people, nor any remaining in his ducllings.

They that come after him shall be astonied at his day, as they that went before were affrighted.

Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

WHat the Disciples said to Christ, Joh. 16.29. the same may we to Bildad about this shutting up of his discourse; Now speakest thou plainty, and no parable. These words are the plaine English, or the explication of what he had delivered under the vayle of those Metaphors and Allegories alreadie opened.

In them Bildad shadowed the estate of a wicked man; and here he sets it in the open light.

In the context of these five verses, we have three things especially to take notice of.

First, A description of the misery of a wicked man in the 17,18,19 verses.

Secondly, We have the effects which this shall produce, vers. 20.

Thirdly, The conclusion or upfhot of all, in a rhetoricall exclamation, verf. 21.

The misery of this wicked man is set forth three wayes.

First, By his dishonour, vers. 17. His remembrance shall perish, he shall have no name.

Secondly, By his death, or banishment, vers. 18. He hall be driven out from light to darknes, he shall be chased out of the world.

Thirdly, By the desolation of his family; He shall neither bave son nor nephem, nor any remaining in his dwellings, vers. 19.

The effects which follow this great misery of the wicked

man, at the 20 verse, are considerable two wayes.

First, What effect it shall have upon those that come after.

Secondly, What upon those that went before, or that lived with him, the one shall be astonished, and the other affrighted.

The conclusion of all is; Such are the dwellings of the micked,

and this is the place of him that knoweth not God.

I shall briefly passe the misery of this wicked man in those three verses, because it is onely the exposition of what we had before under allegories.

Vers. 17. His remembrance shall perish from the earth.

This some take from the former verse; His root shall be dried up beneath, and his branches shall be cut off above, When root and branch are gone, then the memory of all is gone : what can remaine when both these are removed?

The perishing of his remembrance, notes the utter extinction of his remembrance, as Chap. 3.3. 70b wisheth that the day ria alicujus pemight perish wherein he was borne; his meaning is, that it rire pro eo quat might no more at all be remembred; so here, His remembrance shall perish.

And he shall have no name in the street.

No name The Hebrew is, There shall not be a name to him. Non nomen By name, in Scripture, is meant honour or estimation among ei. Heb. men ; For wicked men have a name remaining; but it is an ill name, a name of dishonor, a blemish. So that when he saith, He shall have no name, the meaning is, he shall have no good name, tem denotat. or no honourable name remaining. Better have no name, then an ill name; Cain bath a name, and so hath Pharoab in the old Testament; Judas hath a name, and so hath Demas in the new, but they are all names of dishonor, and so no names. It is usu- Vici nominati. all in Scripture to put the name for renowne, and men of name Oukelos. by an Hebraism are men of renowne. Numb. 1.16. wee render, Hi vocaii Sy. These were men renomned: The Hebrew is, These were men of name. nagoge Sep. These were the renowned of the Congregation. These were Elegan e obmen of name in the Congregation. Numb. 16.2. And they rose up G aca vocem before Moses with certains of the children of Israel, 250 Princes of Eministrat sigthe affembly famous in the Congregation, men of renowne, or, Men of nificare nobiles

Apodofes fine acco i modatio Superiorum A!-. lego iarum ad thesim de statu imprebi ut eblique perstringat John. Jun.

Dicitur memoest in aternum ab hominum 1ecordatione divelli. Bold.

Nomen in Scripturu famain de celebrita-

name, qua fatiene

Poulus dicit
qu'al sit vocatus
Apostolus, i. e
epostolus ille
no ninatus (s'
celebris ut evangelium ex
p adicante ignobelitate non
sieret contemptibile. Pined.

honour of his Apostleship, when he saith, Paul called to be an Apostle. So we translate it, called to be; the Greek is, Paul called an Apostle: that is, Paul whose name is Apostle. Which may be taken according to this hebraisme, as a vindication of himselfe from that dis-repute which was cast upon him by many among the Romans. Therefore (saith he) Paul named an Apostle, or, he that bath this honour to be an Apostle writes to you. Paul was not ambitious of his own honour, but zealous, lest the Gospel which he preached should be contemned through the contemptiblenes of him whose office and charge it was to preach it.

In the Text, His remembrance shall perish, is the efore put before he shall have no name; because a name is that by which we are remembred; The name of a man is his memoriall. See both joyned together concerning God himselse (Exod.3.15.) Thus thou shalt say to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of facob, hath sent me unto you: this is my name for ever, and this is my memoriall unto all Generations. That is, by this name I will have a memoriall, or be remembred to all Generations. A man of no name, and a man of no number, are proverbialls for a man of no esteeme.

He shall have no name in the street.

Super faciem platea. Heb. Superficies cujusq; rei, facies wo:atur. Drus. In the face of the street; so saith the Originall: that is, among men he shall have no name: men meet in the street, in publick places, there they discourse both of things, and persons. This man shall have no name there; or if he be there spoken of, (as one of the Ancients glosses the place,) men shall turne away their heads at the mention of him; they shall turne away with indignation, as if an ill savour distempered the ayre every time he was spoken of.

Hence note;

It is the punishment of wicked men to have their names dye when they dye, much more while they live.

A good name among men, is a great bleffing: and hence it is a great fin to beare false witnesse against another, because that takes away his good name. A false witnesse speakes to the discredit of his neighbour, and sets a brand of disgrace upon his

name, If a good name were not a precious commoditie; if to be

be remembred among men were not a great honour, this were not so great a sin. The memory, or name of the wicked shall rot, Prov. 10.4. He doth not say, his house, or his body shall rot, though they must, but his memory shall rot; that is, either it shall not be remembred at all, or when ever it is, it shall be remem-

bred as a rotten thing. Good men, usually, have an ill name amog many in the world, and indeed they can searce be good, of whom all speake well; yea the best may for a time have a blot upon their name among those that are good; but commonly their blot is given by those that are evill. And it is some addition of honour to be ill spoken of by those that are evill. For as it is a discommendation to be commended by fuch, and a kinde of difrespect to be respected by them, so it is our commendation to be discommended by them, and an argument of our integrity, when they condemn us. But it is a precious priviledge to have a name with those whose names are precious, and to be esteemed by those who are justly had in estimation. Further, though the name of a Good man for a while be under a cloud, yet his light breakes forth againe; and though all the while he lives, his name fuffer among many, yet when he dyes, his name revives among all. How precious was the name of Paul, to the Saints in his dayes? how precious is it among all true Saints to this day? yet while he lived he was accounted by m st, as the off-scouring of all things. Reproached Saints recover honour when they dye, whereas the names of wicked men who lived in honour, fall under reproach when they dye. A good mans name is best when he is dead : A wicked man may have a name while he lives. Nero is now called a Tyrant ; if any had called him so while he lived, he could not have had fafe living in any part of the world. But though flat erers cry up wicked men while they live, in hope to get by them, and though the fincere dare not cry them downe, fearing to be ruin'd by them; yet when they are in their graves, they have no name in the streets, but a name of difgrace.

Againe, Observe;

To want a name among men, is most grievous to a wicked man.

Losse of credit and estimation among men, is an affliction to

any man, but most to wicked men; when they loose their name here, they have lost it every where; They have no name in heaven : there they are men of no name, if they loofe their name on earth too, then they are men of no name indeed. Though a Godly man should have no name on earth, yet he hath a name written where it shall never be blotted out this name is written in heaven. Christ would have us rejoyce in this more then in all worldly names, (Luk. 10.2, 3.) when his Disciples rejoyced because they had power over evill spirits, and could cure all diseases, so that their name was up in the world, and 'twas talked of in all places, what mighty things they had don, and Christ denied not that it was an honour to be impowr'd for the doing of those great things, Yet (faith he) rejoyce not in this, but rather rejoyce that your names are written in heaven. Now I say, as the Saints should rejoyce in this honour, that their names are written in heaven, above all their rejoycings in an earthly name; and should not onely out-joy worldly joyes, but even joy them out with the joy they have in God. So, though the Saints have no name upon earth, though their name be written in the dust, yea though an evill savour be scattered upon their name, yet they have cause to rejoyce that their names are written in heaven, that their names are enrolled among Saints & Angels, among Patriarks & Apoftles : that their names are fixed where the names of the greatest Potentates in the world (who know not God) shall have no place. 'Tis then a fpecial evill to wicked men to loofe their name in this world. because when they have lost that, they have lost all. And when they have loft it here, they can finde it no where. And we may take notice, that whereas the ambition of carnall men layes it selfe forth in nothing more then to provide for the perpetuating of their names in the world, that yet they loofe their defigne, their names being blotted out, and their memorial loft in the world. The naturall historian observes of those famous Pyramides, which were fet up in Egypt: that though the worke busillis molibus was stupendious, and admirable, and is remembred by many ancient Writers; yet (faith he) it doth not appeare among all those Writers who were the founders of those Pyramides. ter omnes tame Upon which he gives this observation, That by a just judgement, their names who raifed those amazing or rather mad Aructers.

Cum Scriptores Plurimi de irimanis mulia prodiderunt, in illos non constat a quibus facte

structures, are buried in an eternall night of forgetfulnesse, or sunt, justiffino (as this Text speakes) their remembrance is perished from the earth. And as this befell those sonnes of ambition, who intended to make themselves famous with posterity, by erecting those vainglorious fabrickes; fo much more will it fall to their lot, who 12. hope to make themselves famous, by wicked works, by injustice, tyranny, and oppression, by voluptuousnesse, intemperance, or any other abhomination. The Lord will fend a rot upon fuch names, and their memory shall perish for ever. This is the first judgement threatned; He shall not have an honourable mention among men; He shall have no name in the streete.

calu obliteratis tante vanitatio Authoribus. Plin. 1. 36. C.

The fecond is,

Vers. 18. He shall be driven out from light to darknesse, and chased out of the world.

He shall be driven. The word notes a forcible violent or compulfory act he shall be driven, like a beast against his will, or whether he will or no. But what shall drive him or who shall drive him? The Hebrew is plurall, and the verb which we read patfively, is active; fo it is rendred by a learned translator; They shall drive him. But who are these Drivers; who they are is not exprest. Some understand his troubles, and forrowes, Expellent entre. they shall drive him from light to darknesse, he shall dye under Mont. the pressure of his afflictions.

Others referre it to God himselfe, who is the supreame dispencer of judgements; He shall be driven by God, or God shall drive him from light to darkneffe, and chase him out of the world. But whether we apply it to God the efficient, or to those afflictions which are the instrument of his expulsion, the sence

and tendency of the Text is the same.

He shall be driven [from light to darknesse.]

From a three-fold light to a three-fold darkneffe; first, from the light of honour, to the darknesse of disgrace; secondly, from the light of life, to the darknesse ofdeath; thirdly, from the light of temporall felicity, to the darknesse of eternall misery and condemnation: whether foever, or into what estate foever he goes. He shall be driven. So the wrathfull dealing of God with

with the wicked is exprest in Scripture. Some conceive, that the Gospel-language alludes to this passage of Bildad. (Mat. 8. 12.) The children of the Kingdome shall be cast out into utter darknesse. The fewes were children of the Kingdome, and they thought themselves heires of the Kingdome; yea, they presumed, as if the Kingdome had been entayled upon their persons, because they were Abrahams posteritie; yet saith Christ, even you for all your confidences, shall be cast into utter darknes; that is, to hell, where there is nothing but darknes, or you shall be cast quite beyond the verge, or utmost bound of the Kingdome. The Kingdome hath light all over, but beyond the Kingdome there is no light; being then cast out of all hopes to enter the Kingdome, they must needs be cast into utter darknesse, or into that darknes, which is without. And as those children of the Kingdome, fo all unprofitable servants are under the same doome, Matth. 25.30. And againe, (Matth. 22.13.) Bind him band and foot, and cast him into utter darknes, there shall be weeping, id maxime fig- and wayling, and gnashing of teeth.

We may expound the wicked man in the Text driven from light to this darknes. Not onely is he driven from the light of honour, to the darknes of difgrace, and from the light of life, to the darknesse of a temporall death, but to the darknesse of

eternall death, which is utter darknesse.

And chased out of the world.

This clause is of the same minde with the former; To chase as to drive notes a violent pursuit; and he is chased not onely ינדוהן out of the fociety of his friends, or out of the Land where he fugabunt eum a lived, but out of the Land of the living.

Hence note;

נדרי vagatus est.

Videtur Bildad

nificare, quod emnibus impro-

bis evenit. Om-

nes autem in:-

probi n'n ita

puniantur in hac vita, sed

omnes landem detrudentur in

tenebras exte

riores. Coc.

Wicked men doe not goe, but are violently east ont of the world.

He is chased as a wild beast; He hath no mind to goe out of his fat pasture, from the place he knows, to a place he knows not. (Luk. 12.20.) It is said of the rich man; This night shall they fetch thy soule from thee. He did not refigne, and give it up, but he was driven from it, or it was drawne from him; either of which is to be chased out of the world. This is the wicked mans second woe.

Behold,

Behold, A third;

Vers. 19. He shall have neither sonne nor nephew among his peo-

ple, nor any remaining in his wellings.

This verse extends the curse upon him in reference to his posteritie. There is nothing difficult in these words; here's totall eradication, not onely shall he have no fon, but no fonnes, fon. And when he faith, nor sonne, nor nephew; it is not to be taken strictly; but as including all his kindred, in what degree foever. It is as much as to fay, he shall have none of his linnage remaine, all shall be extinct. Againe He doth not fay, he never had fon nor nephew, but he shall not have; there shall none remaine among his people.

And not only shall he have no kindred remaining among his people: but he shall not have any remaining in his dwellings: That is, not any friend, not any acquaintance, not any that beares good will to him. A mans children are nearest; and then his nephews; then profest friends, acquainrance, and familiars. But when neither fonne, nor nephew, nor any friend remaines. this is a sweeping Judgement, a very besome of destruction.

It leaves none remaining.

In his dwellings.] Or in the place of his peregrination and fojourning in this world, as the word imports. In this Bildad strikes at 70b, and wounds the heart of the good man; from whom God had taken all his children; as if he had plainly faid; God hath dealt with thee as with a wicked man, thou halt neither son nor nephew among thy people, nor any remaining in thy dwellings. But passing by this supposition in reference to fob: we may take up a point or two, as it concernes wicked men in generall. First note;

The children and posteritie of wicked men, are swept away for their fathers wickednesse.

Though children shall not be punished for their fathers sin, if they repent, and returne to God; yet g eater evills fall upon children who doe not repent, because of the iniquitie of their fathers. Yea good children who walke with God, may have fome touch, though not in wrath to them, yet in wrath to their fathers, because of their evills. I have met with this before, and therefore onely touch it. Real of Secondly,

Secondly, Observe how he puts this as a speciall judgement belonging to wicked men, for though sometimes it be the lot of godly men, to have neither fon, nor nephew, nor any remaining in their dwellings. (Some good men never lat fin or nephew, and others have been bereaved of all they had) yet this is not fo great an affliction to a godly man, as it is to the ungody. For he that can call God father, and speake to Christ as his brother, he that is allyed to all the Saintsin Heaven and Earth, in a spirituall relation, lath no want of naturall relations, though he hath them not: it is no great matter to him though he have neither fon nor nephew, who is an adopted

fon of God.

As before, in reference to honour, and renowne; a godly man can spa e his honour, and credite in the world well enough; because he hath so good a name in heaven; he is so well reported of with God, that if the wicked trample his honour in the dust, and reproach him here on earth, he hath no reason to be discomforted. So, he can spare, and be without the ontward bleffings of fons and daughters, of nephews and friends, because he hath higher alliences, and a more noble confanguitie, as the Prophet speaks; God hath given him a name better then that of fons and daughters, (Ifa. 56 5.) But for a wicked man, if he want fons, and nephews, to inherite his effate, and to carry on his port in the world; he that hath nothing to relieve that want; He that is childlesse, and Christlesse too, hath reason to weep for his children, and not to be comforted because they are not. The fruit of the body was put among the promifed bleffings to the fewes, (Deut. 28.11.) Children are the comfort of their living parents, and the continuance of their name and memory when they dye. That promise (Pfal. 72.17.) speakes this fully; His name shall endure for ever; his name shall be continued as long as the Sunne; men shall be bleffed in him; all nations shall call him bliffed. The Hebrew is; He shall be as a son to continue his fathers name for ever. So we reade in the margine. Some render the place; His name shall be sonned, or sonnified, if I may speake for that is, his name by many sonnes shall be continued. This was a prophecy concerning Jesus Christ. As if the severall acts, (fo some interpret it) and passages of Christs life should be as fo many fonnes, to declare his name to all Generations.

Filiabilurno'r.e eius Mont i e. mu'n fin nome eius deducentin omnes Genera tiones, vel ita celebria e unt Ch ifti gesta, ac fi fingula opera -o Tent fi'ij. qui funt memoria'e fui parentis. Pined!

But we may rather interpret it of the feed, or children of Christ: his name is continued by fons : he hath a mighty feed, and, He

Ball fee bis feed, (Ifa. 53. 10.)

In the first ages of the world, either not to have a fon, or to have a son dye before the father, was an unheard of affliction. One of the ancients hath observed, that there is not in the Geneallogies before the floud, nor in some generations after, mention of any father, whose sondyed before himselfe. Bot as all had sonnes, so their sonnes out-lived their fathers; God batur primusegiving that as a speciall comfort to those ages. The first son cals at nulles that dyed before his father, is recorded (Gen. 11. 27,28.) Now film no eretur chefe are the Generations of Terah, Terah begat Abraham, Nach,r and Haran, and Haran begat Lit : and Haran dyed before bis fa- um Idolalaitie ther Terah, in the land of his nativitie. It seemes to be noted as a There parer Astrange thing never heard of, nor mentioned in the Book of God braham primus before, that the son should dye before the father. And, saith my punitus est mor-Author, it is to be considered, that this Terah, whose son Ha- vivens Epiph: ran dyed before him, was not onely a worth pper of Idolls, lib: 1. contia but (as it is conceived) an inventer of Idolls; This was the Her: onely man upon record, whose sons death prevented his in Authordy anithose elder times. And in all times it hath been numbered a- d.la. Id: mong the afflictions incident to finfull man, when any fon dyes before the father, much more when the father hath no fon remaining when he dyes,

Epiphanius in his Writings against heresies reports that some Quilam resurheld no refurrction, but the rifing up of the fathers in rectionen aliam their children; when the father dyes, the childe rifes in his non admittebant place; this was their refurrection. Though this were a groffe quam eam, qua herefie, yet there is a truth in it; the father rifeth in his childe; parents have a kinde of refurrection in their children, and infis filis parenwhile they live parents can fearlly be faid to be dead : upon is moriui. this account the greatnesse of the affl ction rifeth yet higher, he Epiphans that hath neither sonne nor nephew remaining in his dwellings

when he dyes, may be accounted more then dead.

This is the third evill that Bildad fe.s downe as the portion of the wicked man, who, as he shall be driven out of the world himselse; so his posteritie shall be blotted out.

He proceeds to shew us what effect this, with the fore mentioned judgements, should have upon the spirits of the living, what when and the same R 2

uec in suppli 1te filij fut achuc

censebantur rur. fus vivere in

what the fight or report of these terrible judgements will worke both in prefent and after ages.

Vers. 20. they that come after him shall be astonished at his day, as they that went before were affrighted.

For the opening of this verse, we may enquire; first, whom he meanes by, They that come after, and, they that went before bim; fecondly, what by his day; thirdly, what by affonished and affrichted.

They that come after him, &c.

Those that come after, and those that went before, are all men. If it be faid, how could they that went before him be affrighted at his day? they that never law his day, could not be troubled at it?

MAK 1 Novifimi קרמנים prifcs. priores, qui sc:ejus tempore vi webant d judicium ac epera des viderunt. Merco Outlan refer-

I answer: The Original word doth nor signific strictly fuch as live before we live, but fuch, who though they were, borne before us, yet are alive while we live; that is, men more ancient then our felves, and yet our contemporaries; so here, they who went before this wicked man, are fuch, who though they were borne before him, yet lived with him, and faw the judgements of God upon him : So the meaning of it is onely this, That as they who lived at that present when God brought those evills upon him were affrighted; so they that come after shall be astonished at him. That is, the one was affrighted at the fight of those judgements, and others shall be astonished at the report, and hearing of them. So our translators expound those words in the margine; They that went before him, that is, they that lived with him, shall be affrighted. This sence is also non folum quix- expressely given by Mr. Broughton; As they at present tooke an

Againe, these termes. They that went before him, and they that come after bim, may referre not onely to time, but to degree. That is, those that went before him in estate, and honour; and they that come after him in estate, and honour. As if he had said, d passili et ma- high and low, rich and poore, his superiours and inferiours, one and other shall be astonished, and affrighted at the terrible fall of this man; when first and last, high and low are afflicted.

it, tempore, loco, all are-

mes intelligit tate tales funt, horror. fed etiam eos qui quocunq;respettu sibiimuicem funt p'imi Inovillimi q. gni sapientes & idiora, Gc Bol. Diprior fu

dignitate.

Westelleper pri-

mos do novifi-

They that come after him shall be astonished.

The Originall word which we render afferied, fignifies to admire greatly and filently. Silent admiration is aftonishment; Dow nac'te it signifies also to be wasted and made desolate. And so strictly mirans admithat aftonishment is meant, which ariseth from the fight or view of places or perfons made or left defolate. In the 143 Pfalme, ver. 4. David faith, (as we translate) My heart within me is desolate: another translates; My heart nithin me is amazed. Thus here the defolation of the wicked shall be fo great, that they who heare the report of it, or behold the ruines of the place, where once he dwelt and flourished, shall fland amazed; even as they who lived to fee it acted upon him

ratus fuit, præ admirationefise: jun, tacuit.

were affrighted.

The Hebrew is, They tooke hold of fearre, or Horror; which is equivalent with this; Feare or Horror tooke hold of them, or Mont. seazed upon them like an Armed man. Yet some of the Jewish Doctors thinke that Bildad spake thus industriously; using that phrase; They tooke hold of feare, rather then this; Feare tooke hold of them; to intimate, that when they faw fuch judgements, they were even active to stirre up feare in themselves, or to over-awe their hearts with feares, and time to the Lord, left the same calamities should also befall them; according to that, Luk. 13.3. Except ye repent, ye shall all likewise perish! They that ment before him were affrighted.

אחוו שטר Apprehenderuns

At his day; But, what day is this?

This day, is his black day, the day of his calamitie. It is freequent in Scripture to put the word day alone, without any addition, to note an eminent evill day. The patience of God beares long with the wickednesse of man, but it will not beare alwayes. (Pfal. 37.13.) The Lord laughs at him: for he fees that ejus id enim dihis day is comming. While the wicked plots against the just, hoping to have the day against him, and gnasheth upon him with his teeth, as being vext and filled with envie that he hath a day for himselfe; while he is thus busic against the man whom God loves, God makes sport at him; The Lord laughs at him, (and faith, as it were, let him plot, let him goe on,) because he sees

De die ejus. i.e. de judiciodomini revelato in eum ob exilium es fignificat.

to it of enigent

wivin commo -

datos habet &

quafi alienosnon p1001105.

his day is comming: What day? The day of his ruine, and destruction; this shall suddenly come upon him. In the same sence the word is used (Pfal. 137. 7.) Remember O Lord the children of Edom, in the cay of ferusalem. Was this the day of ?.rusalems triumph, and glory? no, it was the day of ferusalems misery, and forrow, it was the day when the children of Edom cryed; Rase it, rase it; even to the foundations thereof. In the Prophecy of Obadiah (verf. 12.) Thou shouldest not have looked on the day of thy brother; That is, upon the day of his affliction, or up. on the affliction of that day. What ! may we not look upon the afflictions of our brethren? yes we may, to pittie, and compaffionate them, but we must not looke upon them with pleasure or delight, with contempt or scorne, as the Edomites did: thou shouldest not have looked scornfully, or contentfully upon the afflictions of thy brother; The day of thy brothers affiction should have been a sad day to thee.

Thus it is frequent in Scripture to call the day of affliction a day emphatically. And so we may interpret that of the Apostle, (I Cor. 3. 13.) where he desciphers severall forts of doctrines, under those al'egoricall expressions, of gold and silver, of wood, hay, and fulble. Now (faith he) every mans worke shall be tryed, it shall be made manifest; for the day shall declare it. What day? the day of tryall; he puts the day alone, for the day of tryall, or of judgement, when God fhall come to lay the worke, and the rule together, when he shall bring frubble, &c. and the fire together; the day of tryall shall discover and make manifest, what every mans worke is. So here; They shall be aftonished at

Dies in quibus impius felicier bis day; that is, at the day of his affliction.

Further, this is called his day, to note, that it is his of right. or that it is his due. For all the good and comfortable dayes that he lives, are borrowed dayes, they are but lent him, onely the evill day, is his day; that's his owne.

Hence observe, that

The Lord will send such judgements upon the wicked, as shall be an aftonishment and an affrightment to those who beheld or heare of them.

As the workes of mercy which God hath done for Lis peo, ple are wonderfull, (Pfal. 78. 4. Pfal. 107. 15.) And as God hath won lerfull mercies and bleffings in store for his people aga nft that great day of his appearing; he will then come to be admired in all them that believe (2 Thel. 1.10.) That is, he will doe fuch things for beleevers as shall be both to their own and others admiration; fo his workes of judgements shall be admired too; He will make the plagues of the wicked wonderfull. The Lord threatnes that (Deut 28 59.) I will make thy plagues worderfull. Such was the defolation prophecied agair ft Tirus (Ez k.27.35.) All the inhabitants of the Isles shall be after isled at thee; their Kings shall be fore afraid. They shall not be afraid of thee, but for thee. They shall not be afraid of thy standing, but at thy overthrow. So (Ezek, 32. 10.) at the fill of E you, Tea I will make many people amazed at thee, and their Kings hill be horribly afraid for thee. When I shall brandish my sward before them, and they shall tremble at every moment, every man for his own life in the day of thy fall, &c. See how the Merchants shall be asto ished et the fall of Babylon, (Rev. 18 11.15.) The judgement upon Jezabel (2 King. 9.37.) is expressed by some translators in the language of Astonishment; The carke fe of Jezabel shall be as dung in the field in the portion of fizreel: So that they shall not say this is Tezabel. Thus we translate : others render it ; The carkaffe of preseribant difezebel shall be as dung in the field in the portion of fezreel; So that cobant, illa Jethey (being amazed) shall say, Is this fezabel? What; is this fe- zebel? zabel? is the become as dung in the face of the field, who fo lately fate upon a throne : what ; is this the that painted her face, and looked fo delicately out at the window; the great commandresse in Israel, is this fezabel? Thus they wonder. The judgement denounced upon the house of Eli, made the eares of those that heard it tingle, (1 Sam. 3.13.) That which makes the eare tingle, will also make the heart tremble, and amaze the hearer.

Now Bildad thuts up his argument, having thus laid downe the lot of the wicked, and fet it out in several portions, he gives (as it were) a confirmation to all, he puts his seale to it. As if he had faid, I have not spoken at randome, I have not spoken what may be; but I have spoken that which shall be, this shall certainly come to passe. And if others shall be astonished who heare or see onely, how shall they who heare and

fiele those calamities?

Epiphonema to. loci, bec est con

Surely THe concludes confidently; What I have spoken I tins orationis; will stand to for a truth; thus it shall be. When Abasuerus (in Epilogus hujus the Booke of Hester) advanced Mordecai, and set him in royall apparrel upon the best horse, he (according to Hamans counminis, en quire- sel) caused it to be proclaimed before him; Thus shall it be done digatur. Merc. to the man whom the King delights to honour. So here Bildad having shewed the wicked man in a compleate equipage of misery, stript of all his comforts, and good things, and not so much as a good word left him from any man; but all men standing amazed and aftonished at his downfall, he seemes to proclaime: Thus shall it be done to the man whom God resolves to dishonour: thus shall it be done to the man whom God dis-favours and fromnes upon; esse res aliqua, such are the dwellings of the wicked, this their end.

Illud dieitur non quod aliquandiu eft, sed in quod tandem definit.

Hence note:

We may certainly conclude, that the offate of a wicked man is miserable.

As some Beleevers have an assurance for themselves personally. that it shall be well with them; so we may be assured in reference to the present state of a wicked man, that it shall goe ill with him and his; Such are the dwellings of the wieked. Though we cannot conclude concerning the person of a wicked man. that he shall be cast away for ever, for 'tis possible he may repent and be faved, yet as to his present state, and to his person as continuing in that estate, we may with assurance, conclude him undone for ever. The Prophet Isaiah hath this charge from the Lord (Ifai. 3. 10.) Say to the righteous, it shall be well with him: for they shall eat the fruit of their doings. Woe to the wicked. it shall be ill with kim: for the reward of his hands shall be given him; and that reward is woe. The reward put into the hand of a wicked man is such as the worke of his hand is; he is a worker of iniquity, then what can his reward be, but woe and mifery? Such as a mans way is, such will his end be; If the premises be falle and unfound, the conclusion cannot be fafe and good. As by a mans fruit we may know what he is, fo what he shall be, unlesse he be changed from what he is. Such are the amellings of the micked. And

And this is the place of him that knoweth not God.

In these words we have the character of a wicked man; the Teriphiasis,imman who knows not God, and the wicked man, are the same. pij qui deum No wicked man knows God, and every man that knows not nec noute nec God is wicked. These are termes convertible. This is the place colit, nam colit of him that knowes not God. There is a fourefold not knowing of pil vocaniur God.

First, There is an utter not knowing of God, or a totall igno- noscentes domirance of God; He must needs be wicked and walke in darknesse, ni. Drus.

that hath no light at all of the knowledge of God.

Secondly, They are faid not to know God, who have but a false or an erroneous knowledge of God; wrong knowledge is a kind of ignorance, they who know not God as God, and as God hath declared himselfe to be known, these know him not Now as they who are under a night of totall ignorance, fo they who have an unfound knowledge, and live under a false light, are numbred with the wicked; for where there are false principles, and apprehensions of God in the head, there cannot be a right frame of heart towards God.

Thirdly, There is a practicall not knowing of God, and that is most proper to this place (though both the former may be understood) some have a notionall knowledge of God, and that (possibly) a right notion, their understanding is not wrapt up in errour; yet they may be numbred among those that know not God, because they act contrary to their knowledge. Of these the Apostle speaks, Tit. 1. 16. They professe that they know him, but in their works they deny him; This knowledge is practicall ignorance. We read of such in the Epistle of Jude (ver. 10.) who what they know naturally as bruit beafts, in those things they corrupt themselves; That is, they live not according to naturall principles : as they feake evill (the former part of the verse rebukes that) of those things which they know not, so they doe evill about, or in those things which they know. Their knowledge is according to the light of nature, but their actions are against the light of nature. They know onely as beasts doe, naturally, but they act contrary to this knowledge, which beafts doe not. Now as a wicked man corrupts himselfe in that which he knows by nature, fo he may corrupt himselfe in that which he knowes

יודטייהוה

In Scriptura fa cra illa gnorari censemu, qua ergnita nul'un nobis usum at tulerunt quomoele dic mus illa non audire quibus non obedimus. Surd: Dicit eos deum non nosse qui in peccaru perseverantes, deum fic norunt ut ejus penitus obliti vidiantur. BtZ

knowes by doctrine, or instruction And in this respect, though he have a higher knowledge than a beaft, yet he is but as a bruit bealt in his knowledge; or as the Prophet speakes of those in his time, (fer. 10. 14.) He is brutish in his knowledge To have notions according to knowledge, and actions according to ignorance, is to be brutish in knowledge. And I conceive the Apostle aymes at thefe, (1 Cor. 15.34.) Amake to righterufnife, and fin not (the Greeke is, amake righteously, that is, give your minds and endeavours unto righteousnesse) for some have not the knowledge of God, I speake this to your shame. He writes not of those that had no knowledge of God; but either of those who had an erroneous knowledge, or rather, of those that lived in wayes of unrighteousnesse against their knowledge, as the immediate fore-going words intimate; Amake unto righteousnesse: for some have not the knowledge of God: That is, they have not such a knowledge of God, as keeps them to the rule of righteousnesse. Here againe is practicall ignorance, or a not knowing of Gcd, when he is knowne. How great a wickednesse this is in such as have scriptural revelations of God, we may easily collect, when we finde God charging it as a piece of wickednesse upon the old Gentiles, who had onely naturall revelations of God, that is, onely so much knowledge of God as might be pickt out of, or learned by an attentive study in the booke of the creature. (Rom. 1. ver. 21.) Because when they knew God, they did not glorifie him as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned; and because (though they had a knowledge of God in them, yet) they did not like to retaine God in their knowledge, or to acknowledge God, as we put in the margin of our Bibles (ver. 28.) this provoked God to give them up to vile affections, and to a reprotate minde. We may take measure of the sin by the punishment. Spirituall judgements are worse than corporall. To be given up to vile affections, is more pænal then to be given up to the vilest enemies; yet thus were the Gentiles plagued for finning against that light which the creature sheds forth concerning God; then what will their plague be, who fin against Scripture-light, and are such as know not God in their own workes, when they know him in his Now as a wicked man compres himlente in that wil brow

Fourthly, There is an affected not knowing of God, or (as we may

may expresse it) a studied ignorance of God; For as we all ought to know God, so some study to be ignorant of God, and to keepe out the knowledge of holy things. And as, to all it is a burden to get knowledge, fo, to many, knowledge gotten is very burdensome. Man cannot fin so easily in the light as in the dark; he puts himselfe hard to it to sin, who sins against what he sees. And therefore that they may have liberty to fin, they have no will to fee. Such are described (fob 21. 14) They fay to God. Depart from us, we defire not the knowledge of thy wayes. Thus as fome in their practife oppose the good which they know, so others refuse to know what is good, that they may the more freely practife evill. And when any man hath long opposed light received, hee growes unwilling to receive light. He followes on to be ignorant of God; and at last is willing to beleeve, There is no God; He that cares not what God faith, will not care much to fay, there is no God. Atheisme riseth from prophanenes; and he that blasphemes the word of God daily in his conversation, will at last blaspheme the being of God in his opinion. These know not God indeed, who know not that there is a God; and into this the affected ignorance of God will quickly cast the wifest (who are such) among the sons of men.

We may take in all these forts of not knowing of God, into the comitie her interpretation of this Text; but specially the third, and fourth; qua impio negasuch as know God, yet walke contrary to him; or such as re- in est practica fuse to know God, lest they should be troubled to walke accor- quadan sapiending to their knowledge. And indeed a wicked man may have no cultu confishir the highest knowledge of God, on this side the love of God, and in pierare. G in obedience to his will, which is attainable. He may have any gift quodamen knowledge of God, but that which gives an experimentall talk quali Japore diand relish of the goodnesse of God, or that God is good. And hence it is that he fometimes hinders his owne proficiency in the knowledge of God, left if he knew as much as he could he should be hinder'd from doing (what he hath a mind to) evill as he could.

Hence note;

First, Wickednesse and ignorance goe together.

Where there is onely an invincible Ignorance of God; that is,

tia que in divivina bonitaits.

Verl.21.

fuch an ignorance as the man cannot helpe or avoyd, there is nothing but wickeduesse; much more where there is this professed studied ignorance. When the Prophet Hosea sets forth the great iniquitie of that people, he gives this in the close, as the cause of all, (Hof. 4. 1.) The Lord hath a controversie with the Inhabitants of the Land; because there is no truth, nor mercie, nor knowledge of God in the Land. It is strange that the Prophet should bring in such a charge against Israel: What could he say more of the Philistims, of the uncircumcifed Nations, and rude Barbarians, who fate in darknesse, and in the valley of the shadow of death? What could he say more against them, then that there is no knowledge of God in their Land? could he speak thus truly to the people of Israel, and Judah, Gods owne people? Was there no knowledge of God in their Land? This cannot be underitood of a totall Ignorance; or as if there had been none at that time who published the truth, or knowledge of God in that Land. But the meaning is, either that there was not much knowledge of God in the Land; (for in Scripture that which is not in some competent measure what it ought to be, is faid not to be at all) or though they had the knowledge of God, yet they opposed the receiving of it, at least they were not zealous to promote it, nor carefull to walk up to it; Now though a Land were full of knowledge, as the waters cover the Sea, yet (in such cases) we might say, There is no knowledge of God in the Land. This want of knowledge caused that plenty of sin, and over flowing of wickednesse, for which God had a controversie with their Land. We have such a character of finfull times given (2 Chron. 15.3.) Now, for a long season, Israel was without the true God, and without a teaching Priest, and without Law. They were not totally destitute of these, but comparatively; There was a great neglect of teaching and expounding the Law; and then there was so little of God among them, that they were said to be without the true God. Wickednesse and ignorance grow up together; ignorance is the mother of prophanenesse not of devotion, as the Popish teachers (with ignorance enough) perswade their deluded Votaries. The Psalmist (Psal. 14.2.) joynes these two together. There is none that understandeth, or that seeketh after God. Would you know the reason why they did not seeke God? it was because they did not understand; and (vers. 4th)

4 11) Have all the workers of iniquitie no knowledge, who eat up my people as bread, and doe not call upon the Lord; As if he had faid, if they had but a little true knowledge among them all, they would not thus greedily devoure my people; they made no bones of oppreffion, they swallowed the poore as pleasantly as bread, they did they cared not what, when they knew not what they ought to doe. The floud-gates of wickednesse are open, where the doore

of knowledge is shut.

When Christ tels us (fob 17 3.) This is eternal life to know God. and fesus Christ whom he hath sent. Why doth he say, this is eternall life, but because it sets us in a frame of holy life ? It works grace, and therefore it is glory. It is a holy life to know God thus, therefore it will be a happie life. As to know God is eternall life; fo not to know him is eternall death. He that knowes God, loves him, and he that loves him keeps his commandements, (90h. 14.) and they that doe not know God, doe not love him. and they that doe not love him, doe not keep his commandements. Many fin against their knowledge, but they cannot avoyd sin, who have no knowledge. The blind eate many a fly, yea poy-

fon in stead of bread.

Further, Some understand this Text of the knowledge that God hath of man; not of the knowledge that man hath of God; reading it thus; This is the place of him whom God doth not know; It is a truth both wayes: for they that doe not know God, are agnoseis dems not knowne of God. It is as true a character of a wicked man foriis. Jun: that God doth not know him, as that he doth not know God. But doth not God know every man? How then is it said that God doth not know a wicked man? As men are faid not to know God, N. se deam est when they doe not love and reverence him, when they doe not feare and obey him; fo God is said not to know those men whom he doth not love nor approve. (Mat. 7. 24.) Depart from mee ve workers of iniquitie, I know you not. Wicked men doe not know God obedientially, and God doth not know wicked men favourably; and whether we say of a man he knows not God, or of God that he knowes not fuch a man, it equally speakes him a wicked man.

Lastly, Whereas Bildad (as his friends before him) makes so large a description of the state of a wicked man, and of the portion due to him; first, in allegories, and then in plaine words.

respicere, reuereri, obedire,

words, infilting upon and repeating it againe and againe. It is questioned by some, why his and their spirits were drawne forth so frequently and unanimously to speake of this matter. I answer: This might be first to undeceive the simple, who are ready to call the wicked happy, because of their present prosperitie; Secondly, to conquer the unbeliefe of most who can scarcely be perswaded. that fin will be so bitter in the end.

Many hope to thrive by wickednesse, and not a few are afraid they should be undone by keeping close to the wayes of holines. Therefore the Lord doth so often thunder by the voyce of his servants, and reveale his wrath from heaven against all unrighteousnesse; Therefore he hath caused the penmen of the holy Scriptures to write the evill of it (asit were) in letters of blood, and to give testimony, that it hath shed the blood of thoufands already, and will deftroy all eternally who turne not from it.

Take this answer more fully in the following observation.

The heart of man is hardly brought to believe that God will indeed powre out wrath upon finfull men.

As it is a hard thing to believe that God will powre out fo many bleffings on his owne people : fo to believe that God will powre out so many vialls of misery upon wicked men. Therefore as we heare of the promises againe, and againe; and God oft repeats his mercies to perswade us that he will indeed performe what he hath spoken: so we heare threatnings againe and againe, to overcome the unbeliefe of wicked men, or to make all know this fad truth; Woe to the wicked, woe to the wicked. If the heart were readie to receive this, it would not be fo often repeated. Few would take God at his word if he had fpoke this but once. God spake to man in the state of perfection; In the day that thou eatest thou shalt surely dye. No, saith the Devill, and the Woman believes him, it shall not be so: the threatning was but once given, and it was not believed at all. The heart of man doth hardly close, either with promises or threatnings. Againe, God doth it to render wicked men more unexcusable. If he had spoken but once, if there had been but one word of threatning against fin all the Bible over, finners had been without excuse; but how shall their mouthes be stop. ped.

ped, when these threatnings are so often renewed? when every page of Scripture, testifies the destruction of wicked men, and seales wrath upon them, if they goe on in their wickednesse. How deeply shall they be condemned when they are condemned by the mouthes of fo many witnesses! David saith, (Pfal. 62. II.) God hath (poken once, twice have I heard it, that power belongeth anto God; the meaning is, either that God spake that often, or that David heard it often, though God spake it but once ; that is, he thoroughly weighed and confidered it, at once speaking, that power belongeth to God. A holy heart heares that twice, that God speaks but once; Grace hath a quicke eare, it makes us as the Apoltle fames speakes, (Chap. 1. 19.) Swift to heare; but God speaks twice, and thrice, yea a hundred times, to wicked men and they will not heare once; Then how great will their Judgement be, and how will their mouthes be ftopt, because they stopt their eares. Hath not God said it againe and againe; This is the dwelling of the wicked, and this is the place of him that knoweth not God. Hath he not spoken it in figures, and allegories? Hath he not spoken it in plaine words, and in examples? hath he not spoken it in bloud? hath he not spoken it in fire, in sword and famine? How often hath he made his wrath smoake, yea blaze and burne before the eye of sence; how often hath he made sinners smell the brimstone of his displeasure? Have they not heard of, have they not seene the desolations which fin hath made? how it hath left those places which were as the garden of God, like a wast or wildernes? Have they never read or heard of the old world drowned with water? Have they never heard of Sodome and Gomorrah confumed with fire? Have they not heard of Pharoab over-whelmed in the red Sea. for vexing the people of God, and of Corah, Dathan and Abiram swallowed up alive by the earth for their murmuring against Moses? Whole volumes of examples have been collected, wherein the threatnings of God against sin have been made visible in the ruine and downfall of finners themselves, and in the rooting out of their posteritie. As therefore the Apostle argues from the holy lives and happy deaths of the old Patriarchs and others enumerated in the eleventh Chapter of the Epiftle to the Hebrews, so may we from the unhappy deaths of many whose

If finners goe on, after all this, what can they plead, why their dwelling should not be made desolate? or why themselves should

not be condemned for ever?

Thus farre Bildads fecond discourse with fob, wherein he severely reproves him of wickednesse, and sets before him, the wofull conclusion of the wicked; How grievous and wounding his words were to fobs spirit, how unsutable to his condition, how mappliable to his person, will appeare in the opening of his patheticall Answer in the following Chapter.

had men and chepywall not here code. Then how great rift their ladgeriene be, and how with their meanings he those he-

equicalist their their caree. Held not God faid in agains and

並৽企工程程程程程程度工程程度是工程程程度工程程度工程程度工程程度工程程度工程程度

Playe they not beard of Pharme Some to belated in the red Sea, to the red Sea, to the red Sea, to the red Sea, the red in the red Sea, the red in the case of the their murmuren account.

in the threatnings of God against fin have been made vulblein the ruine and downful of finners themselves, and in the root-

However, to may we from the unbupy deaths of many tithole

Mary Whole volumes of examples have been colleged

another ner heart of have the seas tens the delivery

1911 BOL state of the product the Abolic argues from the of the old Patraccies and one countries to the clean of the challenge of the Ephile to the

iplam injellan

do errorrh fee-

deris cuilliss of



JOB 19. VERS. 1, 2, 3

Then Job answer dand said; How long will ye vex my soul, and break me in pieces indure thole affictions, which for the mane chront edition

Thefeten times have ye reproached me; ye are not ashamed that ye make your felves strange to me.



ILD AD'S tharp reproof of fob in the former Chapter, procures him a sharp reply in this from fob; whose whole discourse declares him the object of mans pitie, and God the object of his faith; the fum of his. answer to Bildad, is to shew how hardly (yea as he thought how inhumanely) he had hitherto been dealt with ; and that upa foure-fold confideration.

two waves, fell, by thewing the

First, As he was afflicted.

Secondly, As he was their friend.

Thirdly, As he was innocent, not confcious to himselfe of any evill that he had wilfully committed against God, or of any wrong done to man.

Fourthly, That they used him thus unkindly while he professed full hope in God, notwithstanding all the calam ties

which God was pleased to lay upon him.

There are three parts of the Chapter; in the first he very accurately and tragically (as some expresse it) amplifieth his owne fad estate, and this is carried on from the beginning of the Chapter to the twenty-third verse.

Secondly he holdeth forth, and maintaineth his own integritie, both by a vehement defire, and an affured hope of his refurrection and appearance before God at the tryall of the last judgement poer (124,25,26,2720) at a man and a continuous and afflicted

Thirdly.

Thirdly. He exhorts his friends to defift, and repent, left they draw downe the judgements of God upon themselves, in the two last verses: But ye sould say, &c. ver. 28. and ver. 20 Be ye afraid of the sword, for wrath bringeth the punishment of the sword; that ye may know there is a judgement.

From these parts of the Chapter layd together, we may collect the general sence of fob's argument in answere to Bildad

thus,

Bildad endeavoured to prove, that fob was a wicked man, because he was burdened with affliction; Job answereth, I indeed indure those afflictions, which for the matter are the portion of wicked men, yet I am not wicked, as my own confcience. full of peace, and hope in God, doth affure and witnes to me : therefore the induring of greatest afflictions, is no found proofe that a man is wicked, nor doe these afflictions befall such onely as are wicked. The proposition (namely, that he himselfe was under the pressure of great afflictions) is cleare in the first part of the Chapter, from the fixth to the twenty-third verse, the affumption that he himselfe was not a wicked man, he proves by his faith and hope in God, laid downe to the life, ver. 23, 24, 25,26,27. The conclusion or inference is implyed.

Tob leads us to the description of his afflictions by a patheticall Preface, wherein he taxeth, and reproveth his friends two waves, first, by shewing their severitie against him. Secondly, by supposing his own guilt against God; He reproveth them by shewing their severitie against him three ways.

First. That they had troubled him long in the second verse:

How long will ye vex &c.ver. 2.

Secondly, That they had troubled him who was troubled before; How long will ye vex my foule, in the same verse; as if he had faid: My soule was vexed with afflictions, why have yee vexed me who came to comfort me.

Thirdly, That as they had done it long, so they persisted still in doing it verf, third . Thefe ten times have ye repreached me, you are not ashamed, that, &c.q.d, ye did it, and ye doe it.

His fecond way of reproving, is by a supposition of his own guilt; Suppose I have sinned, suppose I have erred, ver. 4. and 5. if I had done fo, yet furely ye ought not to carry your felves thus towards me, there is some other way of dealing with an afflicted

Docer minime aquos in se fuis-Se sam graviter ipfum infectando etiamfi scederis evictus esfen Merl.

afflicted friend, though faulty, then that which you have yet hit on; therefore he goeth on to tell them, as what his case was, so how they should have handled the matter with him; Know that God hath overthrown me, &c. ver. 9. Have pitie upon me, have pitie upon me, O my friends, for the hand of God hath touched me, (v.21.) As if he had faid; while the hand of God was overchrowing me, your hand should have been supporting me, and your hearts pitying me. So much for the opening of the whole Chapter which lets in some light to the understanding of each particular.

Ver 1,2. Then fob answered, and said; How long will ye vex my soule?

How long? The question concludes against his friends, that they had vexed him alreadie too long; it argues also, their perfeverance in troubling him; so the word is frequently used in Scripture; David speaks much to this sence, Psal. 4.2. O yee sonnes of men, how long will ye love vanitie? how long will yee turne my glory into shame? That is, how long will ye goe on dishonoring me; and in the 13 Psalme, we have this; bow long? foure times repeated in two verses, while David complained of his affliction, How long wilt thou forget me, O Loed? for ever, (that's long indeed?) How long wilt thou hide thy face from me? how long shall I take counsell in my soule? having forrow in my heart daily? how long shall my enemies be exalted over me? Here are foure times how long, to shew that Davids trouble had continued exceeding long.

How long will ye vex my foule. The word which we translate 7131 notes into vex, fignifies an internall trouble, fuch as arifeth from the ternam animi contempt and scorne that others put upon us; many know by massitian, ilexperience(though grace fets them above it) how much their que ex conspirits are burdened when they are contemned ? They who are semptu quodam, duely honoured, have a weight in them; and they who are (though un- vel severiore adeservedly) contemned, have a weight upon them. The word signitione ve bo aut fies also simply to grieve, (Lam. 3.32.) for it is applyed to the opere nascitur. act of God; The Lord will not cast off for ever, but though he cause Pined. grief, yet will be have compassion, according to the multitude of his mercies, for be doth not afflict willingly, nor grieve the children of men. So the word is used againe (Lament. 1.12.) Was there ever

T 2

forrow

Vinden izvir. Vu'g. forrow like to my forrow, which is dene to me in the day wherein the Lord hath afflicted me. The Vulgar reads, In the day wherein the Lord hath gathered my grapes or fruits, As if the Church had faid, I was once like a fruitfull flourishing Vine, but now the Lord hath stript me of all my glory, and lest me naked and bare; as a Vine after the grapes are gathered. So Isa. 51.21. Zeph. 3.

18. The afflictions of the Church and people of God in their saddest forrowes, are expressed by this word;

How long will ye vex my foule?

Addendo, animam meam, via orationia augetur do penetrans grav sq; mastitia indicatur. Bold. The word vex, alone had fignified the vexation of the foul but when he addes soule, it increaseth the fignification of the word, to say, you have vexed my soule, is more then to say, you vex me, though that be the meaning of it; so that here's the deepest forrow, that which toucheth not onely the flesh, and skin, but that which peirceth to the very soule; as 'tis said of Mary; A sword shall passe thorow thy soul, That is, thou shalt be deeply wounded.

In that he complaines, How long will ye vex; Observe

First, The length or continuance of an affliction is more grievous to us, then the weight and burthen of it.

He doth not fay, how much? or how great, but how long? A light burthen carried far is heavy, what then is an heavy burthen carried farre? The length of the croffe grieves more, then the breadth or bulk of it. The foules under the Altar cryed, (Rev. 6.10.) How long Lord, holy and true, dost thou not judge and avenge our blond on them that dwell on earth: So David, Pfal. 120.5,6. My Soule hath long dwelt with them that hate peace; He did not complaine that he had been amongst those that hated peace; but that he had dwelt long with them; he could not get free from that hatefull company. (Dan. 8.13, 14.) The question is put concerning the affliction of the Church, (how long?) As if it would render her affliction shorter, but to know how long it should continue, especially to know that it should not continue long; Then I heard one speaking, and another Saint said unto that certain Saint which spake, how long shal be the vision concerning the daily sasxifice, and the transgression of desolation, to give both the sanctuary and the hefts to be troden under foote? As if he had faid, might we

but know when this defolation should end, it would be some comfort in the midth of that desolation; And he said unto me untill two thousand and three hundred dayes, then shall the Santinary be cleansed; Though this answer had much obscuritie in it, yet it had some comfort in it. To hear of a period of our troubles, though we can scarse picke out the time of that period, is some abatement of our troubles. It troubles us to Itay long from the injoyment of good, but it troubles us much more while we are long, and know not how long we shall be under the indurance of evil. Many are readie to fay in these troublesome times, if we could but fee an end of our troubles, if we thought there would be an end of these warres, we could more chearfully beare the expence both of our bloud and treasure. When will there be an end? But what is all this length to the endlesse length of those troubles, which are the portion of impenitent finners. What will they fay, where good shall never be enjoyed, and evill for ever felt How long? will be the Cry in hell for ever ? how long shall we indure? when will this end? no date. no period can be fet to the how long of that mifery. And this makes every moment of milery as milerable as the eternitie of it. And indeed, every moment of an eternall mifery, hath an eternitic in it; As every moment of eternall mercies is like an eternity of mercy.

How long will ye vex my foule?

Secondly, Observe;

Those afflictions paine us most that reach our spirits.

The foule it selfe cannot be pained, it being a spiritual sub-stance, hath nothing to doe with sencible passions yet paine and trouble in their effects, griefe and sorrow, may quickly passe thorow the stess to the spirit; There are some evills which doe not make so much as a skar in the stess which make deepe wounds in the spirit. Christ sweat drops of bloud in the agony of his soule, before any hand touched his body; and some evills make deepe wounds in thesesh, which make not the least scratch upon the soule; yea, the soule may rejoyce, triumph, and glory, while the body is martyred and torne in pieces; but those afflictions which wound and vex the soule, are most griveous.

dependance

as those mercies are sweetest, which refresh the soule, & comfort our spirits; many enjoy mercies which comfort and refresh their bodies, but they know not what it meanes to have their soules comforted. Now as those comforts are most comfortable which comfort the soul, so those sorrowes are most forrowfull which afflict the soul; O, saith afflicted fob, Ye vex my soule; were it but my slesh which the Devill wounded at the first, I could beare it; The Sabeans took feb's estate away, and Satan smote his body from the crowne of the head to the soale of his foot with botches and sores, but his friends gave forer wounds, they vexed his soule by their unkindnesses, and we shall see his soule wounded farther by and by; now onely remember

tention of fob's friends in visiting him, as hath been toucht be-

that foule wounds are the forest wounds.

Thirdly, Compare this vexation of 706's foul with the in-

fore upon some other passages of this booke; they did not plot upon him to vex him, nor had they a defigne to trouble him. doubtles the men had upright hearts, and feared God; they came really to comfort him, and doe him good; yet all the paines they tooke with him was onely a paine to him, his foule was vexed. We may intend comfort to our friends, and yet onely trouble them; we cannot give our actions that effect which we designe them to; fob found it so in his friends. And he might fay to them; you came to comfort me, if vexing a foule be comforting it, you have comforted me with full measure : But call you this comforting an afflicted friend? is this the lifting of him up that is fallen? Onely God can make our counsels and our persons comfortable to others; As for us we may speake words in the matter comfortable, as well as in our intendment, and vet no comfort come to those we have a minde to comfort. (Isa.50.4.) Thou hast given me the tongue of the learned that I may know how to speake a word in season to him that is weary; To comfort is a gift of God, a spirituall gift, and as a power to comfort, so the present act is the special gift of God; a man may have the gift of applying the consolations of the Gospel, and vet not give comfort. God hath charged the use of all Gospel meanes upon us, both to fave and comfort our foules, but he

hath referved the fruit and successe of both in his own power. We must at once shew our diligence about the meanes, and our

Hoccine est maflum consolari? dependance upon God for the end. How long will ye vex my foule.

And breake me in pieces with words.

The word that we translate, to breake in pieces, notes a very Non verbum vehement breaking, to break with extreame violence, to breake vehemens. Meand bruife, as feeds or spices are bruiled in a morter, to pound taphora a comuto dust, or pouder. The word is used for the breaking of the fione granorum heart, with godly forrow; Sorrow is a breaker, it breakes no bones, but it breakes the heart. Worldly forrow breakes the heart to death; Godly forrow, breakes the heart to life. (Ifa. 53. 15.) I dwell with those that are of an humble and contrite or broken spirit, to revive the spirit of the humble, and to revive the spirit of contrite enes. The forrowes of Jesus Christ are exprest by this word, (Isa.53.5.&10.) He was wounded for our transgressions, he was bruised for our iniquities; and in the 10 verse; Tet it pleased the Lord to bruise him he hath put him to griefe. Thus the spirit of fob was bruised and broken; But, what was the inftrument of his breaking? was he broken with clubs and staves? No, but with hard words and severe rebukes.

How long will ye breake me in pieces with words.

70b doth not title their words, he faith not, ye have broken me with hard, cruell, or bitter words, he faith onely, ye have broken me in pieces with words, leaving us to consider what words were fit for fuch a worke; foft and kinde words may melt the heart, but those are hard and harsh words which breake it.

Hence observe:

Unkinde and bard words, make deepe wounds, and breake the

Words are full of power, both to wound and to heale, to breake and to binde up, to grieve and to comfort; As the word of God hath an Allmightie power to breake the heart, so the word of man hath a mighty power to doe it. Some are more troubled with what is faid to them, then with any thing that is done to them; unfriendly and reproachfull speeches have laine heavier upon them, then the heaviest of other pressures.

David had many hands against him, but he was most afflicted with the tongues which were against him; As with a sword in

Nihil fic homenu affligit animum ut ferme durus. Orig.

PROPERTY OF THE PARTY OF

my bones, mine enemies reproached me while they say daily unto me, where is thy God, Pfal. 42. 10. And as God workes upon the heart with two forts of words; Sometimes with foft words. fuch are his promises; Sometimes with hard words, such are his threatnings. So also (in his proportion) doth man; man hath his foft words, and they are of two forts; first friendly words; fecondly, flattering words, both thefe infinuate and foake into the spirit of man; secondly, man hath his hard and bitter words, these vex and break the heart, and are written (as I may fay) upon the broken pieces and splinters of it as with a pen of iron, and the point of a Diamond, there's no getting them out againe, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruell actions. (Mat. 5.10, 11.) When Christ had faid; Bliffed are they that are persecuted for righteousnesse sake : it followes; Blessed are ye when men revile you, and persecute you, and say all manner of evill against you fally. The bleffing is promifed not onely to those who suffer evill done to them, but to those who suffer evill spoken against them. Hard words are numbred among our hardest eryalls; The Apostle (Heb. 1032, 33.) Exhorts the Saints to call to remembrance the former days in which after they were illuminated (that is, after they had received the light of the knowledge of Jesus Christ) they indured a great fight of affliction; they who receive the faith, must expect a fight; they might have been in the darknesse of unbeliefe and ignorance long enough without a fight of affliction; but as soone as ever they were illuminated, the Prince of darknesse, stirr'd up a warre against them; What the warre was he tells us at the 33. ver. Partly while ye were made a gazing-flock both by reproaches and afflictions; and partly while ye became companions of them that were so used. He calls the bearing of reproaches, a great fight of affliction.

The word, which we render great, doth not fignifie so much the greatnesse of any one, as the concurrance of many afflictions; as if he had said; Ye indured a multitude or manifold sights of affliction. He that indureth hard words, sights with a numerous Host; words come thicke, and like an Army renew the charge; He contends with many enemies at orce, who is assaulted with reproaches. And he is a strong man, that is able to stand these assaults, or receive these char-

Magnum dicit qued mulcum ex proprietate vocis Grece poffis dicere, qued ingens est exaggeratio: con-

But I passe this.

ges, and not be broken. Job was a strong man both in faith tume in quasi and patience, yet he was broken, his peace was much broken, cum muliu hoyea his spirit was broken, ye have vexed my soul (faith he) and qui cum una broken me in pieces with words. conturella de-% b proceeds to shew us particularly what kinde of words prenat Pined.

his friends spake, they were unkinde words, and more

Verl.3. These ten times ye have reproached me, ye are not assamed tomake your selves strange to me.

Here is an armie of evill words ; Thefe ten times, &c. What ? just ten times ? did fob keepe tale, and scoare up the unkinde words of his friends? were his reproaches just ten. We use to say, Tis unfriendly to keepe account of kindnesses done to our friends, but it is more unfutable to the lawes of friendship, to take an account of unkindmesses received from friends. The lesse me remember them the better is our memory. Why then is fob so exact and parcicular in this unfriendly Arithmeticke? These ten times ye have reproached me.

Some conceive that fab speakes to the very letter, that when Numerum dehe saith, ten times, he meanes ten times, and onely ten times, nei- na ium strille ther mo. e nor lesse. Which number is made up thus; Five times nus. 11 soil his friends had spoken, and five times fob had spoken, here respensiones ei were ten speeches; He was reproach'd as well when himselse redundasse in spake, as when they spike; his own answers were reckoned consustatem to his dishonour by his friends, as he reckoned their replyes;

Further, we may make it out thus; that in each fingle anfwer made by his friends, there was a double reproach, or much reproach, therefore he reckoneth every one of them for two; No a mulinu-We finde in Scripture, that the word ten is used in a kinde of dinis soleni per Hype bole; yea though the number of the thing done be under hyperbolen uten, or leffe then ten, yet it's faid to be done ten times, onely to Decies fignifishew that it hath been done oftener then it should, or when it cer, ultra deshould not have been done at all. So some understand that cem planiara speech of facob to his wives, (Gen. 31.7.) conplaining of the quament ier ipharsh dealing of Laban ; Your father hath changed my mages ten cuffierit. times. 'Tis not probable (though some attempt to prove it) that Laban did actually change his wages to often, yea'tis con-

conceived that he changed his wages but twice, ver, 8. yet facob

accipit Cajetaafferens.

faw fo much unkindnesse in that twofold change of his wages.

that he saith : He had changed his wages ten times.

Ea latini Decumana vocarunt que excellentifsima de ampliffima in suo que que genere ef fent. bine De cumanus fluaus. D. cumana Ova.

Further, Ten times may be taken indefinitly for many time; It is usuall among the Latines to expresse any unusuall greatnesse by the number ten, and so doth the Scripture to o: (Eccle. 7.19. Wisedime strengtheneth more then ten mightie men which are in the Citie; that is more then many, or then all the mightie men in the Citie; Wisedome is better then the weapons of Warre. The Law given about the keeping of the Ammenite out of the Congregation, is thus expressed (Deut. 23.3.) An Ammonite or Moabite, shall not enter into the Congregation of the Lord, even to their tenth generation, shall they not enter into the Congregation of the Lord for ever. The tenth generation is not to be taken terminatively to their exclusion from the Congregation, as if at or after the tenth generation, they might enter in, but the tenth generation is named to shew that they should not be received in for many generations, yea that they should not at all be received in; for fo the latter branch explaines it, They shall not be received to the tenth generation to the Congregation of the Lord, no not for

Againe, To shew the greatnesse of the famine that God would bring upon his owne people for their great finnes, 'tis faid. (Levit. 26.26.) When I have broken the ftare of your bread. ten momen shall bake your bread in one Oven; As if he should say, when Corne is plentifull, two or three women fill an Oven. but when I have broken your staffe of bread, then (such shall be the scarcity of Corne, that) ten women, that is, many women may put your bread into one Oven, and not fill it, neither shall ve be filled, as the next words affure us ; They shall deliver you your bread againe by meight, and ye shall eate and not be satisfied. So the word is used (Numb. 14.22.) where the Lord complaines. Te have tempted me now these ten times. Thus when Nehemiah would shew how uncessant the exemies were in bringing sad reports to terrifie them, he saith, (Chap. 4.12.) Ten times ye have said from all places, they will be upon you; that is yee have often faid we should be surprized and cut off by such a time. Once more, (Zach. 8.23.) the glory of the Jewes in the latter dayes is thus described; It shall come to passe, that ten men shall take bold (out of all Languages of the Nations) on the skirt of him that is a 7em

fem, saying we will goe with you, for we have heard that God is with you. Tenmen, that is, many men, even multitudes of men shall defire favour and friendship with the fewes, We will goe with you, we will be on your side, for we have heard that God is with you: Note by the way, 'Tis good being with those, with whom God is, as' tis best of all to be with God. All men ought, ten men (faith that text) shall defire to goe with the fewes when God apeares among them. Rev. 2. 10. Ye shall have tribulation for ten dayes; that is, for many dayes, or for a long time. So here, Thefe ten times Hie numerus have ye repreached me, that is ye have reproached me very often, videtur infini-I know not how often; he puts it in fech a number, as may tate gravidus, note any number, yea that which is onely not innumerable; numeros quanwho is able to number the reproaches ye have put on me? sunscungmaxi-The number ten, feemes to goe burdened with innumerabilitie, mor gignit. because it brings forth the greatest numbers; When, in num- Bold. bring, unities arise to the number ten, we can goe no further, me us ut qui but by resuming unities, and adding them to ten. So that, ten numerandi finis being the greatest simple number, and all compound numbers sit videour mabeing renewed at ten; the number ten, stands as the chiefe, and annu: nam containes the greatest numbers. Te have reproached me ten times. cum ad decem

Ye have reproached me.

The word fignifies such a reproach, as not onely puts a man suming united to shame, but makes him greatly ashamed. So the word is used, do denario ad-(Ruth 2.15.) Let her glean among the sheaves, and reproach her not; we put in the margent, shame her not, say not that she stealeth, for if a gleaner come into a field and gleane among sheaves, crescente veniis suspected that such a one steal the Therefore Boaz gave this tur principium as a speciall priviledge to Ruth, let her come among the sheaves, Jair's suminur it shall be no stealing to her, reproach her not with it put her Ovid. Fast. not to shame. Thus while fob saich, Te have reproached me, the meaning is, ye have endeavoured to put me to shame, as if I were a wicked man a theele or a murtherer, and this (though once had been to often) ye have done ten times, or oftentimes.

We may consider these words; first, as they set forth the sin and unkindnesse, or rather the sinfull unkindnesse of 706's friends; Secondly, as they fet forth the grace and patience of 70b, or rather that speciall grace of patience.

pervenitur, ul-erius non itur, led iteruin, rejungitur.

Semper ad ufq; decem numero

First; As they set forth the sin of fob's friends in the frequent and often repeated unkinde carriages of that visitation, These ten times &c.

Observe ;

To fall often into the same sin, is a great aggravation of sin.

To reproach, or to doe evill orce, is too oft, but to doe it often, ten times, how much evill is in that ? One of the greatest burdens which we can put either upon our own finnes, or upon the finnes of others, is the number of them. An evill act fingle is heavie, what then are many bundled up together ? As it is one of the greatest hightnings of the mercies of God. that he is pleased to doe us good often who have not deserved that he should doe us good once, that we should have as many and manifold mercies, so those mercies daily renewed upon us, and fent in fresh every morning; so that which highteneth sinfull actings against God or man, is the frequency of them, that they are renewed every day, or often in a day. (Luk. 17.4.) If thy brother trespalle against thee seaven times in a day, and seaven times in a day turne againe to thee, faying, I repent, thou shalt for give him; Christ puts it upon the number, If thy brother trespasse seaven times in a day, it is no great matter to forgive a brother, who offends once a day, or who offends us but feldome, but if he offend seaven times in a day, here is the greatnesse of his sinne in trespassing, and the great tryall of our charitie and patience in bearing and forgiving. Peter put this Question, (Mat. 18. 21,22.) Lord, how oft shall my brother sin against me, and I forgive him, till seaven times? As if he had sayd, a sin so often repeated is very great, and will put me to the exercise of all the love I have in my heart to forgive it. And though he thought this a very hard taske for his grace to goe thorough with, to forgive to seaven times, yet he hath a harder taske set him in the reply which Christ makes (ver. 22.) fefus faith unto him, I fay not unto thee untill seaven times, but untill seventy times seven. Peters seven is multiplyed to feventy seven, in which as we learne that the multiplication of fin is one of the greatest aggravations of it, to likewise is the multiplication of forgivenesse: He that cultiplies to fin, fins abundantly, and he that multiplyes to nardon, doth (as God Ifa. 55.7.) pardon abundantly. Secondly,

Secondly, If we consider the state of the men whom 70b charged to have reproached him ten times, they were good men. Hence observe;

That a good man may fall often into the same errour.

He that is upright may doe amisse againe and againe, he may ten times wrongfully reproach man, and as often act disobediently towards God; it is no great matter to heare vile wretches speake evill and doe evill an hundred times. They must needs doe much evill, and doe evill often, who being themselves evill, cannot but doe evill, or doe evilly whatsoever they are doing. But 'tis very sad (though very possible,) when we see those who are good, yet doe evill, especially when we see them doe it often. It should keepe the best humble, that still (by reason of their in-dwelling corruption) they are subject to fall into sin, and it should keepe them watchfull that they fall not.

Thirdly Observe;

Chap. 19.

Reproaches make breaches.

He said before, you breake me with your words, now he shewes plainly what those words were, reproachfull words; reproaches make outward breaches between friends, but he that is reproached, findes a breach within. Sorrow breakes him, and Thame breakes him. That which caufeth thame hath forrow in it; When Paul wrote sharply to the Corinthians, he laith; I write not these things to shame you, but as beloved children to warne you. We retuke offenders, that we may make them ashamed, but not to shame them; but reproaches are cast upon others, to thame them, not to make them ashamed. Among all the tryalls which Jesus Christ underwent to breake and bruise him, reproach was one of the greatest. (Psal.22.6.) I am a worm and no man, a reproach of men, despised of the people; Christ was not onely reproached among men, but a reproach of men, he was as it were reproach it selfe. The Prophet (1/a.50.6.7.) fore-Thewed the wonderfull tryall of his patience, in bearing shame : I gave my back to the smiters, and my cheekes to them that plucked off the hair; I hid not my face from hame and spitting for the Lord will belpe me, therefore Thall I not be confounded; therefore have I fet my face

face like a flint, and I know that I shall not be ashamed; They did what they could to make Christ ashamed, they reproached and reviled him yea they condemned him as a wicked man, therefore it followes in the 8 verse; He is neere that justificth me, who will contend with me ? let us stand together, who is mine adversarie? Let him come neare to me As if he had said, I am not asraid, eyther of his tongue, or of his hand, of what he can say, nor of what he can doe.

Fourthly, Observe;

It is usuall for them to be much reproached among st men, who are most precious with God.

None receive more contempt on earth, then they whose names are written in heaven; God hath referved abundant honour for his people in the next life, but he often gives them up to reproach in this. The men of the world cannot but despife those who are in esteeme with God; for as 'tisin things, so in persons; The things which are highly esteemed among men, ere abomination to God; and the things that are highly esteemed by God, are an abomination among men; so those persons who are highly prized with God, are an abomination with men; Should the worth of Saints be taken by the rate-booke of the world, how vile were their price ? to how low and poore a market would many precious foules come? The Apostle concludes concerning the old Saints and Worthies; among the fewes (Heb. 11.38,) that the world was not worthy of them, yet they were adjudged unworthy to live, or have a roome in the world.

'Tis sad when good men, who are precious, yea who rule with God, are reproached and reviled by the world; but it is most sad when one good man reproaches another; 'Tis a griese to heare those who are vile, revile, and throw dirt in their saces, whose saces shine through that beauty and comelinesse of grace which God hath put upon them; but to see one Saint throw dirt in the sace of another; to be spatter and be mire the credit of another by pen, or presse, by words or gestures, this is a gries indeed, this is a lamentation, and ought to be for a lamentation among all the people of God, as it is (and will be while it is so) a rejoycing to the world that lyes in wickednesse. But though

Verf. 3.

now some of the Saints may say (with 70b) to their bretheren in the same faith, These ten times have ye reproached us, yet we have a promife that a time is coming when they shall not fo much as once in one thought reproach one another; Ephraim shall not envie fudah, and fudah shall not vex Ephraim any more, (11a.11.13.)

Laftly, as these words referre to the grace and patience of

7.6. Observe;

I is perfect patience when we can indure reproaches, especially many foul reproaches.

It is a worke of patience to indure but one reproach, but when we indure many reproaches, then patience hath a perfect worke ; as it shewes the milerable perfection of a man in fin, to persevere in linning, or as it argues the perfect bardnesse of a mans heart in fin, to fin after he hath been ten times or many times reproved; so it shews the perfection of a man in patience, to continue patient after he hath been tentimes reproached. This answers that rule of suffering given by Christ, (Math. 5:39. 1) I say unto you that ye resist not evill: but who soever shall smite thee on thy right cheeke turne to him the other also; That is when ye have received one wrong, be ye not meditating how to revenge that but be ye preparing how to receive a second. Though Grace doth not bid us invite injuries, yet it teaches us to bid them welcome. Thefe ten times have ye reproached me.

And are not ashamed that ye make your selves strange to me.

The word that signifies to be ashamed, here, is of a milder and Verbu aliquangentler fignification, then that we had before, for reproach or shame. As if he had said, ye have reproached me, as if ye intended not onely to make me ashamed, but to confound me with shame; but you who have reproached me are not ashamed at all, you have not the least tincture of a blush appearing in your faees, though you have gone about to fill my face with shame, and my heart with forrow.

Further, The word fignifies such shame or blushing as causeth ferre videtures a stop in the worke or enterprise which we have in hand. Many would goe on in doing good, and not a few in doing evill, were they not shamed out of their purposes. How holy in outward profession and

to lenius quain Superius ; a.d. cum vestru me opprobrin websmenter pudefaciatis, vos nego lenitererubelcitis. Pired. Verbum hozef. rudore, qua quis deterresurabalique opere feviendo. Pined.

performances would some be were it not that they seare shame. this stops them in their course, and turnes them out of the way. Hence that fevere threat (Mar. 8.38.) Whofwever therefore Ball be assamed of me and of my words in this adulterous and sinfull Generation, of him also shall the Son of man be asbamed, &c. Christ our Lord forelaw that as many would take up the profession of the Gospel for their credit, to many would withdraw from it for feare of shame. Now as many turn from keeping the holy commandement for shame, so many are kept from breaking the holy commandement only for shame. How unholy, how vile would they be, were they not ashamed that it should be knowne that they are fo ? Thus farme is the checke of finne. But faith fob to his friends, Te are not assamed, there is not so much as any shame upon you, caufing you to blush at what you are doing, or to defilt from doing yet more. Te are not ashamed.

That ye make your selves strange to me.

תהבדין Multas paricus interpresatio.

The word which we render to make strange, is found onely here in this sence all the Bible over, yet it undergoes (according to the various apprehensions of the learned in the Original Language) much varietie both of translation and of interpretation, yet none of them burt the sence of the Text, and may all stand with the truth of that which is here afferted.

Quod appareamint.

Fi ft, Some render it thus ; Tee are not ashamed that you shew your selves openly agairst me ; q.d. are ye so bold and confident, apente aversa- as to speake evill of me in my owne hearing? it were much for you to vent such words behinde my back, but are ye not asha-

eatis mihi 727 Arabice fignificat Aupo rem. Rab. Tona. Significat eriam Arabice subsannare. Milta bac libro.

Merc.

med to speake thus to my face? Secondly, Others give it thus; You are not afhamed to Qu'il obstates stand wondering and gazing at me, as if I were some strange Monster never seen before: As some men are wondred at for their noble actings, so are others for their extreame suffer-

Thirdly, The word in the Arabicke (with which the language of this booke of fob often mingles) signifies to scorne or deride; in answer to which our Text is read, Are not ye ashafant Arabica in med to jeere and jest at me in my miserie, He hath exprestly charged his friends with mocking, more then once before, and 'cis not improbable, that he doth touch it here againe. Wee cannot but speake much and often of that, which grieves us much.

Fourthly, One of the Rabbins speakes fob's meaning thus; obsernational. Te are not ashamed to harden your faces against me; He that hath no tum in me. compassion towards man, hardens his face as well as he that Rab. Jos. Kinhath no repentance towards God. He that hardens his face against a man, bath also hardned his heart; The shew of the mihi. Mont. countenance testifies the frame of the Spirit. A man doth not (ufually or naturally) looke or speake hardly till he thinks hardly. Thus Montanus translates; Te are indurate against me; and so Mr. Broughton; But you harden your selves against me, yee take no pity of me.

A fifth reads ; Te oppreffe me; the Seventy, Te load me, ye lie Opprimitis me. hard on me, or, ye are not ashamed to lay your whole maight upon Villa.

Once more, others deriving the word from a roote which hath three fignifications; apply them all three to this place.

First To digge, making the sence thus : Te are not ashamed to dig me; that is to peirce, and wound me; So the sufferings of Christ upon the Crosse are prophetically described (Psal. 22. 16.) They pierced (or they digged) my hands and my feete.

Secondly, To make a feast or banquet. So 'tisused (2Kings 6. 23.706 40.3) and then the sence appeares thus; Te are not 3 Emere vel asbamed to feast upon me; That is, to make your selves merry with my forrow, to feed upon my troubles. What he speakes at the twenty-fecond yerfe of this Chapter, hath some correspondence with this reading; Te are not satisfied with his flesh; As if he had faid, The forrowes of my flesh, or my outward sufferings are not enough to content and fill you, and therefore you ceale

not to fill my foule with forrow.

Thirdly, The word signifies to bay, to barter, to bargaine and fell for gaine : and then, this is the scope of his proofe; Te are not quem est abuit asbamed to make merchandize of me; That is you deale with me, also ad suam as with a man whom you might ule at pleasure, as if I were to g oriam volupbe bought and fould at any rate, as if I were to contemptible, tatem vel comand of so cheape a credit, that I were fit onely to serve turnes modum. Coc. or an object for every one to play upon. We say of a man that is abused, or wronged, either thorough treachery or revenge, eyther to make sport or profit for others; This man is bought and fould; every one makes his advantage, and takes his penniworths out of him.

Indurari eriris

देनामदाव और भावतः

incumbinis mibi Sepr.

Significat. 1 Fodere.

2 Instruere comululum.

cauponari.

Inter omnia que interpretes in banc vocem afferunt, bic accommodatiffimun puto ut הברט נבר idem valeant, ic. extraneum Je gesserit. Merc. Alios was mibi exhibitis. Vatabl.

All these translations yeeld a sence sutable to the scope of this Scripture, yet I conceive, ours is more proper then any of them all, and is approved by many learned interpreters as the best. Te are not ashamed to make your selves strange to me. As if he had faid, Te are my friends, and kindred, I have been long acquainted with you, yet now ye stand off, and keepe your distance, as if I and you were strangers, and had never knowne or heard of one ano. ther untill this day, or as if you were much my superiors, and so 'twere too much condiscention in you to be familiar with me. So the word is used (Gen. 42.7.) foseph knew his bretheren when they came to Egypt for bread but he made himselfe strange, he dissembled his knowledge, or forced himselfe to a nescience of them, he would not be knowne that he knew them, he made himselfe strange to them, asif he had been some other man. Fofeph had abundance of kindnes in his heart toward his bretheren, and therefore did (with State-Art) but feine a strangenes ; 7cb feared his friends had no kindness at all in their hearts towards him, but were as reall in their strangenes as if they had been very strangers. Tee are not ashamed to make your selves strange to me.

Observe hence; first,

It adds to the sinfullnesse of the evill we doe, not be ashamed that we have done it.

It is good to be ashamed when we have done evill, shame is a good affect of a bad cause; thame is the fruit of sinne : till there was fin in the world, there was no shame in the world; and sin will make them ashamed for ever, who sin now and are not ashamed. They who have not the shame of repentance, shall have the shame of punishment. As the people of God have this promise, that they shall never be ashamed by the disappointment of their hopes, so they have this promise also, that they shall be ashamed repenting of their finnes. And indeed to confesse or bewayle fin and not to be ashamed of it, is not repentan. e but impudence. It is one of the greatest designes of Satan at present to seperate sin and shame, to make men at once bould and wicked, And hee so farre prevailes with fome, that they are fo farre from looking upon fin as their shame, that they count it a kinde of honour, and as the Apostle gives the character of such brazen faces, with teares in his eyes, (Phil.3.19.) They glory in their shame; that is, what they looke upon as their glory, is indeed their shame, The Prophet also speakes of these, (1/a.3.9) The shew of their counter nance witnesseth against them, they declare their sin as Sodom, they hide it not : How did Sodom declare her fin; Sodom did not declare her fin as Ninevie, repenting in dust and ashes; Sodom did not declare her fin as they that are truely humbled before the Lord declare theirs, who to use the Prophets language (1/a.43.26.) Declare that they may be justifed, but Sodom declared her fin impudently, the cared not who faw it, or who knew it; How fad is it when ferulalem patternes her selfe by Sodom? feremie complaines of this (Chap. 6.15.) Were they ashamed when they had committed abomination? nay they were not at all shamed, neither could they blush, they who harden themselves because they would not blush, shall at last be so hardened that they cannot blush. Shame is the leading act unto repentance, they that are ashamed of their finne, are in a good way to turne from it. And hence shame is put sometimes for repentance; What fruit have yee in those things whereof ye are now ashamed, (Rom. 6.21) That is, whereof ye now repent, and from which yee are converted. The repentance of Ephrahim is so described (fer. 31.19.) Surely after I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed yea even confounded, &c. Tis best to do such things of which we need not be ashamed. but they that have done evill shall doe well, to be asham'd. Fob supposing his friends had don'ill in making themselves strange to him, charges this upon them as an aggravation of it, Te are not assam'd to make your selves strange to me.

Secondly, From the matter about which they ought to have been asham'd, their strangenes to him; Ye are not asham'd

that ye make your selves strange to me.

Observe ;

To be strange to friends, specially to godly friends, is an act that we ought to be asham'd of.

It is a shamefull thing to be asham'd of friends, especially of godly friends. This shame might justly fall upon many at this day; what strangenesse is there between friends, and godly friends? such as heretofore lay in one anothers bosome, are growne so strange, that they cannot stay with content in one X 2.

anothers fight, they will scarce looke upon one another, who not long fince (at least in profession) dearely loved one another. They who met purposely to speake one to another, will scarce speake to one another when they meete accidentally. Yea, they who should be ready to dye for one another, can hardly live by one another. When shall we be ashamed of this strangenes? When will the love of many which hath waxen cold gather heate againe ? Tis Englands fin at this day, Strangenelle among the Saints; they who professe themselves to be all acquainted with and friends to Jesus Christ, are unfriendly and unacquainted among themselves. They who are neere to God, behold each other afar off. Were it not monstrous, if one member of the body should withdraw offices of love from another member, or should be as a stranger to it. These unnaturall distances among the members of the same mysticall body, are too open eyther to be hid or denyed. Isit not a reproach to Christianitie, that they who indeed are members of the same Christ, should act as if they were not members of the same world. To how many thousands of Saints may we say, as fob here. Are ye not asham'd to make your selves strange one to another; and confider this further, if strangenesse, if a meer withdrawing of converse be so uncomely that Christians ought to be asham'd of it, what then is that which is the roote of it, alienation of affections. If Christians have cause to blush when they are not free and open-hearted one to another, how ought they to be confounded who are guilty of heart-burnings and bitternesse of spirit one against another. If we ought to be ashamed that we are nor kind to one another, that we are not ready to doe one another good how should we be asham'd to be cruel to, or to devise evill one against another? strangenes is not the doing of evil. but a suspention from doing good, or from shewing wonted respects. Now if it be a shame not to do good, how should we be asham'd of doing evill to our bretheren?

Thirdly, We may consider fob not onely as a friend, and as a godly friend, but also as an afflicted friend, as a man almost overwhelmed with forrow.

Then observe;

SESTIONE

It is a shamefull thing not to owne a good man when he is in a low or in the lowest condition.

706 knew the time when enow would own him, when enow would visit him, and were ambitious of his friendship; but being upon the dunghill, few would come at him, and none cared for his soule. Strangers desire the favour of those who are in prosperitie, and neerest friends will shew themselves strange to those that are in adversitie; but is knot their shame to doe so ? Paul speakes it to the high commendation of Onesiphorus, (2Tim.1.16.) He oft refreshed me, and was not ashamed of my chaine: Many are as much ashamed to look upon a godly friend in chaines, as they are afraid to weare a chaine for godlinesse. No man was ever more proud of his owne golden chaine, then some are ashamed of the iron chaine of others. When Jesus Christ was apprehended and under his sufferings, this remptation went high even upon his owne Disciples and servants, whom he had often forewarned of sufferings, and enstructed how to suffer, (Matth. 26.56,58.) Then all the Disciples for soke him and fled. They who before forlooke all and followed him, now forfooke him and fled : Neither was this the act of some one or two, but of all the Disciples. Then all the Disciples forfooke him. And though Peter followed him, yet his following was as bad as a forfaking, for he followed him afarre off, (v.58.) And when he was come neere into the house, he did worse then forfike him, he denied him and forfwore him. Peter made himselfe so strange to Christ, that he professed strongly, year with an oath, I know not the man; as if he had faid, if you will not sake my word, I will sweare I know bim not : O what a diftemper of spirit did feare bring him to ? how was his spirit overwrought with worldly shame, when he wrought all these finfull coverings that he might appeare a stranger to Jesus Christ? O Peter wast thou not assumed to show the selfe strange to fesus Christ when he was afflicted who was therfore afflicted to make us who were strangers, and a far off from God, neere unto him and his friends? It is no easie thing to be acquainted with the crosse of others, how hard will it be to be acquainted with our own crosse? If men be strange to their friends when they are afflicted. O how strange will they be to their owne afflictions? When there is no futablenesse in our spirits to fuffering and affliction: we cannot fuite with those that suffer and are afflicted? The man in the Gospel (Luk. 10.30.) travelling from fericho to ferusalem, fell among theeves which Aripped

fripped bim of his rayment, and wounded him, and departed leaving him halfe dead; then cometh a Levite and a Priest, and what do they?doe they owne the man?no, they goe on the other fide as if the man had been fick of the plague, and they durst not come neere him for feare of infection; they saw him in that lamentable pickle, and passed by, they would not doe the office of a neighbour (that's the intent of the Parable, to shew who is a mans neighbour) if the man had been mounted on his horse riding gallantly on the way, possibly the Priest and the Levite would have joyn'd with him, and have faid, Sir, whether travaile you? they would have fallen inno discourse with him. as a man of their owne Tribe, and have gone to the same Innewith him, but feeing him lie wounded, and groveling upon the high way in his bloud, they made themselves strange to him. As men naturally shunne their owne afflictions, so those that are in affliction; 'Tis against the light and common principles of nature to doe fo, yet naturally men doe fo. And because 'tis against the light of nature to doe so, therefore 'tis a shame to doe fo. And if it be against the light of nature, and the principles of morralitie, how much more is it against the light of grace. and the principles of Religion, when this strangenesse is shewed to those who have grace and are indeed religious? 'Tis a Gofpel duty to doe good to all, but especially to the houshold of faith; They breake all the bands and tyes of love, who refuse to doe them good that have received and expresse the tokens of divine love, or are strangers in affection to them, who are of the houshold of faith. Every godly man may say to his uncharitable bretheren, as fob did here to his friends; Are yee not ashamed to make your selves strange to me? Thus fob hath reproved his friends undeferved feverity, and he reproves them vet further in the next words upon supposition, that he had deserved it.

e to be acknowned perbarance on fill and be drange to their

cravelling from Fericles to Ferngalism, Gellandeng cheered with h

freeds when they are smilled. O hew fining that their owns sill dions ? When there is no knowledge.

Jo B. Chap. 19. Verl. 4, 5, 6.

And be it indeed that I bave erred, mine error remain th with my filfe.

If in leed you will mignific your selves against me and

plead against me my reproach.

Chap. 19.

Know now that God hath overthrowne me, and hath compassed me with his net.

I N the fourth and fifth verses of this Context, 70b proceeds I to reprove his friends severity towards him, by way of grant or supposition. He reproves them, not onely, because they dealt thus with him who was innocent; but he supposes or grants (though he yeelds it not) that himselfe had been an offender, or had erred, and yet shewes that their proceeding with him was juffly offenfive and erroneous.

Ver.4. And be it indeed that I have erred, Oc.

He useth a figure in Rhetorick called concession, when the Re- Cocessio est euro Spondent is willing to grant more then the Opponent can aliquid eriam prove, and gives that which is disadvantageous to his cause, mus cause siduupon confidence of the righteousnesse of his cause, or when he ciapaii. Quint. yeeldeth as much as his adversarie desireth, and yet maintaine Professus sum what himselfe desireth. Be it indeed that I have erred. As if he had integritate melayd, I have often professed (and still doe) mine owne innocency, but because I see you are very greedy to charge me with, and convince me fieat me erranof an errour, I will be filent in that poynt, and suppose, what you cannot prove, but case it be so, that I have erred, yet you have erred ram dei an conmore in your carriage towards me : my errour doth not justifie you in tinuo dignum what you have spoken and done to me; Though I by sin have provoked God to anger, will that beare you out in your anger against me? must you needs smite me with your tongues, because he hath smitten me with his hand? will you adde misery to him that is in misery?

Be it that I have erred.

Some render, Be it that I am ignorant, or have been ignorant Echignoravi. So the Vulgar. do els picaso de propie el

am, sed ut illam taceam, dy condo provocasse Ielt vobu ut miserias accumuleis misero. Pined. n Ju importat

deficere veterrare per ignorantiam. Vulg.

The

The word in the Hebrew fignifies two things.

First, To be ignorant.

Secondly, To be in an errour, or to fall into errour through ignorance. (Pfal. 19.12.) Who knoweth the errours (or ignorances) of his life?

The force of this word was opened (Chap. 6.24.) There.

fore I shall not here stay upon it

Be it that I have erred.

We may take it three wayes
First, Be it that I have erred in judgement, and thinke amisse.
Secondly, Be it that I have erred in word, and have spoken amisse.

Thirdly, Be it that I have erred in action, and have done amisse. Lay the supposition thus large; be it that I have erred in opinion, in speech and practise, yet what have you gained, or how can ye be excused?

We may consider this clause first in it selfe, and then in rela-

tion to this dispute.

Be it that I have erred.

In as much as the same word signifies both ignorance, and errour, it may suggest this note to us.

Ignorance and errour are very neer a kinne, yea, ignorance is the cause or mother of most errours.

Ignorantie due pessime filie falsines dy dubieres. August 1. 22. de Civ. del. cap. 22. Ignorance is the mother of two very uncomely daughters, as one of the Ancients long fince observed. The first daughter of Ignorance is named Dubiety or doubtfulnesse, which is a constant wavering in opinion. A knowing man hath a setled judgement, but an ignorant man (though he may be stubborne and wilfull, yet he) cannot be fixt or steady. The second daughter of ignorance is named Falsitie or errour, which alwayes settles us (if ever it be setled) in that which is unsound. It may be hard to convince a knowing man of his errour, but he that knowes no reason, will not be convinced by reason. Errour strictly taken, proceeds ever from ignorance; for he that maintaines eyther an opinion or a practise against the light of his knowledge, is more then in an errous, 'tis obstinacy in him as

it reserres to practise, 'cis hecesie in him, asit reserres to opi-

Secondly, fob supposed that which might very well be; while he taid; Be it that I have erred; he did not suppose an impossibility,

Hence observe.

It is common to man, to the best of men, to godly men, to be in an erreur.

A godly man should not suppose himselfe an heretick; who as he usually erres against light, so he alwayes delights in his errour : but he may suppose himselfe erring for want of light. They who in this life have most light in them, have also much darkenesse in them; and we are apter to follow the darknesse of our owne spirits, then the light of Gods Spirit. He that thinkes he cannot erre, reckons himself for more then a man. And while we confesse that either we have erred, or may erre, we doe but confesse that we are men. Yea as he that saith. He hath not finned, so he that saith, he hath not erred, hath no truth in him. A deniall that we have erred, is the Granderror; and there are none to stiffe in that deniall, as they who are most erroneous. While there remaines any corruption in the will, the understanding cannot be wholly free from corruption. While fin hath any part in us, it may act it selfe in every part. Though fome (possibly) doe not erre, yet 'tis too much for any man to fay fo of himselfe, no man is exempt from a pushibilitie of erring. Till we arive at perfect purity, we shall not arrive at infallibilitie. Thirdly Note:

Concessions are sometimes the strongest resutation.

We may unanswerably convince others of an error, by supposing that we have erred.

Laftly, Take this briefe note alfo.

It may be our wisedome to give another leave or scope to say, that we have erred when we have not : but it is our sin to charge our selves positively with error, when we have not erred.

It is one thing to let it be supposed that we have erred when we have not, and another thing to say we have erred when we have

160

have not. No man hath liberty to charge himselfe falsely, to take that fin or that error upon his owne account, whereof he is not guilty. Yea, we ought to be more carefull that we beare not talse witnesse against our selves, then against another. Every man (next to God) owes most duty and respect to himfelfe. And as we must not suffer the glory of God, or the credit of our bretheren to be diminished, so neither must we suffer our owne. We may let others worke upon a supposition of that which is not, but we must not make positions eyther concerning our felves or others of that which is not. We may fpeake it Rhetorically, but we must not speak it Logically, that we have erred when we have not. Thus 70b speakes; Be se indeed that I have erred.

Mine error remaineth with my felfe.

This founds like an aggravation of Job's sinfulnesse; If he had fayd, Be it that I have erred, yet I am now willing to renounce, and depart from my errour, or suppose I have erred, -I will now disclaime and recant mine errour; this had founded well. But to fay, Be it that I have erred, mine errour remaineth with my felfe, feemes to imply a love to errour, an hugging, and embracing of it. We say, It is incident to man to erre, but to persevere in errour, or willingly to let errour remaine npen us, is diabolicall and wicked. How is it then that 70b fayth,

Humanum est cryare in erro re perseverare est diabolicum.

Mecum Morabitur, do miet manebit, perno-Elabit, babitati. bit, hec omnia fignificat verbu לון

Mine errour remaineth with my selfe? The word that we translate remaine signifies, to dwel, to tarrie, to reft, to take up a nights lodging. All which expressions seeme to meet in this, that he was willing his errour should not be transcient but permanent; not as a pailing stranger, but as a welcome friend. We have the word (ferem 4.14.) where the Prophet chargeth this upon ferusalem, O feruselem wash thine heart from wickednesse, that thou maiest be save : How long shall thy vaine thoughts lodge (or rest) with thee? The best have vaine thoughts, passing through them; vaine thoughts will come and knock at the doore for entertainment, but to open the doore and receive them, to like and lodge them, this argues a heart not washed from wickednesse. But did fob's errour thus remaine and lodge with him?

There are three or foure Interpretations in aniwer to

this. First, Thus ; Mine errour remaineth with my felfe. If I have erred, mine errour will not hert you, it hurts no bodie but punitie, quid ad my felfe: what need you be so angry with me for mine errour ? vo.? n hil vas you shall not answer for it, you shall not suffer for what I have last. done amisse : so divers give the sence. But this according to ordinary understanding is very unbecoming a gracious spirit. As fob tells his wife (Chap. 2) when shee advised him to curse God, and die, Thou speakest like one of the foolish women. So, according to vulgar sence, it might be sayd, that 70b in speaking thus, spake as a foolish man, who when he is told of his faults, (aith; What is that to you; my faults shall not damage you. Thus wasters and rioters mis-pending their estates, being told of it, or reproved for it, answer, why doe you meddle with us, you shall not smart for what we doe? Such is the language of foolish and vaine men, who have neither honesty to doe well, nor can be ashamed when they doe ill. Such answers speake a man who hath neither any love to holinesse, nor abhorrence of wickednesse; For as it argues a finfull frame of heart to let another lie in finne, or to fay, what is it to me that my brother funeth, he may looke to himselfe; Am I my brothers keeper ? So when a man sayeth, why doe you trouble your selfe about my sinne? What is that to you? let me alone, take you no care of me , Mine errour remainesh with my friends inhuff electer to at guing, with felfe. The records and Lite of the

Yet some who maintaine this explication, make a favourable construction of it. As if he had fayd thus to beare the worlt that my errour can bring upon me, is not so bad as your fevere dealing with me ; your reproaches and censures grieve me more, then all my afflictions; 'tis more troublefome to heare what you say to me, then to seele what God doth to me. All the evill which I fuffer from his hand, is not to heavy as your tongue, his blowes are not fo bitter and fmarting as your words. But I paffe that was not good you to the

Secondly, One of the Rabbins interprets it in the future, thus. Be it that I have erred, I am refolved to erre fill, on my errour shall remaine with me. As if he had faid, That which you call an error, I am purposed to hold still. As Paul professed (Att. 24. 14)

In me, fit ifte error Histy

Talis responsio est illius, qui neg; futoris habeas ullum nec virtutis fi.tdiam. Sanct.

Sinete me luere ponus erroits mei igo jum qui ob eum punior. non vos quid ad vos? boc dicit illorum asperttatem tazons,ut levius fibi pur s milique putisur preferre, quam corum contumela audire. Merc. Nin propier was ab opinione mez discid m quain vos eriorem ap-Dellatis. R.b.

Chiefe me them

SCORE WINE

mich egologi inte

had also do

After the way which they call herefie, so worship I the God of my Fathers. So Job spake here according to the tendency of this interpretation. Job was not resolved to sticke to an errour indeed, but (saith he) if you call this an errour which I have maintained, I am resolved to maintaine it, I will not be driven from my opinion, because you have branded it for an errour. This where it hits right, is a just and vertuous pertinacy.

He that judgeth himselfe to be in the truth should not leave it because others call it errour.

As we should not take up errour, because some (possibly wise and learned men) call it truth; so neither should we let goe or depart from that which is truth, because many (possibly wise and learned men too) call it errour. As we ought to try all things, so to hold sast that which is good, who soever would pull it from us. The evidence which any way or opinion hath from the word of God, and the cleare light of our own consciences, may beare us out against any contrary evidence or contradiction of man. It becomes the people of God, to be meeke and yeelding, that a little childe may leade them (Isa. 11.6.) in the right way, yet it becomes them as well to be so stout and true to the truth, that the greatest men in the world should neither lead nor force them out of it.

Third, The words are expounded as a redargution of his friends insufficiency in arguing with him; Mine errour remaineth with me; That is, you have not yet removed mine errour, nor convinced me that I am out of the way. All that you have said, doth not satisfie my conscience, nor give me any light to change my judgement. You have spoken much, but you have proved little; your reasons are more in number then weight; I finde not my selfe at all pressed with them, nor hath mine opinion received any dammage, much lesse a downfall by them. If I have erred, mine errour remaineth with me, sase and untoucht, for any thing you have hitherto done or said. Tob spake this sence before (Chap. 6.25.) How forcible are right words, but what doth your arguing reprove? This is a saire interpretation.

Hence note ;

major end u

Grandal

Verl. 5.

Many are bitter against those whom they suppose to be in errour,

whom yet they have not proved to be in an errour.

Job's friends had reproached him ten times, but they had not answered him to purpose once. He had store of hard words from them, but sew sound arguments. It is an easier matter to be angry with errour, then to argue against it. And the reason why many are so angry, is because they have so little reason. Much passion, and little reason usually dwell together. They will often be most earnest against an opinion, who have least to say against it.

Fourthly, The words are interpreted with reference to that which follows, (ver.5.) If indeed yee will magnific your selves against me; As if he had said, Let it be granted, that I am in errour, and not onely so but that mine errour remaineth, that I persist in mine errour after all your counsels and admonitions; yet, ye ought not to magnific your selves against me, or trample upon me. Though you cannot all this while gaine me, from mine errour, and make me sensible of my mistake, yet you may not (without just blame) thus reproach and throw dirt upon me.

Hence note ;

He that cannot be convinced nor reclaimed from his errour, must not presently be insulted over and reproached.

Though he that is an Heretick after the first and second admonition, is to be rejected (Tit.3.10.) yet every one that is in an errour ought not. The Apostle gives an excellent Rule (2Tim.2.24, 25.) The servant of the Lord must not strive, but be gentle unto all men, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. I shall touch at this againe by and by.

Versig. If indeed you will magnifie your selves aganist me, and plead against me my repreach.

As this verse may be connected with the former in the sence sast given, so with the following verse; Know now that God hath overthrowne me, and hath compassed me with his net; and then the meaning is this; Let it be granted that I am in an errour, if ye (upon that ground) magnific your selves against me, and plead against me my reproach, then know that God hath overthrowne me, and

and he hath compassed me with his net. There's an answer for you : This may put you to filence, and stop your monthes both from vilifying me, and overvaluing your felves. As if he had faid; The hand of God is upon me, why doe you lift up your heads against me ; Doth it become you to greaten your felves, because God hath made me little ?or to highten your spirits against me, when God hath laid me low?

If indeed van will magnifie your selves against me.

magnifice egit, magna locutus, gloriaius fait. Shind.

The word which we translate to magnifie, referres both to words and works, fignifying as to act highly, so to speake big, to boast and vaunt. We magnifie God, not by making him In his hil, Mag- Great, but by making it appeare how great he is. But when nificavit, auxit, man magnifies himselfe, either he would make himselfe appeare greater and better then he is, or he would make his fellow-bretheren appeare lesse and worse then they are, (Pfal.35. 26.) Let them be ashamed, and brought to confusion together that rejoyce at mine hurt: let them be cloathed with shame and dishonor that magnifie themselves against me. While David prayed that these selfe-magnifiers and admirers might be brought to shame ; he plainly intimates both that they had taken more honour to themselves then was their due, and that they had taken that from him, which was his due. Thus he pleads with God againe upon the same account (Pfal. 38.16.) For I fayd, beare me, left otherwise they fould rejoyce over me; when my foot flippeth. they magnifie themselves against me; As if he had say d, Lord hold me up and establish my goings, for if I slip, mine enemies think they stand the faster, and if I fall, their price riseth. Or ce more, he complaines of the infultations of his falle friends in the day of his diffresse. (Pfal. 55.12.) It was not an enemy (that is, an open enemy) that repreached me, then I could have borne it ; neither was it he that hated me (that is, who professed hatred) thre maginified himselfe against me, then I world have kid my selfe Quaadoquidem from him. While Davids professed or secret enemies magnified whis vifum of themselves, they ever leffened, and abased him.

ma tanta descrit

erumnas meas Thus here; If indeed you will magnifie your felves against me. Grandiloquen- if we will grow upon me, or (as we fay) crow over me in words; if ye will flourish it in high language, and come with tere, &c. Bez. words; if ye will nouth it in high language, and come with Ingrandescrit. full mouth against me, then know, &c. Mr. Broughter referres it to their whole carriage, rendring it thus; And truely ye deale

Hence observe; First,

Man is apt to magnifie himselse over those that he supposeth fallen into errour, or whom he sees fallen into trouble.

Man is ready to thinke highly of himselfe, when he beholds another downe. We fee this in that g est cafe (about which the Apostle enlarges his discourse, Rom. 11) between the fenes and Gentiles. The fewes were fallen, they were as branches broken off: The Gentiles who were a wild Olive tree, were graffed in among (or for) them, ver. 17. The Apostle had a jealousie that this priviledge would swell the Gentiles into great thoughts of themselves, and into a contempt of the fewer, a d therefore he cautions them (ver. 18.) Boast not against the branches; that is against the branches that are broken off. For if thou boastest thou bearest not the roote, but the root thee? But it mae be objected against the Apostles way of arguing; why, what if thou did not boaft they should they then beare the roote, acd not the roote them; furely whether they boafted or boafled not, they being branches, the root must beare them, and not they the roote. I answer, the Apostle doth not at all suppose that if they bid not boaft they shorld bear the roote, but uses this as an argument why they should not boast against the branches which were broken off, even because themselves, though graffed in, yet were but branches, and therefore they did not beare the roote, but the roote them, Now there is nothing more uncomely then to boast against that thing or person which beareth us up, or against that which receiveth no benefit from us, but we receive much from it. As the Apostle speakes in the close of the 17 verse; Thou with them partakest of the roote and fatnesse of the Olive tree. By the Olive tree, we are to understand the visible Church of God, (fer. 11.16.) The Lord called thy name a greene Olive tree, faire and of goodly fruit. The root of this Olive tree was Abraham, by vertue of the Chu ch-covenant in Christ, which was made first, by name, with him, who is hence also called the Father of the faithfull. Yet (in passage) take this caution, Abraham was not the roote of the Olive tree (the Church) by way of communication, as if either fewes or Gentiles

Gentiles did receive any sap of spirituall life from him, asbranches doe of a naturall life from the roote; for thus Jesus Christ alone is the roote of the Church, or of all beleevers : but Abraham was and is the roote of the Olive tree onely in a way of Administration. The Lord calling him forth as the first man with whom he was pleased to treate and enter that Coveant with, which yet was originally and (as I may speake) radically made with Christ in the behalfe not onely of ordinary beleevers, whether fewes or Gentiles, Luteven of Abraham himselfe. Thus I have stept a little out of my way, to shew in what sence Abraham is called the roote of the Olive tree. The fatnes of this Olive tree, is all the outward priviledges and ordinances inthituted, together with the inward graces promised. Of this tacte and fatnes the Gentiles did partake, being taken into the visible Church, from which, before, they were aliens and strangers. Now though the Gentiles were thus estated through free grace in the priviledges of the fewes, yet Paul forelaw that they in stead of thankfulnesse to God for the mercy bestowed on them, would be ready to exalt themselves against the fewes, who for a time through their own unbeleefe were cast downe and broken off, and therefore he faith, Boast non against the branches. And againe, (ver. 20.) Be not high-minded but feare; As if he lad fayd, thy state is high, let not thy minde be so too; The fewes are fallen, and unlesse thou walkest in holy feare, thou can't not stand. The Apostle gives another instance of mans readinesse to exalt himselfe against those that are weake in faith, as before against those who were fallen through unbeleefe. (Rom. 14.3.) Les

net him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath recieved him. Here are two sorts; him that eateth, and him that eateth not: He that did eate was the strong brother; he that did not eate was the weake brother. Now the strong who had a clear light about Gospel-Liberties, and was fully convinced that the difference of meats was taken away by Christ, seeing his brother scrupled, and sorbearing to eat, judged him presently as weake, and so was ready at once to despise him, and magnisse himselfe. These two may easily enough be distinguished, but they are never seperated. He that thinks lightly of another, hath alwayes high thoughts of himselfe. A despiser of the least of his bretheren, is

Vert. 5.

frong (among the Saints at Rome) despited the weake, did not onely forbid them in this third verse, but chides them at the tenth verse; Why doest thom judge thy brother? or, Why doest thou set at naught thy brother? And as he tooke downe the Gentiles, Chap. 14. with be not high-minded, but seare. So he doth these, with we shall all stand before the judgement-seat of Christ. As if he had said, We must all be judged by One, and therefore let not any one be so busie in judgeing: to love is our duty, to judge is Christs prerogative, let us be more in charitie, and lesse in censure.

Paul also intimates this harshnesse of spirit towards a fallen brother, in the dealing of the Corinthians with the incestuous person, whom himselfe had ordered to be cast out of the Church, and given up to Satan, (I Cor. 5. 5. 13.) He perceived their spirits too high against him, and therefore in the fe. cond Epittle he mollifies and moderates them, (Chap. 2.6.) Sufficient to such a man is this purishment which was inflicted of many; doe not punish him still, doe not imbitter your spirits against him; Yee ought rather to forgive him, and comfort him, least he be fallowed up with over-much forrow, (ver. 7.) We cannot have over-much faith in God, we cannot have over-much love to God: the greatest abundance of these is no excesse, but we may have over-much forrow; and though we cannot be too preffing upon Saints to beleeve, and love, yet we may be too preffing upon finners to mourne and forrow. Wherefore (faith the Apostle) I beseech you to confirme your love towards him. Carry it meekly, mildly, and gently with your formerly offending. but now deeply humbled and repenting brother; doe not magnifie your felves against him, who hath abased and laid himselfe low before you.

Secondly, Observe;

Chap. 19.

It is very sinfull to magnifie our selves against those that are fallen.

First, Such forget their owne frailtie, how apt they are to fall. We should be taught by the failings of some, what we may be tempted to doe, as well as we should be taught by the holy actings of others what we ought to doe. That corruption, that

temptation which hath prevailed against thy brother, and cast him downe, may prevaile against thee too, and cast thee downe. Wherefore let him that thinketh he standeth (not infult over his brother that is fallen, but remember that himselfe may fall, and) take heed left be fall; as the Apostle gives us warning.

(1 (or. 10. 12.)

Secondly, Such forget that themselves have fallen into other fins or errors, and possibly into the same : Some who are deeper in sin and error of another kinde, then their brethren in those charged upon them, or proved against them, yet cannot containe from over-acting in centures upon them. Yea fometimes they who have fallen into the very fame finne, and have been chiefe in it, will yet heighten themselves against these who have sinned with them, till they are awakened to confider their owne fin. Judah had defiled Tamar, (Gen. 38.24.) yet as soone as they brought word that Tamar was with childe, burne her (faith he) to the fire with her presently. Thus he condemned her, being himselfe guiltie of the same fault. He was a most severe judge of that crime in her, for which it doth not appeare that he ever fo much as question'd himselfe, though the principall. The Scribes and Pharifees (John 8. 5.) haled the poore woman taken in Adultery before Christ, they called for Justice, and urged the Law. Yet it should seeme that they were as bad as the or worfe; for when Christ faid, He that is without fin among you, let him first cast a stone at her, they went out one by one, being convicted within their owne consciences, which secretly suggested, that they could not throw a stone at her for that offence, but they must also hir themselves. How finfull is it to vexe and judge others for that, of which we our felves are guiltie and have never asked forgivenesse. But suppose a man were free from that spot, which he sees his brother hath taken and is defiled with. Yea suppose him as farre from a possibility of taking a finfull spot, as the holy Angels confirmed by grace, yet it were finfull even for him to magnifie himselse against those that are fallen into fin. Doth God insult over poore finners? no, he pitties and he spares them. The Lord doith not magnifie himselfe against any who are fallen, unlesse such as being fallen, rise up and magnifie themselves against him by their impenitency and presumption. Now, dorh God, (against whom

whom man offends, when he falls) pity him, and deale tenderly with him, and shall man insult over an offending brother? It is our dutie, to bewaile and pray for those that fall, to help, and counsell them up againe. To bleffe God who hath kept us from those snares and temptations, with which, as we fee others are, fo our felves might be overcome. Such thoughts will keepe us from swellings and selfe-magnifyings against our brethren, though they have erred, yea though their errour remaineth with them. If ye will magnifie your selves against me.

And plead against me my reproach.

Some render the whole verse thus; Should you magnific your selves against me and plead reproachfully against me? you should not: 'tis not onely beside, but against your duty to doe so.

Hence note:

We may reprove but not reproach an erring brother.

We should have a respect to the credite of our brother, while we are rectifying either his conscience or his conversation, so vacare deand while we take care to save his soule, we must not be care- bet consumelia. leffe of his name, or destroy his reputation. Reprehention should not favour of reproach. Our zeale for God must be mingled with pity towards man. The Apostle gives that rule (Gal. 6. 1.) Brethren. If a man be over-taken in a fault, you that are spirituall restore such a one; (set him in joynt againe. How? with a rough hand? No,) with the spirit of meeknesse, doe not plead against him his reproach. Doe not charge his fin upon him; as if his fin were not common to man; doe it considering thy selfe lest thou also be tempted. Deale clearely, and faithfully, but not reproachfully with him: Restore him with the spirit of meeknesse. was unwilling to deale severely with the faulty Corinthians: and therefore he, as it were, puts it to their choice, and even begs of them to prevent his comming among them with a rod in his hand, (I Cor. 4.21.) What will ye? hall I come to you with a rod or in live, and in the spirit of meeknesse. Now surely, he that was unwilling to chaften them with the rod of reproofe, had no will to stinge or bite them with the Scorpion of reproach.

- Againe, Reproach may be taken for affliction it selfe; And then the sence riseth thus, as if he had said; Suppose I have er-

Increpatis prebose non spiritu-

red

172

Hence note;

Affliction layeth us open to reproach.

And that is one of the greatest burdens of affliction. The old Poet could say, That povertie had nothing more grievous in it then this, that it leaves men under disgrace, and exposes them to scorne. Worldy men esteeme others, by their lands, and riches, not by their goodnesse, or the grace of God.

Note secondly.

We are apt to plead the evill which any man suffers as an argument of his sin.

The reproach or affliction which fob suffered, was all the argument and proofe which his friends could produce against him. They brought no witnesses to accuse him, but what they found upon him, his poverty and diseases. Fob's uprightness had never been questioned by them, if he had not lost his riches. There passages of this Booke, have yeelded the like observation, and therefore I onely touch it here; and as fob's friends insist

fift often upon the same arguments for substance, so also doth 9 h up in the same answers and replyes. 76 hath already told his friends more then once, in effect, what he is about to tell them in the next Verse.

Chap 1 9

Veri. 6. Know that God hath overthrowne me, and compassed me about with his net.

Will you plead my reproach, or my affliction against me? If you will, I desire you to consider whence or from what hand my affliction comes, Know that God hathoverthrowne me.

Know, there is fometimes a threat, alwayes a reproofe in this forme of speaking. Know, is I would have you know, or you shall know to your cost. It usually implyes a teaching by correction, yea by destruction, not by instruction. (Exod. 7 5.) When God faith, The Egyptians shall know that I am the Lord, He meanes, they shall know it to their forrow, or by their forrow; Asifhe had faid, You will not acknowledge it, but you shall know that I am the Lord; you hall know by your owne punishments that I have power both to command and punish. We have a like expression, (Pfal. 9.20.) Put them in feare, O Lord, that the Nations may know themselves to be but men. But were the Nations unskill'd in this piece of knowledge? It is indeed a very hard thing for a man to know himfelfe, but it feemes very eafie for any man to know that he is but a man. The Orator faith, There was never any Nation fo rudely barbarous, but knew there was a God: and furely there was never any Nation fo blindly ambitious. as not to know themselves to be but men. The Psalmist therefore doth not suppose that they thought themselves more then men in the constitution of their nature, but in the institution of their lives. They thinke themselves Gods, who either will act by their owne rules, or are confident they can give successe to their owne actions, when men either doe what they please, or thinke they are able to carry whatfoever they doe, then they forget that they are but men. Hence David prayes, O Lord, put them in feare. dash their counsels, breaketheir plots, then the Nations will know, that is, thou shalt make them know that they are but men. So here, Know that God hath overthrowne me; is, as if he had said, You have not taken notice of this, I have spoken of it before, and you would not receive it, you have afted towards me, to ne need a cone to

Mines babes hac loquenda formala. as if God had nothing to doe in bringing me thus low. Therefore I warne you againe, Know that God hath overthrowne me; I tell you, it is your errour and fin, to charge my afflictions upon the account of my fin, Know that God hath overthrowne me. He hath done it, who may doe it to an innocent, and yet be just him-telfe. And seeing God hath done it, how know you that he hath done it, because my sin provoked him to doe it rather then because himselse (for ends best knowne to himselse) was pleased to doe it?

Know that God hath overthrowne me.

שוה שוחני percie e percuie. reses sua propiletate afferre videturcurvitatem quandem et pe versitatem deviante nave. Verbum boc di-Storft nem non modo affacu fado sed ab aque & resto significat; sed Johns de statu non dejure loquitur. Coc: Qued non agro judicio afflixerit me. Vulg: i. c. Cum sim innoces me tanquain impium affligit, idq;prater modem. Merc:

The word translated, overthrowne fignifies in its roote, to turne a thing aside, to put it out of the way; as also the making of a thing crooked, and in the nowne, that which is crooked. Lament. 3:36. He doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth. To turne aside the right of a man before the face of the most high. To subvert a man in his cause the Lord appeareth not. The Lord doth not subvert or over hrow a man in his cause. God did not overthrow 70b's right, but his state. The vulger translation speakes that in the Letter (and the Originall will beare it.) Know, that God hath not afflicted me according to Justice. Yet that reading doth not charge injustice upon God; for that were blasphemie; but the sence is, he hath not done it according to the way of men, or the ordinary course of Justice between man and man. God acts that justly towards man by his prerogative, which between man and man were perverting of justice. Hence the Lord himselfe tells Satan (Chap. 2. 3.) thou movest me to destroy him without cause. To destroy a man without cause, is to prevert Justice. In that sence we may understand fob here; Know that God hath overthrowne me; As if he had faid, He hath not dealt with me by the common rule of legall proceedings, but according to the pleasure of his owne will. God never doth any man, nor hath he done me any injustice, yet mans justice is not the square of what he hath done to me : therefore you are quite besides the businesse, when all along you charge me with sin, and erronr, as the reason of all my sufferings; Know that God hath overthrowne me. First fob speakes this declaratively, not complainingly, he affirmes God had done it, but he did not murmur because he and done it. Hence Hence note; A godly man freely and chearefully own: s the hand of God in all his troubles.

As when he is raised, he ownes the hand of God delivering and refloring him, so when he is overthrowne, he ownes the hand of God finiting and casting him downe. We honour God as much by looking to him as the Author and orderer of our afflictions, as of our confolations, of our loffes, as well as of our gainings, of our overthrowes, as well as of our victories. The Confessions of the Church run fully in this streame, Pfal. 44. 10, 11, 12, 13, 14. Then haft caft us off, and put us to shame. Thou mak it us turne backe from the enemy. Thou hast given us like sheepe appointed for mease. Thou sellest thy people for nought. Thou makest us a reproach to our neighbours. Thou makeft us a by-word among the heathen. An evill heart observes not the hand of God, either establishing or overthrowing. The Prophet speakes this fully (Isa, 26.11.) Lord when thy hand is lifted up, they will not see: What had the hand of God been doing that they were thus wilfully blinde, and would not fee. The tenth verse tells us his hand had been doing good; Let favour be shewed to the wicked yet will he not learne righteousnesse, &c. in the Land of uprightnesse will be deale unjustly, and will not behold the majesty of the Lord. Now as wicked men will not fee the hand of God in favours, fo not in judgements. Their fight is bounded with fecond caufes; The creature is their Horizon, and shuts them in, they fee nothing above or beyond it. 'Tis the malice of this man, or the unfaithfulnesse of that man, which hath overthrowne them. 'Twas the negligence of those they implyed as instruments, or the oftivitie of those that were opposite to them, 'twas a chance, or their ill fortune, upon which they have miscarried. God is not in all their thoughts.

Secondly, 70b tells his friends, God hath overthrowne me, that he might abate the keennesse of their spirits towards him,

and to move compassion.

Hence observe;

We should take heed of troubling or grieving them, who are already grieved and troubled under the afflicting hand of God.

And if it be unnaturall and uncomely to grieve those who

Nefas in eos ine vebi in quos di-Rina ani nad. we fo incubuit, 1me vero decet potine ecrundem joriem Legere es formidare. Oig:

Convertet ab illo wel redire faciet iram fuam, fo: in 1e.

are in forrow, what is it to rejoyce at their forrow. The wifdome of God gives caution against this, even in the case of an enemy, (Prov. 24. 17,18.) Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth; (Why not? the reason is subjoyned) lest the Lord see it, and it displease him, and he turne away his wrath from him: That is, the Lord will take it so ill at thy hand, to see thee rejoycing at the fall of thine enemy. who hath been ove throwne by his hand, that he will turne his wrath upon thee inflead of him.

Fourthly, fob faith, God hath overthrowne me; to shew his friends, that there was no necessitie why they should charge him

with wickednesse, because he was overthrowne.

Hence note:

God may, and oft doth overthrow his choicest servants, and spoile them of all outward comforts, without respect to their sinfulinesse.

When we see man punished by man, we may well conclude he is a transgressor, because no man hath power to afflict, or to overthrow an innocent: Man hath no right to smite his brother, eyther in body or estate, but for his fault. But when God fmiteth man, we cannot conclude unerringly, that he doth it for his faults or errors. Know that God hath overthrowne me.

And compassed me with his net.

Metaphoraa YEV. BILOTIA.

It is a metaphor from hunting. The Church bemoanes her fad condition in this language, (Lam. 1. 13.) From above hath he sent fire into my bones, and it prevaileth against me; he hath Spread a net for my feete. Thus Zedekiah is threatned (Ezek. 12. 13. My net also will I spread upon bim, and he shall be taken in my (nare.

7133 a radice 713 lignificat rece vel erian arcem dynuns. tionem altiffimain of frifsman.

The Hebrew word which we translate ner fignifies also a Toner, or Castle, or Fort. A learned interpreter contends earnestly for this translation. And gives reasons why it should be rather translated Tower, then net. First, from the words following in the next verse, where tob speaks of himselfe as if he were crying out at a prison window; Beheld, I cry out of wrong, but I am not heard. Secondly, because at the 8 verse he speaks of darknesse fet in his paths; which fuits better with the metaphor of a prifon-

fon-Tower, then of a net. But whether we render Tower, or net, the meaning is the same. And by both, afflictions are understood. And when he faith, He bath compassed me with his net, he shewes the extension or largenesse of his affliction; for as when promise is made to him that trusteth in the Lord, that mercy shall compasse him about, (Pfal.32.10.) the meaning is that he shall have many and manifold mercies, compleat and perfect mercies. So that's a compleat affliction which compasseth us about, as a net doth a bird or beast that is ensnared in it.

Afflictions may be compared to a net for divers reasons.

First, Because there is a contrivance in them, a divine hand doth as it were weave divers providences together, and knot them one with another, to make up an affliction. The Lord uleth a kinde of holy art and skill in the preparation of our troubles. There is as much wisedome seene in framing and forming of our afflictions, as there is mercy and kindnesse in working our deliverances and falvations. Hence also the Church compares them to a building, which is an artificiall pile or Fabricke ; He hath builded against me, (Lam. 3.5.)

Secondly, Afflictions are like unto a net, because most men fall suddenly into them, and are taken unawares. 76 indeed, Saith of his affliction, (Chap 3.25.) The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. It seemes he was jealous of a change, and though his mountaine was strong, yet he said not (as David once did) I shall never be moved. But usually men put the evill day farre from them, and looke no more for trouble then the filly bird doth

for the net when the is caught with it.

Chap. 19.

Thirdly, Afflictions are like a net, because we are entangled with them, we are entangled with doubts what to doe, yea in affliction we are ready to fay, Lord we know not what we doe. If we know and are resolved what to doe, then we are apt to be entangled, either with cares how, and by whom to get it done, or with feares, that when all is done, it will not be successefull and effectuall for our deliverance.

Fourthly afflictions are like a net, because we being once entangled in them are held fast, and cannot get forth, till God who hath compassed and taken us with his net, be pleased to open it, and disengage us from our entanglements. The bird eannot get out of the net sill she is taken out. We bring our selves into trouble, but unlesse the Lord bring us out, there we sticke. As our evernall, so our temporall salvations are of the Lord. The nets of athletion which God makes are strong enough to hold the strongest. His nets are not like the Cobweb or Spiders nets, which detains the weake slyes, but are easily broken by the greater or lesser sowles. Though a wild Bull come into Gods net, as the Prophet speakes, (Isa. 51.20.) yet neither his might nor his madnesse can helpe him out. It was noted, in opening the Original word here used for a net, that it may signific also a Tower, or a Fort. The same affliction is both a net and a fort, a net, because it entangles, a fort, because it holds

Fifthly, As afflictions are like a net, because they entangle and hold us falt; so, because the more we strive to loosen and free our felves, the more we are entangled, and the faster held. There is no getting out of, no nor getting any ease in affliction by struggling. 'Tis best for us to be quiet and patient. Not, but that we may stirre heaven-ward by earnest prayer to God, yea and earth-ward too in the diligent nie of lawfull meanes with man to free our selves. The stirring and striving which stratens the net of our affliction upon us, is onely our displeasednesse and impatience with it, or against God, who hath caught us in it. Or it is our striving to get loose by the use of creature hands and helpes alone, without dependance upon or application made to God. Such stirring as this will indeed entangle us, and when we have stirr'd thus the most we can, we shall finde our selves the more entangled. When God compasseth us with his net, we must neither sit still sullenly and negligently, nor move impatiently and unbeleevingly. Let us give God glory (as fob did) in our net, and he will not onely give us case, but set our feete in a large place.

less list done, it will not be lacelled all

in tem are jettlicht, and cathought with art Code v

to and did agree us now out cutanglements, of he build

A SEL . D Chart was being chee ...

Јов. 19.7,8,9.

Behold I cry out of wrong, but I am not beard: I cry aloud, but there is no judgement.

He bath fenced up my way that I cannot paffe; and be

bath fet darknesse in my paths.

He but Stript me of my g'ory, and taken the Crowne from my bead.

The words conteine a part of Job's renewed complaint, and continue the aggravations of his forrow. Having faid in the former verse, That God had overthrowne him, that he had

compassed him with bis net; here he tells us two things;

First, What course he took to releeve him else in that mise-rable condition; He petitioned and complained earnestly, and he cryed out so loud, as might make all amazed, and look out, Behold, I cry out, &c. And he did not (as some) cry out before he was hurt, or complaine without cause. He was pressed to it by the oppression that was upon him; Behold, I cry out of wrong.

Secondly, He tells us what successe his suite or petition had; I am not heard, saith he, in the first part of the verse; and he adds,

there is no judgement, in the second.

Vers. 7. Behold, I cry out of wrong, &c.

He did not onely cry, but he cryed out, and that aloud.

Behold,] is a demonstrative particle. Some render the original as a conditionall; If I cry out of wrong there is none to heare. As if he should say; It is my misery that I suffer wrong; but this is a greater misery that I finde none to doe me right in my sufferings; If I cry out of wrong (there is none to heare, or) I am not heard. All my crying availes me nothing; every eare is shut, and every hand turn'd against me.

We may here conceive fob under a twofold notion. Either First, As a poore prisoner crying through his grates, or out at the window, telling the passengers of his dolefull condition, that he is shut up within those walls, and iron grates,

that he hath been oppressed by hard-hearted creditors, and that after so many moneths or years of imprisonment, he can

get none to right or deliver him out of their hand,

Secondly, Some conceive him under the notion of a wounded or diseased man, confined to, or shut up in his Chamber, to whom when Philitians or Chirurgions come to apply medicines and meanes for his cure and healing, he cries out, they torture and trouble him, they hurt and vex him, they are cruel to him, and will kill him. The patient cryes out of wrongs, but the Physitian will not heare him; He that is to have his flesh lanced, laments pitifully, yet he is lanced, he whose flesh is medici venerint to be cauteriz'd complaines fadly, yet the fiery instruments are applyed to him. The Artist must shew a kinde of cruelty as well as skill, else the cure is not wrought.

> Thus fob is here represented, as under the Physicians hands. though indeed an experiment was to be wrought upon him rather then a cure. To take an experiment of our graces, may put us to more paine, then the cure of our corruptions. An experiment (I fay) was to be wrought on fob to exercise and try him, and he cryes out of wrong, as if their purpose had been to cut his throat, or at least to undoe him for ever in this

world. Behold, I cry out of wrong.] The word which we translate to cry out, fignifies, properly, that cry which is caused by the envehement ani- during of extreame paines of body, or anguish of minde. Yet fome apply it to the vehemency of his Spirit, in disputing and pleading with his friends. (Disputants and Advocates often fall into heates and passionate exclamations.) Behold I cry in bebat patronur this dispute and plea: urging arguments for my selfe, and maaut judicem in- king my defence, yet none regards. I can neither finde an equall Judge, nor a faithfull Advocate. But I rather restraine itto that cry, which the racke of griefe and forrow forced from him. I cry out.

> Of wrong. The word fignifies any kinde of oppression or injury. Here it may be questioned ; first, of whom ; secondly, to whom 706 made this cry, He cried out of wrong. Who

wronged him? or wherein was he wronged?

I answer : The wrong he cryes out of, was received of men. he doth not challenge the Almighty, that he had wronged him :

Ægypiio'ā more loquitur qui cum in manus adi dolsribus verba quadam injuriosa in ip-Sum medicum non ex judicio Jed ex amariiudine prologuun tw. Philip.

DUS propriè elt clamare præ delore aut alio mi sensit. De dissutatione cum amicis, in qua nomine ha. telligit. Orige

DON Injuria iniquitas.

He indeed speakes it out plainly in the former verse; God bath overthrown me, & compassed me with his net, yet he doth not charge God foolishly, as 'tis said in the first Chapter, as if he had done him wrong. The wrong of which he complaines was done him by men, and those men his friends; they wronged him by their hard speeches, and unkinde usages. (vers. How long will ye vex my soule, and break me in pieces with words? These ten times have ye reproached me, That reproach was the wrong he complained of. But to whom did he complaine?

First, He complained to men, he told his friends how they

had wronged, and censured him, but they would not heare.

Secondly, he complained to God of the wrong done him

by men; but as then he did not heare.

I am not heard.] Or as 'tis translated by many, I am not answered; the word signifieth both to heare, and to answer, the worke both of the eare, and tongue. And the reason (as some tell us) why in the Hebrew one word serves both, is, because there is such a connexion and nearnesse of relation between the eare and the tongue; So that he who doth not answer, is supposed not to heare; and he that doth not heare, cannot make answer. In nature, usually, they who are dease are dumb; and when a man to whom we speake makes no answer, we aske him what, doe you not, or can you not heare. I cry (saith 7.6) but I am not heard.

We are not to take hearing strictly; For the Lords eare is not heavie that he cannot heare; and fob spake loud enough for men to heare. The Lord heares the least whisperings, the least breathings of the soule. He doth not onely heare our lowest speech, but he heares our very thoughts; Thoughts are the sirst-borne of the soule, the language of our hearts. This language of our hearts is as loud in the eares of the Lord, as thunder is in ours. Yea, be understandeth our thoughts afarre off, (Psal. 139.2.) That is, long before we thinke them. He to whom all times are the present time, cannot but know that which to us is suture, & he from whom all things receive their being, understands those things which as yet have no being. Now, if God understand our thoughts at this distance, even before we think them, then surely he heares all our words (which are thoughts formed and made up) as soone as we have spoken them.

Ob violentiam que mibifit vociferor ad deu. D. ul.

710 fignificat audire & respondere bac enim sunt inter se nexz, ut qui audit respondeat, & qui non responder credatur non audisse. Inde eria ut qui mutus est continuò estam sur dus est.
Pined.

And

Exaudire etre-So dereclairani est adesse laboranti de opem atq lalutem afferre Est enim bajusmodi re-Sponfio non tain verbo, quam re of auxilio præ-Stilo. Pined.

And if so then hearing (in the Text) is not to be taken for receiving the found of words, but for the returne which is made to the words which are received. To be heard, imports helpe, or the giving out of that helpe, mercy and deliverance, which is defired and asked, whether of God or man. To be heard in prayer, is to be answered in prayer: to be heard when we cry, is to be relieved when we cry. Thus, faith fob, I cry out of wrong, but I am not beard: That is I have no ease, no comfort, nor is any deliverance wrought for me. David as the figure of Chrift, gives glory to God, because he had been thus heard; Thou hast heard me from the hornes of the Unicornes, (Pl. 22. 21.) That is, thou halt delivered me from the hornes of the Unicornes. To be among the hornes of the Unicornes, is a proverbiall speech, for being ercompast with greatest danger. horne is sharpe and strong, and the Unicorne is sierce and terrible, so that to be heard from among the hornes of the Unicornes, is to be rescued from deadly danger.

This in the Pfalme is of the same sence with that of Paul (2 Tim. 4.17.) I was delivered out of the mouth of the Lien: Nero was this Lion, before whom when Paul first appeared, he had no second; At my first answer (saith he, ver. 16.) no man stood with me notwithstanding the Lord stood with me and I was delivered out of the mouth of the Lion. That is, when I was ready to be devoured by the bloudy Tyrant, I cryed to the Lord, and he heard

So then, when he faith, I am not heard, it may be referred (as his cry was) First, to men. Secondly, to God. I was not heard by men, they did not not right me as they ought; Iwas not heard by God, he did not rescue me as he was able, or as he might. Take it first, as his not being heard, referrs to men.

Hence note:

Men are very deafe usually to the cry of the oppressed and grieved.

There are two voyces at which the eare of nature is exceed-

ing deafe, or thicke of hearing,

The first is the voyce of holy counsels; when God speakes, many are as the deafe adder, who stops her eare, and will not heare the voyce of the charmer, charme be never to wifely.

Secondly, At the voyce of humble complaints, when the poore

poore and distressed speake, many turne away their care, or turne a deafe care.

And there are (upon the matter) the fame reasons why the councels of God, and complaints of the poore are net heard.

First, God commands both, and the heart of man naturally with craws from the command of God concerning man as much as from that command which immediately concernes himfelfe.

Againe, They who heare the counfels of God, are more engaged to obey them, and walke up to them. Many could be Swift enough to heare, as the Apolle James exhorts, (Chap. 1. 191) if that would serve the turne, but they are flow to doe. Barely to heare the found of words, is no great burden to the eare, and 'tis none at all to the heart; but hearing carries an obligation to practife, yea, to heare indeed is to practife ; and therefore counsel is not heard, ob grown a northerego to the

So, hearing the complaint of the poor, ingageth to relieve and helpe them, to supply their wants, and redresse their injuries, yea, to heare their cry indeed, is to relieve and helpe them; therefore they are not heard. While Solomon in his Booke of Proverbs shewes the danger of not hearing the cry of the poore, he also implyes the commonnesse of it, (Pro.21.13.) who so stoppesh his eares at the cry of the poores he also shall cry himselfe, but Ball not be heard. He that hath a stone in his heart, or whose heart is a stone, hath also (as we say) wooll in his eares at the voyce both of God and man oled are white seminemol bro Led I Secondly note; lider has you fait live I like yeds oroled rade share

Not to hearken to those that cry out of wrong, is very sinfull, a very crying fin. to some hat enedt of a mid of such!

God in judgement burdens them with oppressions, who neglect the cry of the oppressed : the greatnesse and provocation of the fin, may reade in the threats denounced against it, and in the judgements executed upon. It is not enough (though it be more then many can fay) for a Magistrate to fay by way of challenge (as old Samuel did, (I Sam. 12.3.) Whom have I oppressed unlesse he can also say, when did I not heare the cry of the oppressed ? It is indeed most finfull to make the poore cry, but

Veri.7.

not to heare their cry is very finfull. To deliver the poore and needy, to rid him out of the hand of the wicked, is at once the duty and the honour of those who are in power, (Psal.82.3.) And if man will not, God will arise for the oppression of the poore, and the sighing of the needy, to set him at liberty from him that pusseth at him, (Psal.12.5.)

Thirdly, note;

Not to hear when the distressed cry out of wrong and oppression, is it selfe a wrong and oppression.

Pob doth not onely cry out, because he was in trouble, but because his cry was not heard in trouble; That he was not heard, was more grievous to him then any of his troubles. When they who have power and trust for the helpe of those that are oppressed, will not heare and helpe them, their not helping them is a second, a renewed oppressing of them. Yea, whereas an act of oppression is wrong done at once; the not hearing the oppressed, is the continuing, or (as I may say) the perpetuating of their wrong. The anger of God will burne as hot against the Judge who hath not delivered the oppressed, as against his adversary, or the Author of his oppression.

Secondly, As these words, I am not heard, referre to God,

note, that

God himselfe sometimes deferres the hearing, or relieving of his people when they cry to him.

The Lord sometimes answers before we pray; It shall come to passe that before they call I will answer, and while they are yet speaking I will heare, (Isa.65.24.) As there is a grace of God alwayes preventing our conversion, He turnes to us before we turne to him; so there is a grace often preventing our petitions, and our mercies are given in by God, before our desire of mercy is made knowne to God. Yet mercy doth not alwayes out-run our motions, yea the Lord lets us move and move againe, aske and aske againe, before the mercy asked and moved for is given in. God sees it needfull to exercise our patience as well as to supply our needes, and therefore lets us tarry before he heares our requests; as we put him very often, if not alwayes to exercise of his patience, and let him tarry before

often

before we obey his counsels and commands. And he doth this not onely in a way of just retaliation, but in a way of tryall. Nor is it any wonder that God delayes his fervants, feeing he was pleafed to delay his Son, who though he faith, father I know that theu always hearest me, yet in some sence he was not alwayes heard. The Lord deferr'd Jefus Christ himfelfe, whom we finde complaining much after the rate of 706. (Plal. 22.2.) where David as a type of Christ, cryes ont, O my God I cry in the day time, but thon hearest not, and in the night seafon, and am not filent. That is, I cry night and day, or continually, but thou hearest not. Christ was not heard, that is, he was not prefently relieved in the thing that he prayed for. God feemed even to shut up, and stop his eares against his cry; he cryed and was not beard. Christ was heard, and not heard. He was not heard for the removing of the cup from him; the cup did not passe; yet he was heard as to the supply of strength in drinking that bitter cup. (Heb. 5.) he was heard in that he feared, or, for his feare. He was heard as to the support of his Spirit, and the carrying him through the fuffering, yet he was not heard as to the removing of the suffering. Christ prayed against suffering, though he was most willing to suffer, and God suffered wicked men to have their will over him. The Prophet Habakuk hath a very paralell complaint to this of fob, (Habak. 1.2.) O Lord, how long shall I cry, and thou wilt not heare? About what did he cry? Even of violence, and thou wilt not fave. When the Prophet faith; How long shall I cry; he doth not aske how long he should yet cry, but he affirmes that he had already cryed very long; and therefore he adds ; why doest thou shew me iniquitie? and cause me to behold grievance ? He meanes not his owne iniquitie, but the inquitie of others. As if he had faid, Why doe I fee the unjust dealing and iniquitie of wicked men, by whose violence thy people are wronged and grieved. And as the Prophet bemoanes himselfe, that notwithstanding his cry, he had yet conversed so often and long with these dolefull visions, so at the 13 verse, he seemes to stand admiring how the Lord could beare the beholding of them. Wherefore lookest thou upon them that deale treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous then he, and makest men as the fishes of the Sea, &c. Where the greater swallow up the lesse. As if had said, Lord, I have

often pray'd about, and pressed thee with these things yet thou givest no answer; Thou seest all these evills, and though much hath been said to thee about them, yet thou art as a manthat saith nothing; Thou holdest thy tongue, even when thy people are ground between the teeth of their cruell oppressors. Why doest thou shew me these sad spectacles? Why doest thou not rather heare my cry, save thy people, and worke deliverance for them?

If it be enquired, how doth this answer the promise of God to his people, that they should cry, and he not deliver, seeing he hath sa.d, Gull upon me in the day of trouble, and I will deliver.

I answer; The Lord doth alwayes heare so, as to give his people the promised good, though he doe not give them the petitioned good. He deferres to heare, he lets them cry out of violence, and wrong, and will not helpe for such reasons as these.

First, that they may be more fit to receive deliverance; many cry out of wrong, who are not yet fit to be righted. Deliverances may be our undoing, if we are not prepared to receive deliverance. As we waite for the Grace or mercy of God, so God waites to be gracious, (1/a.30.18.) we waite to receive mercy, and he waites till we are rightly disposed to receive mercy.

Secondly, The Lord doth not deliver his presently from the wrong and oppression of the wicked, because some wicked men have not yet done wrong nor oppressed enough, and are therefore suffered to doe more wrong to others, that themselves may be more sit for ruine. They must fill up the measure of their sin; therefore they are not taken off with a high hand in the way of sin. The Lord alwayes puts a morall impediment in the way of sin, he declares his minde, and gives the rule against it, but he doth not alway put a judiciary impediment, he doth not alwaies come forth with power and strength, to stop men from going on in the way of sin. He alwayes sends his earthly Angels or Messengers with a word to stay the progresse of wicked men, but he rarely sends his heavenly Angels (as he did to Balam) with a drawne sword to stop their progresse in wickednesse.

Thirdly, Many cry out of wrong, and God doth not heare, because he desires to heare more of their cryes. When the oppressed cry in saith, with servency, and from a holy frame, their very cry is as musick in the eares of God. Not that he desights in the misery of their state, but in the holinesse of their heart. The heart is usually in the best frame for prayer, when our worldly state is out of frame. And then our spirits are in the sweetest tune towards God, when we meete with nothing but discord, nothing but wrong and violence from men. The kingdom of heaven suffers most violence from a gratious heart, and he takes it (as it were) by force when himselfe suffers most violence here on earth, or when his earthly portion is taken

from him by force. And therefore

Chap. 19.

Fourthly, God sometimes (that he may teach his to pray better) suffers their outward condition to grow worse. Prayer is the gift of God, and he can make his people persect in a moment (if he please,) in this great dutie and heavenly Act of prayer; yet much of it comes in by exercise. Our proficiency in any holy duty lyes much in the practice of it; we must not sorbeare the practice of it till we can doe it better, for in the practice of it we learne to doe it better. Now because our continuance in suffering, provokes us to continue in prayer and supplication, (the oppressed widdow (Luk. 18.) cryed night and day, till she got the eare of the Judge, and release from her oppressors) therefore the Lord lets the oppression continue upon many of his precious people, that they continually exercising themselves in prayer may grow more spirituall and heavenly in prayer.

Fifthly, The Lord defers to fend reliefe, when his people cry out of wrong, that he may make their reliefe and deliverance from wrong more sweete when at last he sends it; It is therefore long a coming, that it may be more welcome when it comes. They who cry out of wrong, and are not heard after many cryes, when once they are heard, how do they sing for joy? We say proverbially, He that gives speedily, doubles his gift. And it is so indeed in the nature of the thing given, and in the desert of the giver, but 'tis rarely so as to the prizings and improvement of the receiver. That which is given suddenly, is by most receivers sleightly valued, and little improved; whereas those B b 2 mercies

mercies which we have stayed long for, and have cost us much, sticke longest by us, and turne to greatest profit, whether we respect the honour of God, or the good of our owne soules.

Sixthly, God lets them cry long without an answer, for the exercise of some speciall graces: The Lord loves to see grace at worke, and some graces have no long time to worke; for though all graces are eternall in their nature, yet in their use they are not. And such are all suffering graces. When we enjoy all (as in glory) we can suffer nothing. Now when God lets his people cry out of wrong all their dayes (which are not many dayes) 'tis because he would have that fort of graces kept in exercise, (as well as other graces,) the grace of faith, of meeknesse, of self-deniall, and of patience, all which (with some others) belong to passive obedience: that these (I say) may be kept in breath, he lets the Saints cry out of wrong, and doth not heare them.

Seaventhly, God fometimes doth not minde his when they cry, that they may hereby take occasion to remember how oft he hath cryed, and they have not minded him : doth not the Lord cry out to his people of duty, and they do not heare him? Doth he not complaine of this neglect, not onely as a dishonour, but as a grief unto him. (Psal.81.11.) O that my people had hearkened to me, and that Ifrael would have heard my vorce. No marvaile then, if God let his people cry out of milery, and doth not heare them. The Lord shuts his eare, that we might confider how we have shut our ears ; yea he shuts his eare, that he may open ours. We are moved to heare and answer the call and command of God, when we finde that he doth not heare nor answer our call and cry. If the Lord should al aves be fwift to heare us, how flow should we be in hearing him, and while we have all our defires, forget most of our duties? In heaven we shall have all our desires sulfilled and yet not fayle in any duty; but while there is corruption in the heart, there will be floath in the hand, and when we are waxen fat by the speedy successe of all our petitions, we are more apt to kicke with the heele against God, then to worke with the hand for him.

Laftly, God heares alwayes, though he doth not alwayes answer in our time, or in our way; yeait is a hearing, and

s d a

Verl.7.

an answer of prayer, that we can pray, though unheard, and

en when the term as

Secondly, Observe;

A godly man is under a great tryall a strong temptation, when he cryes out to God, and is not heard.

As when Satan tempts us, there is a great conflict between the flesh and the Spirit, about the doing of good, and the refufing of evill, fo about our receiving good, and the removing of evill, when we cry to God, and he is pleased to tempt us by deferring to heare us. Then the Spirit hopes, and the flesh doubts, the Spirit labours to maintain beleeving thoughts, and the flesh labours to raife desponding, yea despairing thoughts. David was so hard put to it upon this account, that though he made no conclusions against the gratiousnesse of God, yet he could not avoyd the putting, no nor the doubling, and more then trebling of the Question about it. (Pfal. 77.7,8,9.) Will the Lord cast off for ever? and will be be favourable no more? is his mercy cleane gone for ever? doth his promise faile for evermore? Hath God forgotten to be gracious ? &c. How full of Queries was the spirit of David when he could get no answers? And though faith lay all this while in the bottome of Davids heart, yet that which lay at the bottome of these Queries was his infirmitie; as himselfe discovers, ver. 10. And I said, this is my infirmitie. It argues a great degree, and much strength of grace, when we maintain high thnughts of God, and fetled resolves that he is good, when he not only let's us fall low into trouble, but let's us lye unheard in the day of our trouble. Such was the strength of Davids faith, or rather of Christs, of whose sufferings that Pfalme is a Prophecy, who as soone as he had said; O my God, I cry in the day time, but thou hearest not, &c. (Pfal. 22.2.) adds in the next verse; But thou art holy, O thou that inhabitest the prayfes of Ifrael; As if he had faid; I will not have an evill, or an uncomely thought of thee, though thou refuseft to hear, I know thou art holy, and therefore can't not but be just, and good, whatfoever thou art pleased to doe with me. Every soule arrives not at this freedome of faith. IThe deniall of an answer to prayer, puts most upon complaints and queries; And so it doth, especially while they consider, how explicitly and clearly the Lord . Thirdly,

Gravis est lusta dubitantis carnis Ly expestantis spiritus. Metl.

Lord hath engaged himselfe to answer prayer, and to relieve his people when they cry ; yea the Lord hath engaged, not onely to heare them when they cry, (which notes earnest strong prayer) but to heare them in their weakest fincere addresses in prayer, when they doe but whifper and breath towards him. The promise is peremptory, (Pfal. 50.15.) Call upon me in the day of trouble, and I will deliver thee. 'Tis to also (Act. 2.21.) Whofoever shall call on the Name of the Lord shall be faved. The Prophet feel, from whom those words are borrowed, speakes of a time when there should be fore troubles in the world, Fire and blond, and vapour of smoake, all in combustion, heaven and earth. (to sence) mingled, good and bad, holy and unholy mingled (in appearance) and wrapt up in the same common calamitie; vet then who soever shall call on the Name of the Lord shall be saved; As if prayer made us shot-free, and were a sure defence in all stormes, as if no evill could touch their persons, or come neere their dwellings, who can touch the Lord by faith, when they draw neere to him in prayer. And which is more; The Lord promifeth to prevent prayer, at least (as was toucht before) that his ear shall be open as soone as our mouths. (1/a.65.24.) It shall come to passe, that before they call I will answer, & while they yet speake I will heare : As if the Lord had said ; I will sometimes give you mercy before you aske it, but when you aske it, you shall not goe mithout it; even while prayer fills your mouthes, mercy shall fill your hearts. While your defires are but in forming and framing, your deliverances shall be formed and framed. You shall have perfect mercies, before you perfect duties. While yee are yet speaking I will beare. In all a

Now when the Lord saith, He will answer before me speake, and yet lets us speake long, and gives no answer; how is the soule puzzled to reconcile the word of God, and his workes, the promises of God, and his providences, this put fob hard to it, and strengthned the temptation upon him; I cryout of wrong, but am not heard.

This tryall rifeth by a gradation of foure steps.

First, It is a tryall, when the answer is deferred.

Secondly, It is a greater tryall, when we are denyed an anfwer. As God feldome gives what we ask at our time, so sometimes he will not at all give us what we aske.

Thirdly,

Thirdly, It is yet a greater tryall, when God in stead of granting appears angly with our prayers, or with us when we pray, as the Psamist suspected Psal. 80.4.) O Lord God of Hosts, how long wilt thou be angry (or smoake) against the prayer of thy people? They cryed out of wrong, they were under the rage and anger of men, and God seemed angry with them while they cryed. So saich the Prophet (Lament. 3.8) Thou hast shut out my prayer. Which action notes God highly displeased with his prayer. When a man comes to our doore, and we doe not onely deny, or deferre him, but thut the doore against him, this is proofe enough, we are angry with him, or that we count slich for an enemy. Yet thus the Lord sometimes deales with his people, in stead of opening when they knocke, he seemes to locke or shut the doore against them.

Fourthly, To cry out of wrong, and not be heard, is then most grievous when the Lord susfers us to be wronged more, and encreases that trouble, the removing of which we pray for, even while wee are praying. This is a fore tryall indeed. Thus the Israelites, who were under heavy burthens in Ægypt, cryed to the Lord, yet their burthens were made heavier, and their pressures multiplyed. If our disease should gather strength while we are taking medicines to cure it, if our wound wrankle while we are applying Balsames to heale it, we are then ready to conclude, that our case is desperate. How are poore souls brought to the very brink of despair, when their troubles and streights grow more upon them, while (which is the most approved meanes to be eased of them, or eased in them) they are plying the throne of grace with constant fervent cryes and

prayers.

I cry aloud, and there is no judgement.

This second part of the verse is of the same sence with the former. Onely there is some varietie in the reading, and expressions. He said there; Behold I cry out of wrong. Here, I cry alond. It is but one word in the Hebrew, but we can hardly reach it with two in our language; it signifies more then to cry, year more then to cry out, it signifies to cry aloud, and not onely to cry aloud as a man, but as dogges and Wolves, whose crying is howling. So some render it; a howling cry. We put

Exponit eandem rem aligs

V What water ferance esteem in ploranda alutus do opis causa cum gemitu do ujulatu.

a great

both together in our translation. (Hof.7.14.) though the Originall words varie from that here used. They have not cryed to me with their hearts, when they howled upon their beds. Take this note from it.

Strong afflictions usually raise strong affections in prayer.

As trouble and griefe rife, so we rife in our sence of them, and complaints about them. The Apostle faith of Christ. (Heb. 5.7.) That in the dayes of his flesh, that is, of his humiliation and weaknesse, while he was subject to the common (sinlesse) infirmities of our nature; For as the word fless is taken in Scripture for our naturall impuritie, and for our pure nature, so for our naturall failties and infirmities : Jesus Christ never had flesh in the first sence: he still hath flesh in the second (Glory hath not abolished, but exalted the humane nature of Christ) But in the third sence, he once had sless, but now hath not, he shooke off all our infirmities in the day that he arose from the dead, and ascended into heaven; therefore (faith the Apostle) in the dayes of his stess, while he was continually burdened with temptations and afflictions (In those dayes) he offred prayers and supplications with strong cryings and teares. Christ was in a strong conflict; the paines of death tooke hold of him: And as his conflict was strong, so also were his cryes. When facob wrestled with the Angel, he did not onely pray but cry; He wept and made supplication (Hos. 12.4.) Weeping is a loud cry; though we speake not, every teare hath a voyce in it, but usually they who have the weeping cry, have the speaking cry too. And in proportion, when God, at any time, urgeth his people with greater and greater troubles, his people urge him with louder and louder cryes; I cry aloud.

And there is no judgement.

Some render it, and there is none to judge. A learned Interpreter tells us, that this is spoken in allusion to the ancient custome of fencers, wraftlers, or runners in a race, who in those exercises were wont to cry out, to cry aloud, to stirre up themfelves mightily, and fhout, and then judgement was given, who had the better, or who had prevailed. According to this interpretation 706 is conceived complaining thus; I have endured

Et non est qui judicet. Vulg. Veluti quidam Arbleta in stadio confistens vociferor nes tamen meun instituitur judicium. Orig.

Expo a con

a great fight of affliction; I have been wrestling long with strong temptations, but the matter is not yet determined, no man appeares to take up the controversie, and passes sentence for me.

Others referre these words to the day of judgement, I cry aloud, and there is no judgement. As if he had said, the day of gemins quo se the great triall is not come, therefore my crying is but in vaine. There will be a revelation, as of the righteous indgement of God. so of the righteousnesse and innocency of man, but that day must yet longer be waited for. I cry aloud, but it is not vet judgement time. So, 'tis an argument to schoole and quiet his spirit into faith and patience; Till the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart, and then shall every man have praise of God, (1 Cor. 4. 5.) That is, every man who is praise-worthy shall be approved in judgement.

But I rather take it of the present time, I cry alond, and there is no judgement; That is, there is none to judge between me and my brethren in this case. There is judgement of two forts.

First In relieving, and acquitting the innocent. Secondly, In condemning, or punishing the guilty.

70b complaines of the want of both : he found no Judgement either acquitting himselfe, or condemning his adversary.

Hence observe :

Chap. 19.

The defect of judgement is a deplorable evill.

We finde God himselfe complaining of this, (Isa. 59.5.) None calleth for fustice; many called for justice, by way of entreaty, but none called for Justice by way of command; there were many Suiters for Justice, but there were none to doe or award Justice. But as it followes (ver. 14.) Judgement is turned backwards, and justice stands a far off truth is fallen in the freete, and equitie doth not enter. Here are foure words, Judgement, Justice, truth, equitie, all tending to the same thing, and all denied entertainment among that people. Which is also expresfed by an elegant gradation in foure words. That which we will not receive, we usually turne backe; here the Text faith; Judgement is turned backwards; if not so, yet we will not let it come neere; so here, fustice stands afarre off; if it come neere us, yet it shall not be maintained by us, therefore 'tis added, Truth

Proprium erat Aibletarn curforum & pugilum clamer de in lacta de certernine confire marent. Pined:

is fallen in the streets; or if it doth not utterly fall, yet it shall not prevaile, as the fourth expression tells us, Equitie cannot enter; that is, iteannot finde entrance and entertainment : upon all which the Prophet concludes (ver. 15.) The Lord fam it, and it displeased him, because there was no fudgement. The Prophet Habakkuk laments this, (Chap. 1. vers. 4.) Therefore the Law is flacked, and judgement doth never goe forth: for the wicked doth compasse about the righteous: therefore wrong judgement proceedeth. Wrong judgement is no judgement; when wrong judgement proceeds, Justice is at a stand, or Judgement doth not proceed; that is, there is none to doe any man right according to Justice : it is more sad when judgement is perverted, then when judgement is stayed. When wrong indgement is given, 'cis worse then when no judgement is given. The abuse of a thing is a forer evill then the absence of it. (Amos 6. 12.) They turne fudgement into gall. (Hosea 10.4.) fudgement springeth up like hemlock in the furrowes of the field. Gall is bitter, and Hemlock is a poylonous weed: it were better nothing should grow in the furrowes of the field then hemlock, and that we should have nothing to drinke, rather then drinke Gall. Justice (though the sentence of it be death, which is bitter as gall or wormwood, yet) is sweete: Injustice (though the sentence of it be life, which is fweete as honey or fugar, yet) is bitter as gall or wormwood. But when wrong judgement (which is it selfe bitter) is also the judgement of death, how bitter is it? God fends a privie fearch through forusalem, to finde a man, (fer. 5. 1.) Run to and fro through the streets of ferusalem, and see now, and know, and feeke in the broad places thereof, if ye can finde a man, if there be any that executeth judgement. That Citie hath not a man in it, that cannot yeeld a man to execute judgement, though it have multitudes and throngs of men in it. A people are then at the last cast, when God makes search, and finds not a lover of Justice among them. Nothing layes a people more open to the Judgement of God, then the want of aman to execute Judgement. When the oppressed cry out, and there is no judgement done by man, both oppressours and their favourers shall cry out because of the judgements of God.

s comedian of bening normed for stellar to

70b proceeds;

Vers. 8. He hath fenced up my way that I cannot passe, be bath (et darknesse in my paths.

This verse conteines a further amplification of his forrow, comparationibus by comparing himselfe to a distressed traveller; for here we have a way, and a path, and those things which are most offensive to a traveller in his way. Two things are very troublesome to a traveller in his way.

First, If he meet rubs in his way, much more if he meet with ia 1 fepes. 2 tegreat blocks or fences fet croffe his way : Of this 70b complaines in the first part of the verse; He hath fenced up my way that I

cannot passe.

A second evill which troubles a traveller (though his way be plaine) is darknesse; How can a man goe that cannot see before him? A man travels a good way with more feare in the darke, then he doth a bad way in the light. Job complaines of this latter annoyance in the latter part of the verfe; He hath fet darknesse in my paths.

I shall speake but a little to this verse, because the substance of it was opened (Chap. 3.23.) Why is light given to a man whose

way is hid, and whom God hath hedged in.

He hath fenced up my way.

But who was it that fenced up his way? No person is ex- Est oratio fine pressed. But as he said before, God hath overthrowne me, so here suppossio. his meaning is, God hath fenced up my way. The Septuagiut read not as we, He hath fenced up my way, but, He hath built round a- In circuit cirbout my may. So feremie describes the straitned condition of feru- sun. Sept. (alem, (Lament. 3.8.) He bath built about me. This similitude is used in Scripture when either a person or a people are brought into great straits, or are at a difficult poynt, so that they know not which way to turne themselves. The Lord tells the Church of the fewes, (Hof. 2.6.) I will hedge up thy way with thornes, and make a wall, and shee shall not finde her paths; That is, the paths of her former finfull pleasures, in which she was wont to walke, and take delight. Now as the Lord hedges up the wayes of some, that they cannot doe what they resolve, so he hedges up the way of others, that they cannot refolve what

Cc2

M ferias suas amplificat, prima est a viateribui, quibus dus in innere valde funt nox-

to doe. In this sence feb complaines; Hehath fenced up my way.

Hence note;

God sometimes brings his people into great straits.

Many cannot tell how they come into trouble, and most know not which way to get out. The way of that good King was fenced up, when he cryed out, Lord, we know not what to doe.

Secondly, 706 speakes this as a heightning of his troubles, which yeelds this note;

It is an aggravation of our treuble, to see no way out of trouble.

The present enduring of any evill, doth not so much grieve us, as when we see our selves concluded and shut up in it. The sence which stops our way before us, asslicts more then the burden which is upon us. Those afflictions which are not onely a paine to us, but a prison to us, are the greatest tryalls of our patience. He hath fenced up my way.

And fet darknesse in my paths.

As his way was fenced or stope with many difficulties, so his path was covered with darknesse. Fob cryed out, (Chap. 3.23.) Wherefore is light given to a man whose way is hid, and whom God hath bedged. He speakes there, as if being in an evill way, he had desired darknesse that he might not see the evill of it; or as if because there was a hedge in his way, it had been a trouble to him to have any light in his way. There is a threefold light.

First, The light of knowledge.
Secondly, The light of comfort.
Thirdly, The light of life.

Job's way was so full of the darknesse of trouble, that it was a trouble to him that he then enjoyed the light of life; and therefore under that temptation, and darknesse of Spirit, he expostulates, why is light given? That is, why is life given to a man whose way is hid? But as there, that kinde of light in his way was a griefe to him, so now darknesse is his griefe. He hath set darknesse in my paths. What is this darknesse?

Darkneffe is taken diverfly in Scripture.

First, Properly for the privation of the natural light, or Sun-light. Fob's path was troubled no more with this fort of darknesse, then the pathes of other men; without doubt, the Sun in the sirmament shone freely enough upon him; therefore

Secondly, Darknesse is taken improperly, and siguratively, for that which beares the image and likenesse of darknesse; Such

was the darknesse set in 706's path.

This figurative darknesse is chiefly of two forts.

First, 'Tis put for affliction, or the uncomfortablenesse of our condition, and that eitheir externall or internall, either of bo.

dy and estate, or of minde and spirit.

Secondly, 'Tis put for our doubtfullnesse or unsatisfiednesse, for our ignorance or nescience about our condition. Job had all these darknesses in his path; yet I conceive, he in this place principally intends, either the darknesse of inward trouble, which accompanied his outward troubles, or the darknesse of ignorance and doubtfulnesse, what to doe, which way to goe in, or to get out of his troubles.

Hence observe ;

Ged sometimes quite withdrawes all comfort from his people in affliction.

Light is the portion of Saints, and yet they may walke in darknesse, and see no light. Not onely are their pathes darkned by affliction, but darknesse is in that darknesse; Darknesse dwells upon their affections, and darknesse covers the face of their understandings. They are at once in that darknesse which is opposed to comfort, and in that darknesse which is opposed to Counsell. They can neither tell how to rejoyce, nor what to advice. The Plalmile affirmes (Pfal. 112.4.) Unto the upright there ariseth light in darknesse; That is, comfort in affliction. He hath comforted others in affiction, and been light to them in their darknesse, as is shewed in the latterend of that fourth, and in the fifth verse, and therefore by way of gratious retaliation, the Lord will comfort him in his affliction, and command the light to rife upon him in his darknesse. Many righteous persons have experimented the truth a d sweetnesse of this promife; yet not a few have been denied it, and in stead

Pet bujusmedi tenebras usplurimum signistcatur mentus cacitas animi perplexitas der hebetudo der privatio omnis consilis. Boldz

मोबंदी की सामा

*2 FOLTE 203

of light rifing to them in darknesse, have had darknesse rifing in darknesse, or darknesse upon darknesse; Inward darknesse upon outward darknesse: The darknesse of an afflicted Spirit. upon the darknesse of an afflicted State; A darknesse about what becomes them to doe, mingled with the darknesse of their greatest sufferings; Their path is at once a painefull one, and an obsqure one, they are full of paine when they goe and they are full of uncertainties and doubts, both when and where to goe. He hath set darknesse in my paths; And,

Vers. 9. He hath Stript me of my glory, and taken my Crowne from my head.

This verse contains a second comparison, by which fob amplifies his affliction; He amplified it in the former verse by comparing himselfe to a traveller, who meets with those two great discommodities in his way, Crosse-fences, and darknesse: now he amplifies it by comparing himselfe to a man lately cloathed and furnished with rich and excellent ornaments, but now stript naked and bare. Thus in a literall sence fo-Cephs brethren dealt with him, (Gen. 37.23.) they ftript him out of his coate, his coate of many colours (or pieces) that was on him. The same word is used in both places, 70b complaines of fuch hard ulage;

He hath stript me of my glory.

The word which we render fript, being in Hiphil, imports the doing of a thing at the perswasion of another; He hath stript me of my glorie; That is, he hath caused, or encouraged

verbo dicas Fe- others to krip me of my glorie,

'Tis the barbarisme of the worst sort of thieves and robbers, to strip travellers, or such as fall into their hands, and leave them naked. The word fignifies also a grearer cruelty, then stripping off the cloathes, even the stripping off the skin; fo we translate it, (Micah 3. 3.) where the Prophet thus bespeakes the oppressing Princes of Ifrael; Heare, I pray you, O heads of facob, &c. who also eat the flesh of my people, and flay their skin from eff them, and breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron. We give the same sence here; He bath stript me of my glorie; That is, he hath taken it

uwa in hiphil est spoliarealtero [nadente ;ex cit spoliare ut significet multos in suamcalamitatem alicusus praci pue hortatu de fuasu conspirafe.

off, even as the skin of a beast is flaine off, he hath left me not onely without cloathes, but without a skin. When a man hath all taken from him to his skin, then we may fay his skin is ta ken off too. And that's the meaning of the Prophet Micah, when he faith, They flay their skin from off them. Not that they did formally exercise that act of inhumanitie to flay off the skin. He that sleepes (as we say) in a whole skin, may yet in this sence have his skin flayed off. A man is then said to have his skin flayed off, when he is stripped to his skin, and all is taken off from him. Cloathes and other outward conveniences, are to man as the skin his to a beaft; therefore, they are faid to flay a man, or to ftrip off his skin, who take away such conveniences. Thus to strip a man to his shirt, is to flay off his skin, much more doe they flay off his skin, who take thirt and all. 306 feemes here to bemoane the loffe, not of meane things, or of pure necessaries, without which he could not live, but of great things, the honours and ornaments of this life. He bath ftript me of or embroom that across beindetand of vem change

My glorie.] The word fignifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the esteeme, or ballance of the world, who hath them. The Apostle calls it, A weight of glary, 2 Cor. 4. 16. They that have no glory, nor honour, either in them, or upon them, are light persons, and they are lightly e-

steemed.

But what was this glory, of which he was fript?

There are three forts of glory. First, There is spirituall glory. Secondly, There is heavenly or eternall glory. Thirdly, There is earthly or remporall glory.

First, We cannot understand it of the former. Spirituall glory, is the grace of the Spirit wrought in us. Grace is spiritual glory. Hence the Kings daughter, typifying the Church, is faid to be all olorious within, even here in the state of grace, (Plal. 45. 13.) God will not strip his meanest serveant of this glory, and all the powers of earth or hell cannot. 70b was cloathed with this glory when he was naked, and cryed out, He hath stript me of my glory. I see some has

Secondly.

722 gravitas pondus; Slaria hominem gra. vem reddit (9 ponder of u m.

Secondly, Nor can we understand it of the second; It was not heavenly, or eternall glory, Job had not yet put on that cloathing, and therefore he could not be stripped of it.

Therefore we are to restraine it to the third fort, Earthly

glory. And earthly glory may be taken

First, Strictly, for that which we call fame, or renowne

in the world.

Secondly, We may take glory more generally, for that thing whatfoever it is which gets us fame or glory in the world; that which gives any man preheminence above other men, that's his glory. Therefore the mercy of God is called his glory (Rom. 3. 23.) because it renders him so glorious: And for that reason the passing over a transgression is called the glory of a man (Prov. 1911.) Hence also the Woman is called the glory of man, (I Cor. 11.7.) The man (faith the Apostle) is the image and glory of God, but the woman is the glory of the man. But is not the woman also the image and glory of God? The woman may be confidered either first according to her specificall nature, and so shee was created according to the image of God in righteousnesse and holinesse, as well as the man; or secondly, according to her fex and personal relation to her husband, and in that regard, the woman is not the image of God but the man, because dominion (which is the mans priviledge) is the image of God, and not subjection, which is the womans duty (Eph. 5. 24.) And in this sence the woman (though her Glory be inferior to the mans) is the Glory of the man; for if the subjection of the irrational creatures unto man, be his glory, or honour; then what an honour, what a glory is it for man to have so excellent a creature as the woman, a creature endued with reason, as himselfe is, subject to him? Hence upon the fame common ground, Civill power, rule, and authoritie among men, are called the Glory of a man, and fo also are worldly riches and substance, because they occasion mans. effeeme, and put a kinde of glory upon him in the world. In this language the sonnes of Laban complaine enviously of facob. (Gen. 31. 1.) And he heard the words of Labans sonnes, faying, facob hath taken away all that was our fathers, and of that which was our fathers bath he gotten all this glory; That is, all this substance and riches, his flocks and heards of cattell, he hath feathered becommer,

um de te i.

re electoris se

quicavid poten

feathered his nest well out of our fathers estate; this they call his glory. fofeph gives charge to his brethren (Gen. 45. 13.) to make report to his father how it was with him; Tell him (faith he) of all my glory in Agypt; That is, let him know, how much I am enriched and advanced being made, by the good hand of God with me, A father to Pharcah, and a ruler over all the land of Agypt. Foleph would have this told his father, out of affection to comfort him, not out of ambition to exalt himselfe. Toseph did not vainely spread his plumes like Haman, who in a kinde of felfe admiration, or in an extaffe of pride called for his friends, and Zeresh his wife, as soone as he came from Court, and told them of the Glory of his riches, and the multitude of his children. and all the things, wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. Such promotion and advancement is the brightest shine of earthly glory, and whatsoever makes us shine with any brightnesse, is our glory here on earth. Hence likewise children are called their fathers glory. So that place is expounded (Hosea 9, 11.) As for Ephraim, their glory shall flie away like a bird, from the birth, and from the womb, and from the conception. The glory of Ephrains confifted in their numerous off-spring, according to the prophecie of facob; His seed shall become a multitude of Nations (Gen. 48. 19.) the departure or rather flight of this glory is fignificantly threatned, when he faith, Their children shall flie like a bird from the birth, and from the womb, and from the conception: That is, either their women shall be barren and have no conception, or if they conceive, their infants shall suffer abortion and dye in the wombe, or if they live to the birth, they shall dye as soone as they are borne; Their glory shall flie away.

These externall things, as children, riches, power, and places of authoritie, are called the glory of a man; because they render him honourable, and cloath him (as the opposite word stript implyes) with glory in the eyes of men. Under the Law the high Priests ornaments were called garments for glory and beautie (Exod. 28. 2.) And wee may call those things which are our

glory our garments.

Chap. 19.

These are as garments.

First, Because they compasse and cover us as round as a garment.

the Clories of the Cine of G

Secondly, Because they keepe us warme, and fence us from

the cold of outward fufferings.

Thirdly, They are as garments, because there is an ornament as well as an useful esse in them. Christ impleyes that Solomons Glory was his cloathing and aray, while he saith (comparatively to the lillyes of the field) Solomon in all his glory, was not arrayed like one of these, (Matth. 6 29.) Solomon in his Glory, was Solomon at the height of his outward pompe and greatnesse. When Micholl saw David dauncing before the Lord at the removall of the Arke; How glorious was the King of Israel to day, saith shee? That is, he was not at all glorious; shee thought he had layd his honour in the dust, and stript himselfe of his Kingly Glory, while he daunced before the Lord with all his might, girded with a linnen Ephod.

Gloriæ dielæ funt de tei. e. quicquid potest te gloriosum reddere.

The Church is the Citie of God; And of that Citie glorious things are spoken, (Pfal. 87. 3) The Hebrew is, Glories are spoken of thee, O thou Citie of God. All the Cities of the world are the Cities of God by his Generall title of Soveraignty; For so the whole world is the Lords, and the fullnesse of it, (Psal. 50. 12) But there is a Citie which is his by a special title of propriety; For as the Lord hath a peculiar people, so he hath a peculiar Citie; And indeed, the peculiar Citie of God is nothing else but the peculiar people of God, living in the order of the Gospel. Now this Citie of God hath its Glories, that is, many things which make it Glorious, The Cities of men have their Glories. and many have spoken Glorious things of them. Their Glories are; Fuft, A pleafant scituation; Secondly, Riches; Thirdly, Populouinesse, or the multitude of inhabitants; Fourthly, Beautifull Buildings; Fifthly, Strong walls and Bulwarks; Sixthly, Good Lawes; Seaventhly, Good Magistrates. These are the chiefe Glories of the Cities of men. But the glories of the Citie of God, are, first, Truth of doctrine; Secondly, Puritie of worthip; Thirdly, The unitie of Professors; Fourthly, and chiefly the presence of God among them; of which the Prophet Ezekiel speaks in the last verse of his Prophesie; The name of that Citie, from that day shall be the Lord is there; These are the Glories of the Citie of God, and those are the Glories of the Cities of men. Now as thefe publicke emmencies and advantages are the Glory of Cities, both in their civill and spirituall capa_

capacities; fo personall eminences and advantages are the glory of a fingle or particular man: and when he who was rich is made poore, when he who is strong becomes weake, when he who had many children is made childlesse, when he who was exalted in great power and authoritie, is cast downe, and contemned, then he may say, as Phineas his wife did when the Arke of God was taken, Ichahod, Where is the Glory? or as fob in the Text; He hath fript me of my Glory; and (which carries the fame sence and scope.)

He hath taken the Crowne from off my head

Chap. 19.

A Crowne and Glory, are of such neere alliance, that they are often put together as one thing. Solomon exhorts to exalt Wildome; and why; Shee shall exalt thee, and a Crowne of Glory shall shee deliver to thee. (Prov. 4. 8, 9.) And the Lord promiseth (Ifa. 28. 5.) That he will be for a crowne of Glory, and for a Diadem of beauty unto the residue of his people; Yea, that his people shall be a Crowne of Glory in his hand (Isa. 62. 3.) All Crownes are glorious, and Glory is a Crowne. Hence the Apostle faith, (Heb. 2. 9.) We see fesus, who was made a little lower then the Angels for the suffering of death; that is, that he might be fitted to fuffer death (which he had not been, unlesse he had been made a little lower then the Angels in one respect, namely, by his taking upon him our humane nature; for Jesus Christ was made lower then the Angels that he might fuffer death, as well as by his suffering of death, now (saith the Apostle) we see Jesus who was thus made low) crowned with glory and honour. Thus Glory and the Crowne are joyned; and therefore as soone as fob had said, He hath stript me of my glory; he surably adds, And,

He hath taken my Crowne from my head.

Some render; He hath untied; Crownes being anciently tied fignificat, & to the heads of Princes.

The word Crowne may be taken two wayes. First, Properly, for that Royall ornament of Kingship; Some regno spoliatum

interpret it so here, as if fob had complained that he had lost his nonnulli suspi-Kingdome, or was divested of Kingly dignitie; 'Tis undeniable cantur. Johum that he was a great man, a chiefe Magistrate; possibly a King.

710 quod hic vertitur auferre, contrarium eft verbo 70% quod vincire verti potest dis-Solvit. Conqueritur se

rege fuiffe.i. e. regulum terra

Se- VZ, D.uf.

De- Va. Dati

Secondly, The word Crowne, may be taken improperly: or largely; And then whatfoever man hath in any eminencie, he is faid to be crowned with it, or that is called his Crowne. (Pfal. 8. 5.) Thou hast crowned him with honour and dignitie. That is, thou half given him abundance of honour and dignitie. So (Pfal. 103. 4.) Thou crownest him with thy loving kindnesse and mercy. And when the yeare is plentifully flored with the fruits of the earth, The Lord is faid to cromne it with his goodnesse. (Psal. 65. 12.) Thus a vertuous woman is a crowne to ber husband. (Prov. 12. 4) The husband is the wives head and a woman of Strength, (as the Hebrew hath it) that is, a woman of frong and malculine vertues, is a crowne, that is, an ornament, or an honour to her head. And thus, Riches are a Crowne to the mile, (Prov. 14. 24.) That is, they give him opportunitie to doe great things, and make excellent improvements of his wisdome; he rules in businesses like a King his counsels are as powerfull as commands, and he gives the Law to others: whereas the poore mans wisdome is despised, and his words are not heard, (Eccl. 9. 16.) Hence d

Againe; Some restraine fob's Crowne to his children. Thou hast taken my Crowne off my head; That is, my children. Children (Prov. 17. 6.) are called a Crowne; Children schildren are the Crowne of old men, and the glory of children are their fathers. Children are the crowne of old men in a twofold respect.

First, Because it is an honour to have children, and the more children the more honour.

Secondly, Because they encircle their parents as a Crowne, (Psal. 127.) They stand as Olive plants round about the Table: in which sence, a knot or company of Drunkards are called a Crowne, (Isa. 28.1.) Woe to the Crowne of pride, to the drunkards of Ephraim. Drunkards (as some expound) are called a Crowne, because they sit round, or because they drinke round, till the house goes round with them. These are called the Crowne of pride, or a proud company, because as they drinke their wits out of their heads, so all humilitie and civilitie out of their behaviour. This is true of literall drunkards. Yet that Text may be expounded of metaphorall drunkards, whose minds are sluster'd and overcome with the wine of their owne presumption and proud aerie imaginations.

Thirdly,

Thirdly, Others referre it to his acquaintance and speciall friends, who (having been a comfort, and an honour to him) he calls his Crowne. So the Apostle salutes the Philippians, (Chap. 4. 1.) My brethren, dearely beloved, and longed for, my joy, and crowne. He speakes as high of the Thessalonians, (1 Epist. 2. 19.) What is our hope, or joy, or Crowne of rejoycing? are not even yee in the presence of our Lord selim Christ at his coming. Conversion is the Crowne or chiefe worke of the Ministry, and converted persons are the Crowne, or chiefest honour of a Minister. What is more either desirable or honourable, then to convert, then to winne soules to Christ, and to build them up in saith. And thus any man may call his godly friends, and familiars, especially such as he hath been helpfull to in their turning to God, his Crowne.

Yet I rather take the word Crowne here in the generall notion of it (as Glory was in the former part of the verse) for any earthly excellency. In which sence the whole people of Israel cry out, (Lament. 5.16.) The Crowne is fallen from our head, or, the crowne of our head is fallen; That is, all our priviledges and dignities are departed, now that wee are carried Captives into Babylon.

Hence observe;

Chap. 19.

The best of earthly excellencies may soone be taken from

Glory and Crowne, expresse the highest of worldly attainments, or enjoyments; and yet behold fob stript of his Glory, and his Crowne is taken away. Not onely is all sless grasse, but all the goodlinesse thereof is as the slower of the field, (Isa. 48. 6.) The sless of man is his natural constitution, the Goodlinesse thereof is all morall and civil perfections; not onely is man of a brittle constitution in nature, but all the perfections which he hath, on this side grace, are brittle too. All Goodlinesse is sading, onely goodnesse or godlinesse is not. As the Prophet (by way of opposition) intimates ver. 8. But the word of the Lord shall stand for ever. As the Crownes of all men, or their chiefe delights, so the Crownes of Princes (who are the Crowne or chiefe of men) decay and wither. Former ages have given testimony to it, and so hath ours. If the Scripture were silent

doubt it? nor shall I here adde any more to confirme it, having at the 12th Chapter, as also from other passages of this booke, taken occasion to touch this argument, the changes of Princes, and of all earthly things. Onely take these two admonitions, by

way of Corallary from it.

First, Set not your affections upon things here below, set them not upon earthly glories, upon earthly Crownes. 'Tis no wisdome to hold that fast in our affections, which we cannot hold in our possession, or to love that much, which may speedily be lost. Solomon reprooves that unadvisednesse with a vehement expostulation, (Prov. 23. 5.) Wilt thou set thine eyes upon that that is not? for riches certainly make themselves mings, &c. While rich men make locks and bolts, while they make clogges and shackles to keepe, yea to imprison their riches, their riches are as busie in making themselves wings to slie away. And because few will beleeve or credit this report of riches, but judge it a very flaunder, therefore Solomon doubles the word for confirmation, which we render, Certainly, riches doe it. We are not certaine of any thing that riches will doe for us, onely we may be certaine, they will doe as little for us as they can, and a great deale lesse then wee expect, when we heare for certaine that they are making (not feete) but wings to be gone, year to flie from us. Now feeing it is fo, is there not much reason in Solomons reproofe, Wilt thou set thine eyes, or (as the Hebrew Text hath it with much elegance) wilt thou cause thine eyes to flie upon that which is not. A covetous mans eye is as greedy after riches as a ravenous bird after its pray, and therefore he is, with much fignificancy faid to cause his eyes to flie upon riches. But shall our eyes, much more our hearts (usually the eye moves after the heart, though occasionally the heart may move after the eye, but shall eyther our eyes or hearts) flie upon that which is flying, or make much haft to get that, which makes fo much hast from us when wee have gotten it? If our crowne of earthearthly glories be not taken from us, yet it will take leave of us, or we must leave it.

Secondly, Pursue spirituall, and make sure of heavenly glorie; lay hold upon that, which may be held. You shall never be ftript of the glory of the righteousnesse of Jesus Christ in Justification, nor of the glory of the graces of Christ in fanctification. These spirituall glories, these inward glories, shall not be taken from you. The foule that is once thus cloathed, shall never be found naked. The exercise of some graces must be lest off, because there will be no use of them in Glory. But you shall never loofe or be stript of any grace. And if wee cannot be stript of the glory of Grace, then much leffe can we be stript of the Grace of Glory, or have the Crowne of Glory taken from our heads. And as that Crowne cannot be taken violently from our heads, so neither will it ever naturally wither or decay upon our heads. The Crowne of righteousnesse, of which the Apostle Paul speakes, (2 Tim. 4. 8.) is also, (as the Apostle Peter speaks) a Crowne that fadeth not away, (I Pet 5.4.) A learned transla- Beza in loc. tor conceives, that the Greek word which we with others render, Fadeth not away, is taken from the proper name of a flower, of which anciently Crownes or Garlands were wont to be made. The flower fadeth (faith the Prophet, Ifa. 40. 7.) yet this flower Amarantus (as Naturalists observe) fadeth not. Not that it never fadeth, but because it retaines its freshnesse and beautie (though cropt) very long; therefore they call it (beyond the nature of all other flowers) the unfading flower. Whether the Apostle (some conceive he did not) did allude to this flower, or Camer: Myor not in the use of this word, or onely attended the radicall roth. meaning of it, is not much materiall to the poynt, feeing this is cleare, that his intendment is to advance the Glorious State of the Saints after this life by the everlastingnesse of it, having also called it at the fourth verse of the first Chapter. An inheritance incorruptible, and that fadeth not away. This Crowne, for the beautie and sweetnesse of it, is like a crowne of flowers, but in the continuance and lattingnesse of it, it is like a crowne of Gold, the most durable and purest mettall, Yea to shew that there is no feed or tendency of death or decay in it, it is called a crowne of life. (fam. I. 12.)

Wee reade of a Crowned Woman (Revel. 12. 1.) Behold there appeared a great wonder in heaven, a Woman cloathed with the Sunne, having the Moone under her feete, and upon her head a Crowne of twelve Starres. Every true beleever is cloathed (in his proportion) as this Woman (who is the representative of all beleevers) with the Sunne, that is, with Christ; and hath the Monne, that is, (the glory, and the Crowne) the bett of earthly things under his feete; as for his head, that's crowned with Starres, celeftiall excellencies, or the truth and puritie of that Gospel doctrine which the twelve Apostles (those Starres of the first or greatest magnitude,) first preached from the mouth of fesus Christ that bright morning Starre. and hath fince in all ages been held forth by all faithfull Ministers, who are Starres in the right hand of Christ, (Revel. 1.16.20.) With this glory Saints are crowned here, and they shall be crowned with the fruit of it for ever hereafter. Job's complaint shall never be heard in heaven, which hath often been heard on earth, and may againe, be quickly heard from their mouthes, whose crownes, in the opinion of the wisest men. fit fastest on their heads : He hath stript me of my glory, and taken the Crowne from my head.

better and investments of it, is like a crowned in ormed, but

a man red well seek of as It. Harrow Heing has elderably an in-

Accesse (forme conceivance did not) did allude rochis flories of

e seem (to Maturalifly obferve) fadeth, not. Nor that it n ver fideth . but because it organes its freenesse and because

of all other flowers) the restading share. Whether the

JoB 19.

J o B. Chap. 19. Verf. 10, 11, 12.

10. He bath destroyed me on every file : and I am gone: and mine hope bath he removed like a Tree.

11. He bath also kindled his wrath against me, and he counter b me unto him as on: of his enemies.

12. His Troops come together, and raise up their way against me, and encamp round about my Tabernacle.

NOB still continues his complaint, he had done it before in divers allusions, he takes up three more in this Context, to shadow his forrowfull condition.

hen iens befreged (as de profecte

The first is taken from Buldings, in the former part of the

tenth Verfe.

The second, from Trees, in the latter part of the same Verse. The third from Warre, in the 11th and 12th Verses.

Vers. 10. He bath destroyed me on every side.

The word here mendred to destroy, fignifies any ruining work, 3773 confiinver most properly the ruining of a building; He hath destroyed destructe; exme (fay we.) He hath pulled me asunder member by member, primit ornimo-(faith another) as a house is demolisher part by part, or roome dam destructioafter roome, till as Christ foretells the demolition of the Tem- nem; adiff is ple, There shall not be one stone left upon another. Thus (faith proprie cenue-70b) He hath destroyed me. The Hebrew Text is in the future, 220 pro He will destroy; as if fob's feare had Prophecyed utter destruction to himselfe; yet most Translate (as we) in the Preterperfect Merc. Tense, He bath destroyed me. And though fob faith me, yet we are not to confine this destruction to his person, but must extend to his family, and whole estate, as the next words intimate; He hath destroyed me

Round about.

Tis fad enough to be destroyed in any one part, but fob was destroyed in every part; therefore he adds: He hath destroyed me round about: This heightens the sence. Tob shewing , he care of God in the fabrick of his body, bespeaks him thus, (Chap.

209

(Chap. 10.8.) Thy hands have made me, and fashianed me together round about; He that is made and fashioned, is made and fashioned round about; Yet this addition round about hath its force, noting the exact and particular care of God in setting up the whole frame of his outward man in every part. Here the work of judgement is as large, and exact, as the work of mercy once was: He was formerly fashioned round about, and now he was destroyed round about.

Further, This expression round about, may have either its reference strictly to a building of Defence, a Fort, or Castle, which when it is belieged (as he profecutes it in the latter words) when Forces lye round aboue it, they batter and affault it on every side, till at last they levell and slight it, on all fides, not leaving one Tower, or Pinnacle standing. Or it may referre to the allusion of a Tree, in the next clause of this Verse, which when we would root up, we digge round about it, and then pull it downe. Thou hast destroyed me round about; It was the envious and malicious complaint of Satan (Chap. I. 10.) that God hath made an hedge or wall, (which was as an impregnable Fortification) about fob's estate and person. Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? He doth not onely say, Thou hast made an hedge about him, sc: his person, and about his honse, and about all that he hath (which is very particular,) but he subjoynes on every side; fob once had an hedge round about him on every fide, but now his defence was on every fide removed. This complaint of fob flands in direct opposition to that of Satan.

Hence observe ;

That even universall destruction (in regard of outward things) may be the lot of the best and holiest of the servants of God:

froyed; not onely were the Pinnacles of his house pull'd downe, or the battlements and beauty of it defaced, but, the Pillars of it loosed, and the foundation razed; All that was destroyable was destroyed. The servants of God have somewhat that can never be destroyed; 'Tis our comfort, that though

cessise dicas,

non moribun-

dum Pined,

though all round about us is perishing, yet we have somewhat within us that shall never perish.

Thou hast destroyed me round about : and I am gone.

That is, according to the Arabick Idiom, I am dead; dying Excedo è vivis is a going away, I am gone; I am a lost man, I am removing dy jam me exfrom the Land of the living.

I am gone: He was not gone when he spake this, and yet he mortuum, so:

faith, I am gone.

aceine,

That which we looke upon as certainly future, or inevitably to come to pase, is to us as if it were present, or already past.

That good which we are fure to have, is as good as had; and that evill which we either must feele, or have deserved to feele, is as already felt. Abimeleck having deserved present death, the Lord tells him; Thou art but a dead man, because of the woman whom thou hast taken, (Gen. 20.3.) because in strictnesse of Justice, 'twas death to take another mans wife, therefore he is spoken to as a man among the dead. So because believers are fure of eternall life, therefore the Scripture expresseth them in a present possession of life, or as being past from death to life, as if they had not onely some beginnings, and foretasts of it by faith and hope, but were in the full fruition and visions of it. Thus here, because all outward appearances and probabilities spake fob going out of the world and dying, therefore he concludes himselfe gone out of the world, and dead, I am gone.

And he hath removed my hope as a Tree.

He hath made my hope to depart, or goe away, so in strictnesse Recedere out of the letter, as if he had faid; I am gone, and my hope is gone; abire facit and the reason why he said he was gone, was, because his hope spem. was gone; hope is the most stayed comfort that we have, the last that departs, yea that which can scarce depart; hope cannot be reckoned among our moveables, for it is compared to an Anchor, and to an Anchor that will not dragge; wee have (faith the Apostle, Heb. 6. 19.) this hope as an Anchor of the Soule, both sure and stedfast; yet, fob perceived his Anchor moving, yearemoved, samob ma ad to to san To to adid to and The

He hash removed my hope.

My hope is gone; what hope was this which was fo moveable? It was his hope about, or for worldly things; Our bope about moveables, is moveable; The hope we have about the world, is like the fashion of the world, which passeth away. Tob's friends had laboured much to encourage and revive his hope, the hope of a restitution to honour and greatnesse in this life. But, faith he, my hope, this kinde of hope is removed, 'tis gone; he had given sufficient proofe that he had a hope which was not gone, but was indeed the Anchor of his foule, fure and fledfast, and that it stood fast as Mount Sion, in the middest of all the shakings of his worldly hope, and could not be reand that evill which we either must teele, or thave d beyom

He hath removed my hope.

As we are to take it for a worldly hope in generall, fo fome restraine it to his hope of Children; Parents have much and many hopes about their Children: A good Child is usually call'd a hopefull Child; Children hope to have an Inheritance from their Parents, and Parents hope to have comfort in their Children. He that hath no hope of Children, is called a dry Tree, (1fa. 56.9.) Here fob hemoanes (according to this Interpretation) both the loffe of the Children which he had, and his hopelefnesse of having any more Children, under the metaphor of adry Tree, and to the energ allalmid abulance and and

He hath removed my hope as a Tree.

But I conceive we are not thus to straiten his sence; for not onely (to his apprehension) was his hope of Children removed but his hope of life, and of any good which concerned this present life. He hath removed my hope bish with no box all be was gone; hope is the most slayed comfort that we have, the "the elast departs, yea that which can scarce departs, thope cannot

W indifferens est ad lignun viride & ari dum aut excifum significan-

The word fignifies both a Tree growing, and a Tree cut downe, or rooted up; here we must referaine it to the latter; he hath removed my hope as a Tree which is removed or pulled out of the ground. Job prosecuted this metaphor, (Chap. 14. 7.) There is hope of a Tree if it be cut downe, that it will sprout againe,

213

againe, and that the tender branches thereof will not cease, though the roote thereof wax old. There he fp? of a hopefull Tree, but here he speakes of a Tree that hatn no hope, or of a Tree of which there is no hope; My hope is removed as a Tree; that is, as a Tree of which there is no hope that ever it should sprout againe; For though a Tree that is cut downe may sprout agame, the roote being lest in the ground; yet when a Tree is pulled up by the rootes, there is no hope that it should ever grow againe. Indeed a Tree that is pulled out of one ground by the rootes, may yeeld hopes of growing, if it be planted in another ground; And thus Trees are fometimes removed out of the ground, not to the fire, but to a fitter foyle. And thus (though I doe give it for the meaning of the Text) fob's hope was indeed removed as a Tree, it was removed from earth to heaven, from things feene and temporall, to things which are not feen, but are eternall. My hope hast thou removed as a Tree.

I have (upon other Texts of this Booke) spoken of the nature of hope in generall, and of hope about worldly things, and therefore I passe it here; onely take this Observacion. To but she eddings wood o node eddrest v

pertur

Chap. 19.

That worldly hopes are peristing and loofeable.

The Apostle ascribes an eternity to spiritual hope, (1 Cor. 13. 13.) Now abideth faith, hope, and charity, these three; Spirituall graces continue, but spirituall gifts are subject, not onely to declining, but to vanishing. Charity never faileth (vers. 8.) But whether there be Prophecies they shall faile, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away: But faith, bope, and charity, are lasting graces, there is no corruptibility in them. In heaven we shall be above hope, being taken up to the fruition of that which we hoped for; yet we cannot fay, that then our hope shall be removed, but but then we shall move in a spheare beyond hope. Hope is not destroyed, but perfected by fruition, as faith is perfected by vision. Saints may have their hopes of earthly things removed, but themselves remove into those heavenly things which they hoped for. The Tree of this hope shall stand and flourish for ever; but of their other hope, they may say as fob; He hath removed it as a Tree ..

Verl. 11.

Vers. 11. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

70b proceedeth to set forth his affliction by a third Allution. His affliction was very great, in that his hope was removed; but this made his affliction most grievous, that there was an appearance of the wrath of God against him in it, and the kindlings of Divine displeasure. God doth sometimes remove the hopes of his faithfull people, in regard of worldly things, and yet manifelts his love to them, in spirituall things: they feele not the kindlings of an enemy-like wrath, but the warme beames of a friendly, yea of a fatherly kindnesse in their fiery tryalls; but when these two meete, when at once earthly hopes are removed, and a fire from heaven kindled, who can beare it? The Prophet Malachy questions (Chap. 3.2.) who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire. If none can abide the coming of Christ with refining fire, then who shall abide it, when he comes with consuming fire? The fire of Divine holinesse is very terrible, then O how terrible is the fire of Divine wrath?

He hath kindled his wrath against me.

In this and the next Verse, the comparison is taken from Warre, (as before from Trees and buildings) in which God is compared to some great Monarch of the world, who being exceedingly offended, and provoked, his anger kindles against his enemies, and he sends his Troopes and Armies, to incamp against them; His wrath is kindled against me; and he counteth me as one of his enemies.

Warre begins at anger, and wrath, it stirres sirst within, and then it breaks out; Whence come warres (saith the Apostle James, Chap. 4. 1.) and fightings among you? Come they not hence, even of your lusts, which fight in your members? Were there not a fight in our selves, there would be no fighting with others. There is somewhat in the Lord, proportionable to this; Whence are the Warres that he hath with the Creature? Their originall is described after the manner of men, from some kindlings of jealousie and wrath in him, not that there is any pertur-

perturbation in the heart of God, he is infinitely above it, but he is thus described, after the manner of men, the flame of whose warres begin with a fire of wrath; therefore faith 70b, He hath

kindled his wrath.

The word kindled in the Hebrew comes from a roote, which הורה exargin fignifies anger, because anger is the kindling of a fire in our incensus, adubosomes; and from that Hebrew word it is conceived, that flus fuit, hinc the Latine word ira is derived, it being as neere in found, as it latinum ita de is in sence. Wrath is a fire, and is therefore properly expressed by a word fignifying the heate of fire; wrath in it felfe is hot, and burning, here the fire is made hot, He hath kindled his wrath, these put together, note fierce wrath. (Pfal. 2. 12.) If his wrath be kindled, yea but a little. The wrath of God is a fire, but sometimes it is as a fire not kindled, but if his wrath be kindled but a little, it makes a dreadfull fire. 'Tis the nature of fire to be hot, but fire is not onely hot but fierce when 'tis kindled. (Numb. 32. 14.) Yee are risen up in the place of your fore-fathers to kindle the fierce anger of God; The kindled anger of God is the ex-

treamest anger of God.

I shall not stay upon the description of the Wrath of God, having spoken of it at large, (Chap. 14. 13.) where fob as dreading the appearance of the wrath of God, begs with earnestnesse, O that thou wouldest keepe me in secret, untill thy wrath be past ! Onely note here, that the wrath of God (as was touched before) and the kindlings of it) doe not imply any passion or change in God; he hath infinite ferenity and quietnesse in his breaft for ever: What fires soever he kindleth in the Creature, himselse is alwayes in one minde. The Scripture speakes thus in reference to those effects expressed upon man, not in reference to any impression wrought in God. When that is done upon the Creature which tellifies the fiercenesse of anger, then anger is faid to kindle in God. One of the An- Ira Dei eft decients tells us; That the wrath of God against sinners is nothing lin quentium else but the punishment of finne; Or the wrath of God is his pana, furor deis holy and most blessed Will, everlastingly burning with hatred et supelicium against sin, and turning from it in high displeasure; even as precatorum. man discovers his hatred of those things which are against his will, and lets out his spirit in anger against them. Had not fin broke forth in man, there had never been any appearance

of anger in God. As the wrath of God drawes out punishment, fo fin is the occasion which drawes out the wrath of God. Yet the wrath which fab speakes of here, was not kindled upon that account; God himselfe declaring that he was moved to destroy him without any such cause. That fire was kindled for the tryall and exercise of his patience, not for the punishment of his wickednesse. He hath kindled his wrath against mee.

Hence Note;

First, The wrath of God is terrible.

A fire kindled to warme is comfortable. Aha (faith he in the Prophet, Ila. 44. 16.) I am warme, I have scene the fire; but a fire kindled onely to confume is dreadfull. The wrath of God is fometimes as a fire raked up, fometimes as a fire blowne up: The light of Ifrael hall be for a fire, and his holy One for a flame, and it Ball burne and devoure his thornes and his bryars (fuch are all his enemies who fcratch and teare his people) in one day. The Lord is a consuming fire to his owne (Heb. 12.29.) for the burning out of their corruptions; but he is a confaming fire to the wicked, and unbeliever, for the burning up of their persons; he is a consuming fire to these, and yet they shall not consume; he is a fire, whose heat is unsufferable, and yet they must suffer it; the fire of his wrath is unquenchable by any thing but the blood of Christ; And the fire of the wrath of Christ is altogether unquenchable. If his wrath be kindled, who alone quencheth the wrath of the father, how shall his wrath be quenched, or who shall quench it? Pfal. 2. 12.

Secondly, Note;

A godly man may be under some present apprehensions of wrath.

He hath kindled his wrath against me. Job was not onely sensible of the abatement of his outward comforts, but he selt some sparklings of the weath of God, in the absence of inward comforts. Christ hath delivered believers from the wrath to come, yet even they may see and seele wrath kindling and coming upon them.

Thirdly,

Thirdly. The apprehensions of wrath are more grievous to a believer, then all his other sufferings.

It is possible to beare all forrows with comfort, which are seperate from wrath. The plague of thunder and hayle upon Agypt was grievous, but that which made it very grievous was to see fire mingled with the havle, (Exod. 9. 24.) 'Tis the minglings of the fire of divine anger with the storme of thunder and hayle, the troubles of this life, which renders them fo grievous to be borne. 'Tis wrath which makes hell fo terrible, the fire in hell would be (comparatively to what it is) but as a warme Sunne, did not the breath, that is, the wrath of the Lord like a streame of brimstone kindle it, as it is said of Tophet, (Ila.30. 33.) As the wrath of God makes hell so hot to the damned for ever, so it is some appearance of wrath, which makes affliction so hot to believers for the present. He hath kindled his wrath against me.

And counteth me as one of his enemies.

70b spake this language before, (Chap. 13. 24.) Wherefore hidest thou thy face, and holdest me for thine enemy; there he troubledly expostulates the matter with God about it, here he affirmes directly; He hath kindled his wrath against me, and counteth me as one of his enemies; Though the words carry the same generall fence, yet we have fomewhat here worthy our observation and discussion, besides what was there held forth.

He hath counted. .

That is, He hath reckoned and fet me downe, or cast me up in the number of his enemies; all those translations the word will beare.

Againe; He hath counted me as his enemies.

The Text is plurall in the Heb ew, not as we render, As one Infonte off, siof his enemies, but, as his enemies. That is, as a deadly, not as a cut adversarios common enemy; as if I were such an enemy to him, as had the sunam ex adverenmitie of all his enemies contracted together in mee ; he farijs fuit. counts me, not as a fingle enemy, but as an Hoft of enemies. It is a frequent Hebraisme in Scripture, to put a word of the plurall

תשב

plurall number, to note some speciall thing or person in the singular. Thus'tis faid of fephtha, that after he had judged Ifrael fix yeares, he dyed, and was buried in the Cities of Gilead (Judg. 12. 7.) that is, in one of the Cities of Glead. Againe, The godly is like a tree planted by the rivers of waters (Pfal. 1.3.) That is, as a tree planted by some eminent river of water; so here, He hath counted me as his enemies, that is, as one of his enemies, yet fuch a one as may fland for all the reft.

Further, fob doth not speake absolutely, he hath counted me an enemy; as if God had proceeded against him (hostili animo) with the heart of an enemy, but he expresseth himselfe comparaanimo aut etiam tively, or with a qualification by a note of similatude, he hath ac-

counted me as one of his enemies, or, like an enemy.

Praclare dicit tai quam, vel, quati. Neg; enım, aut Hojtili perturbato deus Supplicia 1110-

gar. Nicet.

Tob did not suspect, much lesse conclude that God had written his name in the Catalogue of his enemies, no, he knew God was his friend, and his heart told him that he was Gods friend, that he bare no ill will to God; yet (faith he, though such be my state, though I know God loves me, and though he knowes I love him, yet) he hath counted me, (that is) he hath carried himselfe towards me, and dealt with me as with one of his enemies; his heart is with me, but his hand is against me.

Hence note;

First, God is really a friend to his people, yet he sometimes deales with them appearingly, as with enemies.

The love of God is everlasting and unchangeable to his people, but his dispensations towards them have many changes. Hypocrites make a shew as if they were Gods friends, and God makes a shew against the sincere, as if they were his enemies. Hypocrites are as Gods friends, and God deales with them as with his friends, they give him an outfide profession, and he often gives them outfide comforts, and prosperitie, he deales with them as if they were his friends : now (I fay) as hypocrites declare a formall friendship or love to God, so God declares a formall enmitie against many who are sincere, that is, he gives them the usage of an enemy, the wounds and stroakes of an enemy. As the Lord describes the formall professions and practices of love and service to him, (Isa. 58. 2.) They seeke me daily, and delight to know my mayes,

him,

wayes, as a Nation that did righteousnesse, and forsooke not the Ordinances of their God; So, we may describe the Lords outward dispensations and providences of wrath to his; He smites them daily, and afflicts them in all their wayes, as a Nation that doth unrighteousnesse, and hath utterly forsaken the Ordinances of God. Thus he is said to count them as enemies when he acts towards them as we doe towards those whom we indeed count our enemies, as was more at large shewed upon that place beforecited, Chap. 13.

Further, take notice of these two things.

First , That God hath enemies ; some are even fighters against

God himselfe; And these are of two forts.

First, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (Col. 1.21.) Being enemies in their mindes, by reason of wicked workes. All men are enemies, with all their hearts to God, till he doth overcome and change their hearts. (Rom. 5.10.) While we were yet enemies,

Christ dyed for m; thus all are enemies.

Secondly, God hath enemies by practife, such are all they who live and continue in sinne, these upon the matter, proclaime and maintaine warre against God himselfe. Sinne is not onely a turning from God, but a turning against him. These enemies are also of two forts; either secret, or open Most are subtle enemies to God, going on closely in wayes of sinne, and keeping secret correspondence with the lusts of their owne hearts, and the temptations of Satan. Others are professed and open enemies to God, they even send defiances to heaven, and will doe what they list, let God doe or say what he please. Such a one was Pharoah, and such was fulian, such were they (Luke 19. 14.) who said, We will not have this man reigne over us: of whom Christ saith, (vers. 27.) But those mine enemies that mould not have me to reigne over them, bring them forth and slay them before me.

Againe, What he said before, God hash destroyed me on every side, and kindled his wrath against me, is resolved into, or wrapt up in this, He hath counted me as an enemy; so that, to be an enemy, is made the measure, or the signification of the worst estate imaginable. He that counts a man his enemy, (according to the rule of nature) counts the least good too much for

Ff2

him, and the greatest evill too little for him. As it implyes the greatest manifestation of love and tendernesse, when it is said, God deales with us, as with sames, (Heb. 12.7.) And spares us as a father spares his own Son, that serveth him, (Mal. 3.17. A fon may expect, by the lawes of nature, the most gentle usage, and kinde acceptance from a father) so it implyes the hottest revelation of wrath and displeasure, when it is said, that God counts us, or deales with us, as with an enemy. God keepes his friends as the apple of his eye, (Psal. 17.) which notes their safeth keeping; but as for the persons and lives of his enemies, he casts them out as out of the midst of a Sling, which notes their utter perishing.

Hence observe;

That it is a most dangerous condition to be in a state of enmittee against God.

Who would live in such a condition as affures him of nothing but death? What doe enemies expect leffe at our hands. and what can the enemies of God expect lesse at his hand, in whose hand the breath of his enemies alwayes is, and all their wayes? God hath given us a rule to love our enemies. If thine enemy bunger feed him, if he thirst give him drinke, (Rom. 12.20.) And in doing this we obey God, so we imitate him, and declare our selves the children of our father which is in heaven; for he maketh his Sunne to rife on the evill and on the good: and fendeth raine on the just and on the unjust, (Matth. 5.45.) But though God doth this often and long, yet he doth not this alwayes, or ever; nor doth he expect that we should doe this alwayes, or to all our enemies. It may be finne to us not to take vengeance on some who are our enemies, even as it would be sinne to avenge our felves on any. And if men should quite slacken Justice and not take vengeance on those who are Gods enemies and theirs. yet God will. But if we be found continuing under a state of enmitie against God, he will not act towards us according to that law which he injoynes us, he will not feed fuch enemies, nor will he give them water to drinke. He will not make his Sunne to thine upon them, but command his fire to confume them; and he will raine, not fatning and refreshing showers, but snares, fire, and brimstone, this shall be (their drinke) the por-

\$ 50 13

tion of their cup. (Pfal. 11. 6.) Tis true, When we were get encmies he fent his Sonne to dye for us there he acted up to the highest degree of that law of love; yet they that beleeve not on his Son but stand out in rebeliion against him, shall furely dye. God hath not prepared bread and water, but fire and brimftone for presumptuous sinners and unbelievers. This abused love will turne to the hortest wrath. And as God bath shewed himselfe the best friend to his enemies; so he will be their worst enemie, God will appeare an eternall enemy to his enemies in the next life, and he will not spare them in this. Moses gives them a dreadfull alarme, (Deut. 32. 40.) I lift up my hands to heaven and fay, I live for ever, if I what my glitterin; (word, and my hand take hold of judgement. I will render vengeance to mine enemies, and I will reward them that hate me, I will make mine arrows drunke with blood, (and my frord hall devoure flesh) and that with the blood of the Plaine from the beginning of revenges upon the enemie; rejoyce O yee Nations with his people, for he will avenge the blood of his fervants, and will render vengeance to his adversaries. As the love of God, in many passages of Scriptures, triumphs in lofty and purest straines of Rhetoricke over all the unworthinesse of man, so doth his wrath in this over all the oppositions of man. The enemies of God shall be fure to smart and fall; and therefore 'tis well for those that have to doe with enemies, if they can but make it out, that their enemies are Gods enemies; for as God will furely bleffe those who bleffe his people, and curse those who curse them : so when his enemies are cursed by us, he curleth them too, and while we oppose them, he joynes with us : whenfoever we goe forth against the Lords enemies, wee goe forth to the helpe of the Lord, (Judg 5.23.) therefore the Lord will helpe us to destroy them. The Lord will deftroy them according to his owne decree, though we should forbeare or withdraw our helpe; much more will he destroy them when we helpe on the execution of his decree. The Lord (faith David, (Pfal. 110. 1.) faid unto my Lord, that is, the Father faid to the Son, who m he hath given as for a Mediator to his people. fo a Lord over them) sit thou at my right hand, untill I make thine enemies thy footstoole: that is, till I subdue them all under thee, or make them fall before thee. All the enemies of God are under this decree, and this decree (as the Prophet Zephanie speakes Chap. 2.

Chap. 2. 2.) will bring forth. The decree (like a woman with childe) will be in travaile, till it hath brought forth this judgement against all the enemies of Christ; yea though they sit upon thrones, and have the Nations under their feete, yet they must be made his footstoole. Feb found hard stroakes from the hand of God, who did onely count him as an enemy, what then shall they receive, who are his enemies indeed?

tob proceeds to give us a more particular description of Gods dealing with him, as with one of his enemies, still profecuting the

Allegory of Warre.

Vers. 12. His troopes come together, and they raise up their way against me, and encampe round about my Tabernacle.

Here are three things considerable. First, The gathering of the Armie; His troopes come toge-

Secondly, Their march; They raise up their may against

Thirdly, Their Siege; They encamp round about my Taber-

In all which, 706 elegantly describes the enemy-like proceedings of God with him.

His troopes come together.

The Hebrew is Gad, the name of one of the Patriarkes. (Gen. 49. 19.) Gad, a troope shall overcome him, but he shall overcome at the last: Both words are of the same roote, Gad signifies a troope, and to overcome.

·His troopes come together against me.

Copia dei sunt omnis generis calamitates. Merl.

But what are these troopes?

I answer, They are the severall afflictions, and troubles, which God muster'd and called together to charge fob with. Many Horsemen make a troope, and so doe many afflictions, 70b had so many as made not onely a troope, but an Armie, yea a great Armie. He speakes not of a single troope, but of many troopes; He hath brought his troopes against me.

Some troopes in the letter affaulted fob, troopes of Chaldeans, and of Sabeans; but besides these his sicknesse, and his sores,

his paines, and his povertie, the anguish and terrors of his foule; all these were troopes, which came upon him as armed men, yea his very friends who were about his bed were as troopes of enemies to him, at best, they were but miserable comforters to

This coming together of his troopes, may be taken two wayes. First, They come together, that is, they come all at once, or at

Secondly, They come together, that is, they come with one Vox originalis consent, they have (as it were) made a compact, or a confederacy, they are united as one man to affl. Et my foule. So the word is rendred (Pfal. 55. 14.) Wee tooke sweete councell together, that is, we were of one heart, we agreed sweetly in our counsels. 706 had many troubles, but they were all of a minde; they came all upon him by orders from one hand, and they came with one heart. The Septuagint expresse it by the same word, which is used in the Acts of the Apostles (Chap. 2.46.) to shew the Sept. onenesse of the pure primitive Church in the worship of God. They continued daily with one accord (or unanimously) in the Tmple, &c.

Thus the Armie is levied, and the troopes are come to their Rendevouse, we shall see them in their march presently, take onely a note or two from those words; His troopes are come to-

gether.

First, Afflictions are as Gods Armie : Here are troopes of them. The name of God is, Lord of Hofts, and as he raiseth his hoft to

tuine his enemies, so also to chasten his owne people.

Secondly, Observe; The Lord sends many afflictions upon one man at one time. Here is not a fingle affliction to a fingle man. but a fingle man to many, to a multitude of afflictions. Here was a man, and an Armie. Job and a whole Hoast grapling together: Many are the troubles of the righteoms (faith the Pfalme;) And, now ye are in heavinesse through manifold temptations, faith the Apostle (1 Pet. 1.6.) And why were they in manifold temptations? the next verse answers; 'twas for the tryall of their faith. It is a sufficient tryall of humane strength and manhood, to combate with one man; He is counted more then a man, a Gyant, who contends with two. But for the tryall of divine strength and faith, manifold temptations are

non faluen tem. foris est sed etiam consensus do voluntatis ejalden & Sayuteno SE na 300 Ta mospathpla ळ ७४४ हम है। इहा है।

but sufficient. A little of God in one man raiseth up his spirit to doe more then many men; even to combate with many

troopes of temptation.

Thirdly, From this allusion note; That afflictions are all at Gods command; They are his troopes, he is their Generall; they move according to his orders. As God raileth these troopes, so 'tis he that sends them directions what to doe, and whether to goe; they come when he bids them, and they goe when he bids them; when he faith Charge, they charge, and when he faith retreate, they retreate; according to the found of the Trumpet which they heare from Heaven, they move on earth. Wee may fay to these temptations as he in the Prophet to the Iword (fere. 47 6.) O thou fword of the Lord, how long will thou be ere thou be quiet? put up thy selfe into thy scabbard, rest, and be fill; Here was a cry to the sword to be quiet, but the sword answered, or the answer was made in behalfe of the sword: How can it be quiet, feing the Lord hath given it a charge against Askelon and against the Sea-shore, there hath he appointed it. It is to no purpose to speake to the sword to be quiet, you must speake to the Generall, to him that commands in chiefe, and is cloathed with a Commission for the warre. What can the sword doe? it must proceed till he that drew and called it forth, recalls and remands it back into the scabbard. 'Tis thus also in this warre. or fight of afflictions. The foule having been long pressed and affaulted by them, may perhaps cry out to them, O ye forrows of the Lord, when will ye depart? O ye paines and sufferings when will ye cease? But they answer, how can wee depart, wee are Gods troopes, he hath given us a charge to come together against you; and with you we must stay, till God call us off.

And seing afflictions are at the command of God, be not angry, let not your passion rise against the creature, against this, or at that fecond cause, by which you are afflicted; looke up to the Lord of this Hoft, to the Commander of these troopes. He sends them out as he pleaseth, and when he pleaseth, to punish and destroy his enemies, as also to exercise the graces, and try the holy valour of his owne children and fervants.

Fourthly, God is able to raise troopes of affliction out of any of his creatures; He is never at a losse for an Armie. When the wrath of man is kindled, O, if he could get an Armie, he would doe wonders. The Lord can levie an Armie with a word speaking, he can have troopes, if he doe but found his Trumpet, and beat his Drumme; if he doe but hold out his will, and fay it is his pleafure, they are presently at his call. How soone did the Lord raise Armies against Pharoah, of flyes, and lice, and hayle? &c. How quickly did the Chaldeans, and the Sabeans, breake in upon fob? how soone did an unkinde wife, scabbs and fores, and what not, that was grievous to a poore man, either within or without, come in troopes against him at the Lords appointment. His troopes come together. Thus they are met and mustered, now they are upon their march.

They raise up their way against me.

That is, (as some interpret it) they make themselves a large 770, parare and plaine way to come against me; and so 'tis an allusion unto viam & quod Armies, who when they are marching, fend Pioneirs before them, videbatur inacto open narrow wayes, to levell those that are uneven, and throw of ad aqualitadowne their bankes, the ordinary roade is not fit to march in, tem ducere. Armies must have roome, therefore they raise up or prepare their way. This word is used, (Isa. 57. 14.) to prepare, and fit a way, a way which before was way-leffe, and inaccessible; Cast you up, cast you up, prepare the may. The Baptist in a spirituall Significat fore sense fulfilled that Prophecy, he prepared the way of the Lord, ut Apostoli monby him the valleyes were exalted, and every mountaine and hill was frent, gentibus made low, the crooked he made fraight, and the rough places plaine. cilem viam de "Tis the worke of the Ministers of the Gospel to take out all the adirum ad fidem frumbling blocks and rubs that lie in the way of conversion, and evangelij, ne hinder soules from turning to the Lord. The troopes in the hareant au de-Text did not raise up a way for fob, but for themselves, or a- terreaniur diffigainst him.

They raise up their way against me. That is, they prepare a way super me vulg. to come upon me, or against me. The Hebrew word signifies "TV potest suupon, as well as against; they make their way upon me, they goe per me exponi, over me, and trample me under their feete, they make me their lu viam tritam way. The Prophet speakes this language (Ifa. 51: 23.) imply- reddiderunt suing the extreame infultation of the adversary afflicting the peo- per me, ut sim ple of God; I will put it into the hand of them that afflict thee, frequent am-(meaning the dregs of the cup of his furie,) which have said to thy bulantiumitione soule, trita. Merc.

Fecerunt viam

foule, (that is, to thee) bow downe that we may goe over, and thou hast laid thy bodie as the ground, and as the street to them that went over; That is, thou haft humbly submitted thy selfe to their proudest cruelties. Indeed, wicked men (according to the letter of this Text) would have the foules of the Saints bow to them by yeelding to or following their finfull counfels and commands: but the foules of Saints (in this fence) are stiffe and cannot bow : as for their bodies or outward man, they can lay them downe and bow, not onely to the ground, but as the ground or as the streete for their enemies to goe over. So here, these troopes (faith 70b) have made me as the very ground, or as the streets upon which they trod; they have trod upon me. As followa gave order to the people of Israel (Chap. 10. 24.) when he had overcome those Kings (who were a type of all the enemies of the Church, over whom the people of God shall triumph) It came to passe, that when they brought those Kings unto foshua, that he called for all the men of I rael, and said unto them, Come neere and put your feete upon the neckes of these Kings; goe over them. make them your way, doe not fland upon it, because they are Kings and great ones, tread upon them, and feare not. As to tread upon enemies, and make our way over them, notes the compleatest victory and highest triumph, so to be trodden upon by enemies, and to be made their way, speaks the lowest sufferings, and contempt.

But I rather follow our owne translation, they have made their way against me; That is, comming against me, they have made, or prepared their way. As if he had sayd, whatsoever lay in the way of my afflictions they have removed, that so they might have a cleere marke, and make a full charge against

me.

Hence observe;

That when God sendeth evills upon a person ('tis true also when he sendeth them upon a people) nothing shall hinder. His troopes shall raise up their way against the best and strongest; Though it be a barred way, a rough mountainous way, a craggie way, like the Alpes, (which Hanniball passed with his Armie against the Romans) yet the Lords Armie will (as he sayd) sinde a passage, or make one. Wee have an expression in the 78 Psalme v. 49. very neere this, where the wrath of God against £gypt

Chap. 19.

227

is thus described; He cast upon them the stercenesse of his anger, wrath, indignation and trouble, by sending evill Angells among st them. Most interpret these evill Angels of wicked spirits, or Devills that vexed them; others of troublesome men, who vexed them with evills, some expound that Text particularly of Mofes and Aaron, who, though personally considered, were very good, yea the best of men then living, yet they were evill Angels in regard of the effect of their message unto the Egyptians. A good man may (in this sence) be an evill Angel, he may be a messenger of evill, or a meanes of executing the wrath of God upon wicked men. Thus Moses and Aaron may be called evill Angels, for they brought sad messages or ill tydings to the Agyptians concerning those dreadfull plagues wherewith the Lord oppressed them for their oppressions upon his people; For by the ministrie of Moses and Aaron, the Lord cast forth the siercenesse of his anger, wrath, and indignation. But Agypt was a strong place, and the Egyptians a mightie people, they would not easily yeeld; Wherefore (faith the Text) when he did fo, he made a way to his anger; As if the Pfalmist had faid, if there were not a way for his anger, that is, for the execution of his anger, he forced his way; though he did not finde a way, yet he made one, and fought himselfe through all difficulties which seemed to oppose the destruction of his enemies. We put in the margine, He weighed a path; he made the path as exact, as if he had put it into a ballance; the way was fitted to the largenesse of his owne anger, and 'twas fitted to the dimensions of their wickednesse. Thus he made a way to his anger, both by suiting the way to his anger, and by removing all impediments out of the way of his anger. If God will worke to fave, who shall let it, and if God will worke to destroy, who or what shall let it? When God will either try his owne people, or punish his enemies, nothing can hinder; neither the power, nor the politick preparations of evill men, no; nor the prayers of good men (which yet are the strongest rubs in the way of his anger) he will make his way thorough their supplications when he is refolv'd to punish his people; Though Moses and Samuel stood before me, yet my minde could not be toward this people (Jer. 15. 1.) Now with what weapons did Moses and Samuel use to stand before the Lord? furely, with prayers and teares; nothing makes makes so reall a detence against the anger of God, as the prayers of his people doe; yet God will breake through these, he will make a way for his anger through these, they shall not stop him, much lesse shall the preparations or strength of wicked men stop him. As the weaknesse of God is stronger then man, so the weaknesse of prayer is stronger with God, then all the strength of man. If prayer doth not stop his wrath, humane power shall never be able to give it the least check. All our strong holds and forts, will be but as the first ripe sigs, which being shaken sall into the mouth of the eater, when once the Losds Armie makes a battery against us. His troopes will not turne till they have fullfilled all his pleasure; They have raised up their may against me.

And encamp round about my Tabernacle.

The Lords troopes being raised, they raised up their way, and marched, and now they fit downe, and encamp round about distressed fob; They encamp round about my Tabernacle; That is, about all that I have, or my whole possessions. Heres a strange fight, an Armie encamping against a Tabernacle: 706 might fay, what needs fuch warlike preparations against me? alas, mine is but a Tabernacle; I am not fortified in a Caftle. or encompassed with impregnable walls and Bulwarkes; They encamp against my Tabernacle; A Tabernacle is but a weake house, weaker then our ordinary houses; A Tabernacle can hardly keepe out the raine, or stand against the winde. How then can it keepe out an Army, or stand their storme? A Tabernacle is a moveable dwelling, fastned with coards and stakes. without foundation; yet here fob speakes, as if God had brought all his Artillery, planted his batteries, and engines of warre, to beat it downe; He hath encamped round about my Tabernacle.

Hence note;

All that man hath in the creature amounts but to a Tabernacle.

Job was a great man, and he had a great estate, an estate foundation'd and settled upon as much strength as the creature usually can afford, yet all was but a Tabernacle, whose coards

are quickly loosned, and whose stakes are soone puld up, and then downe it falls. Man himselfe in regard of his naturall life is perishing, his body is a Tabernacle; Our earthly house of this Tabernacle, as the Apostle calls it, (2 Cor. 5.2.) Now as the body of man wherein his naturall life dwells is a Tabernacle, so are all those things which concerne the support and continuance of his naturall life. Who would trust to or shelter himselfe in a Tabernacle, when we have the N me of the Lord as a strong Tower, into which we may slie with assurance of safety. He that gets most of the world, hath got but a Tabernacle, and hee that looseth all that he hath in the world, hath lost but a Tabernacle. A little true knowledge of what the world is, mingled though with but a little true faith about the things of the world to come, will easily carry us above all the good and evill of the world.

Againe (in pursuance of the Allegorie) we know when an Armie encampeth about a Citie, and layeth fiege to it, no man can get out; Thus it is with many poore soules, afflictions hemme them in round, they have never a port to get out at, the way is onely spen to heaven. The Lord is pleased to lay very close sieges to many of his people; they are straitned in their outward enjoyments, they are straitned in their spirituall enjoyments, and can finde no comfort. As the soules of some refuse to be comforted, so comfort refuseth the soules of others; or all comforts are (as by a ftrong hand, yea as by a strong host) withholden from their foules. Davids mighty men broke through the holt of the Philistims, when he longed for the water of Bethlem; But Gods host of troubles and afflictions, cannot be broken through by the mightiest among the sonnes of men, though there be a well of water beyond them, which their soules long for as much as David did for that of Bethlem.

Lastly, Take this note from the allusion also; They encamp against me.

Afflictions may continue long upon us, or about us.

There is a difference between the fighting of a Battell, and encamping: a battell is but for an houre, or a day, but Encampings are for continuance; we have heard of encampings, and befiegings, not onely for a few dayes, but for many moneths,

yea for some yeares. The troopes of trouble give some onely a fierce Charge, but they fit downe, and encamp against the Tabernacles of others. Some particular foules have endured longer sieges then ever any Citie did. Not onely doe the terrours of God (within and without) (et themselves in array against them (as Fob complained Chap. 6. 4.) but they are afflicted and readie to dye from their youth up, suffering those terrours, as Heman complaines, (Pfal. 88. 15.) Therefore let not our hearts faint. though we are belieged, though forrowes encamp against us. When God seemes to tell us in the dispensations of his providence. that he will batter us downe, and levell us with the ground, yet all this is but to try how we can stand our ground in an evill day. how we can maintaine our trust, and hold out a siege; Some give up the strengths under their command at the first summons, others hold out till the last bit of bread; God doth but trie his whether they will persevere to the last, to the utmost. Let patience have its perfect worke, for afflictions will have their perfect worke; when they make long worke, let patience make long worke too. When God encamps against us, let us speedily give up the strong holds of sinne, but let us maintaine the strong holds of grace, the forts of faith and patience, quitting our selves like men, or rather like Christians; let us give proofe of holy courage in the hottest assaults, and in the longest sieges. The Lord doth not intend ruine to our persons, though he ruine our Tabernacles. Those outward evills shall worke for our good, which deprive us of all outward good, and if both, the Tabernacles which we use, and in which we dwell, while we are in the body, as also the Tabernacles of our body be disfolved and shattered to the ground in this warre, yet we have a building of God, an house not made with hands, eternall in the beavens.

lastly, Observe;

There is no striving, no contending with afflictions.

God hath whole troopes and Armies of them at his command. As his enemies cannot stand before him, so neither can his friends when he appeareth as an enemy. There is no prevailing but by submitting. Who (faith the Lord, Isa. 27. 4.) would set the brgars and thornes against me in hattell, I would goe thorough thorough them, I would burne them together? Wicked men are bryars and thornes, if they contend with God, they contend with a fire, and are burnt. If godly men should fet themselves in battell against God, when he sets himselse in battell against them, how foone could he goe through them also, and burne them together? When the Lord of Hosts sends his troopes to encamp against us, He doth not intend we should fight them away, but pray them away; nor is it his meaning, that we should raise the fiege by oppofing his troopes, but by falling downe before them. Wee cannot conquer the least affliction by force, but we shall be more then Conquerours over the greatest afflictions, even over all afflictions by faith. When Armies of bloody men invade or encamp against the people of God, we cannot (without presumption) expect victorie, unlesse we fight as well as beleeve, and act courage against them, as well as faith in God. But when Armies of affliction encamp against us, there is no over-comming, but onely by beleeving in God, and humbling our selves. We must resist the Devill and his troopes of temptations, and he will flie from us. But no affliction fent by God did ever depart from him that was found refisting it. The Armie of forrows which encamped against fob, was never fully withdrawne, till he faid, I abhorre my selfe, and repent in dust and ashes, (Chap. 42.6.)

Thus, we have heard fob bewayling his condition under the Allegorie of warre, troopes of enemies drawing together, and encamping against him; in the next place, he bewailes his condition, in the withdrawing of his friends; if when evills, and enemies, come upon us, our friends stand close to us, it is a great support, but when many troubles throng about us, and all our friends leave us, this is sad. Thus fob describes his for-lorne estate in the next words; He hath put my brethren far from.

me, Gr.

Jo B. Chap. 19. Verl. 13, 14, 15.

13. He bath put my Brethren farre from me, and mine acquaintance are verily estranged from me.

14. My kinsfolke have failed, and my familiar friends

have forgotten me.

15. They that dwell in mine house, and my maidens count me for a stranger. &c.

OB hath thus farre express his (almost) unexpressible forrowes and afflictions, by many elegant metaphors and allufions; he is now as exact and accurate in fetting forth the effects of those forrowes, or what followed upon his affliction.

The first effect is described in this context, to the end of the 19th verse; and that is the unkindnesse and contempt, the unfaithfulnesse, and unthankfulnesse of his friends and neerest relations.

Secondly. He shewes the wasting of his strength, and the generall confumption of his owne bodie, at the 20th verse; My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth; The burthen of all which pressures, inforced him to make a threefold cry.

First, For pitie and compassion; Have pinie upon me, have pin tie upon me, O ye my friends, for the band of God hath touched me, verf. 21.

Secondly, For sparing and forbearance in the 22. vers. Why doe you perfecute me as God, and are not satisfied with my flesh.

Thirdly, He cries out for attention to his cry, and ferious consideration of his sad Complaint, in the 23 and 24 verses; O that my words were now written. O that they were printed in a book, that

they graven with an iron pen and lead in a rock for ever

These words hold forth the first effect which followed his forrowes and afflictions, namely, the withdrawing of his friends, the unkindnesse or contempt of all those that were about him; and he feemes to cast, or distribute those into foure rancks, from whom he received such unkindnesses.

First.

First, His kindred, or those of his blood; He hath put my brethren farre from me, in the 13th ver. and in the 14th; My kins-

folke have failed.

Secondly, He complaines of the unkindnesse of his owne familie, in the 15th 16th and 17th verses, which he sets downe. First, in generall, in the former part of the 15th verse; They that dwell in my house. Secondly, he meanes them distinctly. First, his maide-servants, in the close of the 15th verse. Secondly, his menservants, in the 16th verse. Thirdly, his mise, in the 17th verse; thus his owne house and familie had deserted him, and proved undutifull to him.

Thirdly, He was likewise grieved by the contempt which he received from children, the children of those who lived about him; in the 18th verse; Young children despised me, I rose

and they spake against me.

Fourthly, He describeth the unkindnesse and unthankfulnesse of his intimate acquaintance, and highest considents, to whom he was wont to open his bosome, and with whom he had maintained closest correspondence, both by giving and receiving curtesies in the 19th verse; All my inward friends abhorded me, and they whom I loved are turned against me; These are distinguished from his kindred; and may be intended also in those words of the 13th verse; My acquaintance; and in those of the 14th verse; My familiar friends. Thus we see all were turned against him, his kindred, his family, his acquaintance and associates. This was an extreame aggravation of his affliction; especially if we consider two things.

First, The universality of this desertion; it was not some one, or two of his relations; all his relations failed him, kindred, servants, acquaintance, and, who is more then all these, his

wife.

Secondly, Not onely did all his common friends, but even they who had made profession serious profession of love to him; there are some friends, of whom we make no great reckoning, if they fall off from us; but when intimate friends, such as know our hearts, and have been trusted with our secrets, such as we love with much intirenesse, and are endeared to us by long familiaritie, when these apostatize from their professed friendship, and renounce the lawes of love, how heavie is this H h

crosse? yet even such was 7.6's desertion, as will appeare in the opening and profecution of this context.

Vers. 13. He bath put my brethren farre from me.

In the former verse we heard of Troopes drawing about Fob's Tabernacle, and belieging it. Now, in this nick of time. while Troopes of enemies draw neere about him, his brethren withdrew and departed farre from him; He hath put my brethren farre from me. This defertion of his brethren is put in equall ballance with the invalion of his enemies, and is indeed a heavier burden of affliction, and doth much over-ballance it. Their unkindnesse troubles us most, from whom we have least reason to suspect unkindnesse.

He bath put my brethren, &c.

Mix frater cog. conveniunt fratres dicuntur.

The word which we translate brethren, notes not onely nationem babet neerenes, but onenes; Many brethren, yea all brethren should be cum 778 u- one, and agree in one. They who are neere in relation, should not be farre off in affection. Fob calls himselfe a brother debent, ac proin- to Dragons (Chap. 30. 29.) because his present state was like de res inanima- that of Dragons, folitary and withdrawne from friends. And ta, qua in uno Solomon tells us (Prov. 18.9.) He that is floathfull in his worke. is brother to him that is a great waster; That is he is very like him or such another; yea, things without life, which have a likenesse, are called in Hebrew brethren or sisters (Exod. 26. 3.) because brethren and fifters have, or are supposed to have likenesse in conditions, and onenes in affection; My brethren.

> But what were his brethren? There are seven sorts of brethren.

First, Naturall brethren, who are of the same blood; and these are so called, sometimes in a larger, and sometimes in a stricter sence: they are called brethren in a large sence who are of the same linage, though they be not immediately sprung from the same loynes. Abraham calls Lot his brother, who was onely his nephew (Gen. 14. 14.) fames and foses, Simon and Judas, who were the kinsmen of Christ, are yet called his brethren, Matth. 13. 55. But strictly they are naturall brethren, who are borne of the fame parents.

Secondly,

Secondly, They are called brethren, who are of one Countrey or Nation.

Thirdly, They, who are of one neighbour-hood, or are

neere in habitation.

Fourthly, There are brethren by studie, by course of life. or profession.

Fifthly, There are brethren in manners, and furablenesse of

disposition.

Sixthly, Brethren by friendship, by covenant and mutuall

stipulation.

Seventhly, Brethren in Religion, and faith of the Gospel. We may take all these forts of brethren into the Text, but specially brethren in blood, and neerenesse of alliance, these 706 seemes particularly to intend, while he faith, He hath put my brethren farre from me. But, how farre were they put, or at what didstance did they stand? We may understand it of a twofold remotenesse or distance.

First, Of remotenesse in place; as if he had faid; My brethren come not at me, they will not so much as be where I am, one house

will not hold us, I have little of their company.

Secondly, Of a remotenesse in spirit, they are farre off in affection, their mindes are departed or alienated from mee; though I enjoy at any time their bodily presence, I have little of

their company, but lesse of their hearts.

Againe, He doth not fay, My brethren are gone from me, but He hath put my brethren farre from me. But who was it that put his friends farre from him? 7cb ascribes this as much as any other part of his affliction unto God; fob was as sencible that God had put his brethren and friends farre from him, as he was that he had fent fo many enemies and strangers (Chaldeans and Sabeans) in upon him. It was from the same hand that these invaded him, and that they departed from him.

Hence note;

First, Brethren may faile in love to their brethren, and prove not onely forgetfull but unfaithfull.

Yea, not onely may brethren prove forgetfull of us, but cruell to us. Wee have an experience of this in the first paire of brethren that ever were in the world; As foone as the bond Hh2 of

הרחיק

Chap. 19.

of brother-hood could be broken, 'twas broken; Caine Rem his brother Abell, he was farre from him indeed when he thus drew neere to him. Christ forewarnes us that we may quickly meete with fuch actings against the light of nature, while we follow and act up to the light of Grace; The brother shall deliver up the brother to death, and the father the childe, and the childe hall rise up against his parents, and cause them to be put to death. (Matth. 10. 21.) To deliver a brother up to death, that is, to deliver him up to others to put him to death, is as bad as if our felves had taken away his life. We doe that evill which we doe not hinder others (according to our place and power) from doing, much more may we be faid to doe that evill, which we provoke those to doe who have power to doe it. To deliver a brother up to death, is to kill our brother. Grace teaches us to lay downe our lives for the brethren. Corruption teaches the brother to take away the life of a brother. Our Booke of Martyrs gives divers instances of brethren suffering for Christ, by the procurement of brethren. There are no bonds of love, but have often received a crack by lult, and sometimes a totall breach; and where there should be the greatest love, there have been the greatest breaches. The Prophet Obadiab checks those Edomites, who were the Descendants of Esan, and so by Isaac their common father, brethren to the Ifractites; the Prophet I fay, checks them for their infolency against their afflicted brethren (v.12.) Thou shouldst not have looked on the day of thy brother. The day of their brother, was the day of their brothers calamitie, as is plaine in the next words, In the day that he became a franger, that is, to his owne Land, being carried away into Captivitie: Thou shouldest not have looked upon this day of thy brother. But was it a fin to looke upon them in that day? To fee them was no fin, and to fee or looke upon them with an eye of compassion was a dutie; but they looked upon their brethren with an eye of scorne at, or with an eye of delight in their misery; it pleased them to see their brethren oppressed and carried captives. This kinde of feeing their brethren was (within one degree) as finfull as flaying them, fuch looking upon them when led into captivitie, was a leading them into captivitie. That which we rejoyce to see any fuffer from the hand of others, they fuffer also from our hand. The Prophtt Isaiah.

Isaiah describes this unnaturall unkindnesse against Brethren (arifing in some at least, from a pretended or ignorant zeale for God) in the profession of the same Religion, (Chap. 66. 5.) Heare the Word of the Lord, ye that tremble at his word, your brethren that hated you (he doth not fay your enemies that hated you, this is a strange conjunction, Hating Brethren, your brethren that hated you) that cast you out for my Name sake (there's the ground of the quarrell, it was religious, or about the things of God) faid, let the Lord be glorified, or, appeare in glory. Which implyes that eyther they pretended to glorifie God by casting out their brethren, as Christ foretold, Joh. 16. 2. They shall put you out of the Synagogues, yea the time cometh, that who foever killeth you. shall thinke that he doth God service. To doe God service is to glorifie him. These brethren judg'd their brethren evill doers against the Lord, and that therefore it was good to punish and cast them out, hence, they faid, let the Lord be glorified: or thefe words, let the Lord be glorified, may be expounded ironically, as if these persecutors of their brethren, had derided their brethrens expectation and hope, of the glorious appearance of the Lord in judgement, to vindicate their innocency and doe them right. And so it answers that of the same Prophet, Chap. 5. 19. Let him make speed and hasten his worke, that we may see it. As also that of the Apostle, 2 Pet. 3. 3, 4. Where is the promise of his comming . &c. Hence 'tis added, But he (that is, the Lord) shall appeare to your joy, and they shall be ashamed. They who either thinke to bring glory to God, by troubling their brethren, or who deride their brethrens hope, that the Lord will appeare to deliver them from, or to recompence them for all their troubles. These troubling brethren (I fay) shall have shame to their portion, and the portion of their troubled brethren shall be joy at the appearing of the Lord. The same Scripture shewes the extreame hatred of brethren against their brethren, and the fore displeasure of the Lord against Brethren-haters.

Secondly, Observe;

The estrangement of brethren from us is very grievous.

fob layd it more to heart that his brethren did not comfort him, then that strangers did afflict him. It is one of the most delightfull spectacles to see brethren dwell together in unitie.

(Psal. 133.

(Plal. 133. 1.) Behold, how good and how pleasant it is for brethren to dwell together in unitie: He compares it to the dew of Hermon, and to the precious oyntment upon the head, that ran downe upon the beard, even Aarons beard, and that went downe to the skirt of his garment. Now, as it is a pleasure to behold the union and harmony of brethren, fo 'tis very bitter to fee brethren broken off and disjoynted from one another. Whether they be brethren by blood, or brethren by profession, but chiefly if they be brethren in the faith and profession of the Gospel. Abrahams said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herd-men and thy herd-men. He would not onely have no strife between themselves, but not between their servants, and why? For we are brethren (Gen. 13.8.) The divisions of brethren are both grievous and scandalous; grievous to themselves, and scandalous to others. Hence Moses gives counsell to the two contending Israelites (as Stephen reports it. Act. 7.26.) Sirs, why doe ye wrong one to another? you are brethren. The name of a brother, or the remembrance that we are brethren, is enough to pacifie our spirits, and hasten us to a reconcilement of all our differences. And that so many brethren, who also are Israelites, fall out with, and wrong one another, and will not be reconciled, how fad is the scandall, and how heavie the burden at this day? All gratious hearts have much cause to lament this, as all eyes, even the eyes of our common enemies, have too much occasion to take notice of it.

Thirdly, In that he faith, He bath put my brethren farre from

me, Observe;

The changes of affection are from God: or, it is of the Lord that our brethren are at any time estranged from us.

As God puts health farre away from us, or aboundance farre away from us, to he puts friends farre away from us. This doth not excuse brethren in their unkinde departures and eltrangements from one another, onely it should teach us to depend upon God, as much for the establishment and continuance of friends in their affections and respects to us, as of our Lands and Cattell in their fruitfulnesse to us, or of our own bodies in their health and strength to us. There is an overruling hand of God, and his effectuall working, as in all other afflictions

afflictions and troubles which come upon us, so in the withdrawings of friends and brethren from us. As God formes the spirit of man within him, in respect of being and existence, (for he is the God of the spirits of all sless, or the sather of spirits) so likewise in respect of motion and insluence (Zech. 12. 1.) It is the Lord who makes men to be of this minde, or of that minde, who shapes and sashions their spirits either towards a complyance with, or a dislike whether of things or persons. Friends love no longer then God maintaines love in them, and they can doe us good no longer then God maintaines in them a will to doe us good; we cannot discharge the lowest naturall dutie of love unto a brother, unlesse God come in; yea, we quickly grow unnaturall, if God leave us. The love or hatred of man is from the Lord.

But some may say, Is the hatred of man from God? If so, how.

shall we acquit God from being the author of sin?

I answer, God is said to put our friends farre from us, when he withdrawes or withholds that affiftance or influence which inlarges and unites the hearts of friends. We are all by nature (as the Apostle speakes, Tit. 3. 3.) Hatefull, and hating one another. And while nature, as corrupted, acts alone, it is not more hatefull to God, then full of hatred to men, especially to good men. As God doth not, fo there is no need he should put enmitie and hatred into the heart of brother against his brother, there's too much of these already in every mans heart ; if God doe but leave a brother to himselse, he quickly shewes himselfe unbrotherly. Now if brethren hate unlesse God over-rule their hearts, then 'tis no wonder if strangers and enemies doe it. (Pfal. 105. 25.) When Mofes describes the cruell usage which the Agyptians shewed to the people of Israel, he tells us. God turned their hearts, that they hated his people; & dealt subtilly with his servants. That is somewhat a hard speech when 'tis said; He turned their hearts to hate his people; God did. not drop hatred into their hearts; God turnes the heart from fin, not to fin; but he is therefore faid to turne their hearts to hate his people, because he gave them up to the basenesse and suspiciousnesse of their owne hearts, which told them a thoufand fad stories, or prophecies rather, what the Israelites would doe, and how they would burden Egypt, and bring it low, unlesse:

unlesse themselves were brought low by an imposition of new burdens. This was enough, and this was all that God did when he turned the hearts of the Agyptians to hate his people, and deale subtilly with his servants; unlesse God hold our hearts, and keepe them for us, we are not onely unsteady in every duty both to God and man, but we act quite beside, yea contrary to our duty. We love where we should hate, and hate where we should love; we helpe those whom we should oppose, and oppose those to whom we should be helpfull. We are like brethren to those whose enemies we should be, and we are as enemies to our brethren; He hath put my Brethren farre from me.

And my acquaintance are verily estranged from me.

Noti mei. Vulg. Necessarij mei. Tygur: Scientes nomen meum obliti sunt mei. Sept.

Brethren are our neerest acquaintance, and all our acquaintance may be called brethren. The Hebrew word fignifies, to know. Some render it so here, they who knew me, or were knowne to me are estranged. The knowledge we have of men brings us into acquaintance with them, and the more we are acquainted with them, the more we know them. The word implyes, intimate and speciall knowledge, (I Sum. 3.7.) Samuel did not yet know the Lord: Not know the Lord! why, how was Samuel bred, that he did not know the Lord? he was come to yeares of knowledge, and had he lived in ignorance? The meaning is not, that he did not know the Lord at all, but he had not yet knowne the Lord by way of extraordinary revelation, or vision. Thus Samuel did not know the Lord till that time. God reproves the fewes for their hypocrific and formalitie (1/a. 58. 2.) They seeke me daily, and delight to know my wayes; that is, they pretend to an earnest defire of knowing my waves, they feeke to me as if they would creepe into my mouth, yea and lodge in my heart, to know all my defire concerning the holineffe of their lives, and the exacteft conformitie of their wayes to my will. Thus they would be thought to know me and acquaint themselves with me; and so much the word used by 706 (which we render acquaintance) holds forth. Yet because Fob speakes at the 19th verse, of his inward friends, therefore I rather take his acquaintance here, for common friends, such as were but generally knowne to him, or fuch as knew him but generally; My acquaintance, Are

Are verily estranged from me.

Chap. 19.

The word fignifies, such an estrangement, or alienation of 717 spirit, as ariseth from nauseousnesse, or the offence which the Abenario aut stomacke takes at such meates as are improper to it. As if he recessus sinsmo had said. My acquaintance loath me, their stomackes turne at me, aliquinauscam they are ready to vomit as the fight or thought of me, and of my affli- babet. Sted condition. In which sence, the word is used (Ezek. 14. 5.) Where the Lord complaines of the backfliding of his ancient people to Idolatry; They are all estranged from me thorow their Idolls : Asif the Lord had faid ; My people whom I have loved begin to loath me, I am out of date with them, and my wayes are out of request with them since they have found new gods, or new wayes of worshipping God. Old acquaintance are often laid by when we finde new. And (which was 706's case) when old friends fall into a low condition, some will loath them, or estrange themselves from them, though they have no new. My acquaintance are

Verily estranged.

The word verily, hath an emphalis in it, and notes not onely the truth of the thing, or that it was fo, but also the degree of the thing, that it was very much so. As if he had said; They are altogether estranged, or, there is nothing in them but estrangement and unfriendlinesse. We have the like use of the word, though to another end (Pfal. 23. 6.) Surely goodnesse and mercy, (or, onely 210 78 goodnesse and mercy, pure goodnesse and mercy) shall follow me all the dayes of my life; That is, I shall have goodnesse and mercy without any mixture of forrow and trouble; so here, They are furely mixtura adulor verily estranged from me; That is, they are strange as strange teralum. can be; there is not the least mixture of love, not the least appearance of good will to me among them all.

Vers. 14. My kinsfolke faile.

Before he spake of his brethren and acquaintance, now of his kindred. All our brethren are our kindred, but all our kindred are not brethren. The originall word fignifies one that is neere, and in the verbe, to draw neere; so'tis used (Psal. 73. 28.) It is good for me to draw neere to God: We draw neere to God in any act of worship, or in the exercise of any Grace, especially in the exercise of faith, even as we are said in Scripture, to depart or turne from God, when we neglect his worship, or when we act any lust, especially unbeleese, Heb. 3.

12. And because the people of God use to draw neere unto
him thus, and 'tis never so well with them as when they doe
so; therefore all the people of God, are called Gods nigh ones.
(Psal.148.14.) He also exalteth the horne of his people, the praise
of all his Saints, even of the children of Israel; a people neere unto
him; All the Saints are (as we may say) Gods kindred (it is
this word) a people neere to him. Our kinssolke are neere to us.
How great a priviledge is it to be neere God, or of kinne to the
most High?

My kinsfolke faile.

affere ceffacione m ab aliquo spere ant officio.

Friends faile. First, In number when they die, that was

not fob's meaning.

Secondly, There is a failing in courtesie; thus his kinsfolke sailed; they ceased to performe the office of kindred to him; as Ruth's kinsman did. Job had many of his kindred living, but none in whom kindnesse lived. He had many kinsfolke, but sew friends. My kinsfolke faile.

And my familiar friends have forgotten me.

Familiar friends are expressed in the Hebrew, by the same word which was before translated acquaintance; onely with a little difference, this is active, the other passive as if his acquaintance were rather knowne by him, then knew him, and his familiar friends knew him more then they were knowne by him. Familiar friends are such as we daily or very frequently converse with. We say, Out of sight, out of minde. It seems fob's friends cast him out of their mind, while they were in his sight. Forgetfulnesse is the absence of a thing or person from our minds. Memory is the treasury of the minde; forgetfulnesse exhausts that treasure. My familiar friends, saith 706,

Have forgotten me.

Possibly some of them forgot that they had such a friend, but all of them forgot him as a friend, they forgot all the courtesies and kindnesses that ever they received from him, as also all the kindnesses and courtesies that ever they professed to him.

Againe,

Againe, To forget, is to neglect, or to flight. Though they had him in their thoughts, though he lived in their naturall memory, (as memory is taken properly for the keeping or laying up of that which is past) yet they morally forgot him. that is, they flighted and ngelected him; And then my familiar friends have forgotten me is, as if he had faid; Those friends to whom I have expressed love, take no care of me, they performe no offices of love to me, nor doe they regard what becomes of me, linke or (wim' tis all one with them. So the word is applyed (Lament. 2.2.) He hath violently taken away his Tabernacle, as if it were of a garden, he hath destroyed his places of the assembly, the Lord hath caused the solemn feasts and assemblyes to be forgotten in Sion. How forgotten? The Lord did ot cause the fewer to forget that there had been solemne feasts, and Sabbaths in Sion, the thing was remembred, and that was an addition to the forrow of their Oblivia neglicaptivitie; but those feasts were disused by all, none came at datio vero dilithem, none observed them, and they were slighted by many; gens de studiothus they were forgotten. And as the Lord at that time in fa wrath caused them to forget their solemne fealts in a ttrange land; so he promised in mercy, that a time should come when they should be forgotten in their owne Land, (fer. 3. 16.) And it shall come to passe, when ye be multiplied and encreased in the Land, in those dayes saith the Lord, they shall say no more. The Arke of the Covenant of the Lord, neither shall it come to minde, neither shall they remember, &c. But what are those dayes, wherein the Arke (which is put Synechdochically for all Ceremoniall observations) should not be remembred, or should be forgotten? We may understand it, either of the dayes of Christs comming in the flesh, when all shadowes should vanish or disappeare; or of the times of their restauration, when they should not trust to nor boast of those externall Evidences of Gods presence, as formerly they had done when they cryed, The Temple of the Lord, The Temple of the Lord Jer 7.4. They who use outward administrations may be said to forget them while they live in the spirit, and have no considence in a forme, though good usefull and necessary.

Thus fob complaines, My familiar friends have forgotten me; either they doe not at all visit me as friends, or they doe not use me friendly in their visits. To forget, is either to neglect the Ii 2

the doing of a thing, or the doing of it negligently, as to remember a thing, imports, not onely the doing of it, but the doing of it diligently. And so, those former expressions, They are istranged from me, they have failed, are the same with this, They have forgotten me. All signifying and speaking the unkindnesse of his friends to him in that low condition.

Verf IA.

Hence observe :

244

First, daversitie and effliction are the touch-stone of friendship.

That's the time to try friends, to know what friends are, or who are friends. And as adversitie is the demonstration, or touchstone of friends, so 'tis a high commendation to continue friendship in adversitie. Christ tells his Disciples (Luk. 22.28) and he puts an accent of honour upon it; Ye are they, who have continued with me in my temptation; As if he had faid; All bave not done thus, nor could ye have done it, unlesse it had been given you from above; and when the temptation, that is, the tryall and fufferings of Christ grew very high, they began to faile in doing it, and shrunke from their Master; yet Christ tooke their former constancy to, and continuance with him so well, that the did not onely give them the honour of this acknowledgement, Ye are they; but presently tells them of an honourable reward, and I appoint unto you a Kingdome, as my father bath appoynted unto me. It is an easie matter to abide with Christ, or with those that are Christ, in times of peace, or in the day of their consolation, but when we are under temptations, afflichionr, and troubles, then to abide and keep close to Christ, and those who professe Christ, here's the proofe of friendship, and Gospellove. Many will run to friends to aske shelter, when themselves are in a storme (as we use to betake our selves to the shelter of a spreading tree in a storme of foule weather) who quickly leave them when the strome is blowne over, and the weather fayre. But how few are there who run to their friends when they are in a strome to offer them shelter? The Apostle complaines of his desertion in such a condition (2 Tim. 4. 16.) At my first anfiver no man stood with me, but all men for sooke me: I pray God that it may not be laid to their charge: And he remembers it to the praise of Onisephorus, for whom also upon that account he prayes (2 Tim. 1. 16.) The Lord give mercy to the house of Oni-Cephorus.

phorus, he oft refreshed me, and was not ashamed of my chaine. Many friends come about us when we have a crowne of comfort or ofhonour upon our heads, or when we have our garments of praise and joy upon our backs, but when we are in fackcloath, or weare a chaine, then to appeare with us or for us, argues strength as well as truth of love. True and strong love hath these five things in it.

First, It is not weakened by time, it never waxeth old; true love, the older it growes the stronger and fresher it growes. We say, Time is a great eater, it consumes all things; but Eternitie cannot eate out true love, either to God or man. True love shall be old, but it never waxeth cold, nor vanisheth

Secondly, True love is not hindred by remotenesse of place, love knowes no locall distances; A friend in the farthest parts of the world, is as neere to reall affection, as he that lodgeth under the same roofe, and eates bread with us every day. We may soone remove out of the fight, but we cannot remove out

of the minde of a friend indeed.

Thirdly, True friendship or love is fruitfull; sincere affection will put it selse forth, and bud into action, it doth not rest at the tongues end, or confine it selfe to fine expressions, and complements, but it makes appearance or may be seene at the fingers ends, and is laborious in workes and offices of friendship. As faith, so love without workes is dead, and as that faith which justifies, so the love of a just person is justified by worke. Hence the beloved Disciple mingles or makes up his counsell about this duty with a dehortation and an exhortation (1 John 3. 18.) Brethren, let us not love in word or in tongue, but in deed, and in truth; That is, let our deeds speake the truth of our love; it is an easie matter to say, but it is a great matter to doe or to deed our love. Much love may be expressed by the songue, but actions are the compleature of love. There may be aboundance of love-labour in lip-labour, but where love labours truely at the lips, it will not withdraw the labour of the hand, or of the whole man for his good whom we love.

Fourthly, Truth of affection is full of compassion, sorrowing the forrowes, and being afflicted in the afflictions of those we love; it is so farre from departing from those that are burden'd,

den'd, that it beares a part of the burden with them; it weepes with those that weepe, and causeth us to remember those that are in bonds as bound with them, and them that suffer adversitie, as being our selves also in the body, (Heb. 13. 1. 2.) They who are of one heart, make both their losses and their enjoyments common, they all share in what befalls any one.

Fifthly, True love is as ready to owne the person of a friend, as to sympathize with his condition. As hope makes us not ashamed of our owne estate whatsoever it is, so love makes us not ashamed of the estate of another. (Prov. 17. 17.) A friend loves at all times; He is not ashamed to professe or expresse his love at any time. He loves his friend in good report and ill report, (if that ill report be not raised upon his ill desert) in honour and indishonour, (if that dishonour rise not from his dishonesty) He is neither ashamed of his friends poverte, nor of his prison, when (not his owne sinne, but) the chastning hand of God, or the unjust hand of man casts him into either.

Thus a friend loves at all times, and he that loves not at all times, is no friend at all. We shall quickly see the end of their love, who love either God or man meerely for selfe-ends: but where the ends of love to God or man are pure, that love will endure and hold out unto the end. Christ forewarnes us (Matth. 24. 21.) That in the latter times, because iniquitie shall abound, the love of many shall wax cold: cold no doubt to God, and cold to man. The abounding of iniquitie in those dayes will make a scarcitie of love. When iniquitie abounds, trouble waxeth hor. And as then all false love waxeth quite cold. fo the true love of some both to God and man will wax colder then it was. The blafts of trouble whether among or against the brethren, may (possibly) blow up and more inkindle the love of some, but they will blow up and quench the love of many. Trouble is the furest tryall of love; and therefore Christ tells us plainly (what fob found in the time of his personal) trouble) that in times of great publicke trouble there shall be but little love.

Secondly, In that 70b complaines of this so much and so often in his affliction. Ubserve;

iche fo farre from departing from thois that ar

Verf. 14.

The alienation of friends, or their abatements of love, is a very great encrease of our sorrow in times of sorrow.

The kindnesse of friends is comfortable at all times, much more in sad times. And as their unkindnesse lessens our comforts in good times, so it adds to our forrow in evill times, and that upon a threefold consideration.

First, Because they are oblieged by received courtesies.

Secondly, Because they have obleged themselves by promised kindnesses. It doth not trouble us much to see them uncourteous to us, who never received courtesie from us, or to fee them unwilling to doe us a kindnesse, who never promised any. But when we see our courtesies lost upon any man, or him fitting loose to us, notwithstanding all his owne promises, this goes to the heart, and cuts deepe. An unexpected crosse is not so grievous to us, as the crossing our unexpectation. God himselse calls Heaven and earth to witnesse against such as faile him in obedience, when he hath fill'd and followed them with benefits, (Isa. 1.2.) I have nourished and brought up children (faith the Lord;) and they have rebelled against me. Though when any man rebelleth against God, he crosseth his will, yet many rebell against him of whom (in a sence) we may say, that they doe not crosse his expectation; for though he hath deserved better at the hands of all, yet he lookes for no better at the hands of some: But when children, and children whom he hath tenderly brought up and nourished, rebell against him; when they whom he hath even studied to please, care not to please him, when they from whom he had reason to expect all obedience, and nothing but obedience, pay him with rebellion, he will beare no longer. 'Tis thus in a proportion betweene man and man, as between God and man. Hence David complaines often of the unkinde alienation of friends, (Pfal. 31. 11.) I was a reproach among all mine enemies (that was not lo much, he could expect no better) but specially amongst my neighbours, and a feare to mine acquaintance, they that did see me without fled from me. David speakes here of three forts ; First, enemies ; Secondly, neighbours; and Thirdly, acquaintance; That his enemies reproached him, was a trouble to him, yet the least of his troubles; the thing which troubled him most; was that his neighbours

bours reproached him, and that his acquaintance were afraid of him; He was a feare to his acquaintance, not that they were afraid he would doe them any hurt, but they were afraid to own him. or doe him any good, We have David bemoaning himselfe againe for this, (Pfal. 38. 11.) My lovers and my friends fland aloofe from my fore, and my kinsmen stand a farre off. His friends came neere enough to him when he was (as we fay) in a whole skin, or in a good condition, but when fores were upon him he meanes it not of fores (in proper fence) upon his flesh, but of fores in a metaphor, troubles in his estate; then as if his fore had been a plague-fore, they flood a farre off. Read the fame holy man once more bewayling the unfaithfulnesse of his friends. (Psal. 69.8.) I am become a stranger to my brethren, and an aliant to my mothers children. And though Hemans greatest trouble was a divine defertion, yet he was not a little troubled that men deserted him. (Psal. 88 8.) Then haft put away my acquaintance farre from me; thou halt made me an abomination unto them. Heman had pretious spirit, vet God at once powred terrour upon him, and suffered men to powre contempt upon him; and while the terrours of God distracted him, he could not conceale how much the contempt of men disquieted him.

Thirdly, Observe;

The most professed and reall friends in the world, may prove unsteadie and unkinde.

We cannot be assured of any friend but Christ. Where or whom he loves, he loves to the end; but we may quickly see the end of mans love. Men are mutable in their condition, but more mutable in their affections. Now they love, anon they hate, now they applaud, anon they calumniate, now they lay us in their hearts, and anon they cast us ont of their houses: now they cannot tell how to live out of our company, and anon they cannot live in it. There are many rocks upon which love hath split, and friendship hath been broken; but usually 'tis some change in our outward condition, which makes the change in our affection. Sometimes the prosperitie of friends turnes our love into envy. And, which we may (charitably) interpret as an argument of Gods savour to them, checks our friendship with them.

It is an ancient observation; That prosperitie hath many euruxia no. friends, yea, that all men are greedy to call themselves the kindred of the rich; and like swallowes to flutter about those who live in the warme fummer of worldly aboundance. Yet the envie of some is too hard for their love, and they grow poore and beggarly in their affections to those who outgrow them in riches and possessions. Some cannot rejoyce in friends any longer then they stand upon equal termes and even ground with them. But the ordinary rock upon which friendship suffers, is povertie and affliction, that which should be the special seafon for friends to shew themselves in, becomes the occasion of their falling off, (Prov. 17. 17.) A friend loves at all times, and a brother is borne for adversitie; As if he had said, there is little or no use of a brother, but in a time of adversitie, or that's the speciall time in which we have use of him, he is borne for that very end, to assist and comfort an afflicted Brother; as Christ speakes of witnesse bearing to the truth, (70h. 18. 37.) To this end was I borne, and for this cause came I into the world, that I should beare witnes to the truth : As if Christ had thus expressed himselse; I should loose the very end of my birth, the end why I came into the world, if I should not beare witnes to the truth; so we may conclude, if brethren and friends help not their friends and brethren in advertitie, they loofe the very end why they were borne, and the defigne of fetting up that relation. To give witnesse to an oppressed truth, and to give assistance to a distressed brother, are a payre of the noblest workes, which we have to doe in this world. Yet we rarely finde eyther zeale enough in men to give witnesse to oppressed truthes or love enough in men to give helpe to their distressed brethren.

Fourthly, Observe;

Holy and good men may be deserted by friends that are boly and good.

Tob was a good man, and there is no question but Tob had good men to his friends, and that divers of his kindred feared God, yet how shamefully was he owned by them all? There is no dutie whether to God or man, but a good man may come short in his answer to it; In many things we offend all, and all are apt to offend in this. As the law of faith in God, fo the law of love Kk

Vocasos. EUTUX SYTES TOTES EST! סטץ שבשבונו. Grac. Prov.

love to man is not eafily fulfilled; Where the true habit of love is, there may be a great defect in the exercise of it. As he that hath faith, doth not alwayes act faith, sometimes he acts as an unbeleever; and as he that hath the graces of patience and humilitie, doth not alwayes act the patient, and the humble man; so he that hath love, and is a friend at his heart, may yet shew himselfe unfriendly; Not onely may carnall and gracelesse friends. but even spirituall and gratious friends prove very vaine and unstable to us. As Alexander the Copper-smith, a temporary beleever, turn'd enemy against Paul, and did him much evils. (2 Tim. 4. 14.) so they who were true beleevers and found in the faith, were not true to him in their friendship; for they all forfooke him, though not through unfaithfulneffe, yet through feare in an evill day, as he complaines at the 16th verse of the same Chapter. At my first answer no man stood with me, all forfooke me. Paul had not a friend to owne him, or shew him any love when he was brought before Nero. How great the fin of this univerfall desertion was, wee may collect from that serious intercession. I pray God it be not layd to their charge. Unlesse free mercy come in with pardon and discharge, our cowardly withdrawings from Saints in times of danger, as well as our withdrawings from Christ and his truth, will be charged fadly upon us. When Christ himselfe was betrayed by Judas, and attached by the fewes, all his Disciples (even fohn the Beloved Disciple, who but a little before leaned on his bosome) for sooke him, and fled: And as all they fled from him, fo Peter who followed him, followed him a farre off, and when he was come neere to Christ in his bodily presence, even unto the High Priests Pallace, he then forsooke and fled from Christ more then all his fellow-Disciples, he denied him and forswore him: Our Lord Jesus Christ might say indeed, My familiars and acquaintance are verily estranged from me. Therefore in such forfakings and failings of friends, let us not be scandalizd, as if some new thing had happened, or as if this were not a temptation common to man. While we remember that Christ was forfaken, that Paul was forfaken, that fob was forfaken, who are we that we should not be forsaken? Men may say it, and yet sayle, onely God hath fayd it, who cannot faile; I will never leave thee nor for sake thee.

To close this poynt, take these foure Deductions.

First, There is no friend upon whom we can fully conside, but God himselfe.

And indeed to confide fully in any friend were (upon the matrer) eyther to suppose or make him our God. (Mach. 7. 5.) Trust ye not in a friend, put ye not considence in a guide; keepe the doores of thy mouth from her that lyeth in thy bosome; for the son dishonoureth his father, the daughter riseth up against her mother, the daughter in law, against her mother in law; A mans enemies are the men of his owne house. But may we not trust friend nor brother? may not a husband trust the secrets of his heart with his wife? This feemes unnaturall to all these relations, and takes that from them, which is a principall end why they are. The Prophet in all these cautions against creature-trust, doth not command or teach friends to nourish jealousies concerning each others faithfulnesse (which is the canker of friendship) nor would he have the husband torment himselfe with feares of his wives difloyalty to him, if he should communicate his bosome secrets to her (which were to make marriage a meere bondage) That which he aymes at is to arme us with patience, if friends fayle and prove unfaithfull, or to fore-warne us that there is no friend but may prove unfaithfull, and that therefore as himselfe did (ver. 7.) so we should resolve to looke unto the Lord; that is to be confident of his helpe alone.

Secondly, It is of God that friends are faithfull and true un-

When friends are friendly, this is of God; and if our friends are unfriendly, this also is of God. The Lord can make our enemies to be at peace with us. And unlesse he uphold the hearts of our friends, they will quickly be as enemies to us. The smiles and the frownes, the love and the hatred, the good will and the ill will of man are ordered by a divine hand; riches and honour, with all other accommodations and comforts of this life, are not more the gift of God to us, then the affections of our friends are.

Thirdly,

Chap. 19.

Thirdly, Though friends have given us much proofe of their faithfulnesse, yet they may faile in the offices of friendship.

Not onely professed, but experienced friends may prove vaine and helplesse to us. We cannot conclude that any man will doe us good, or stand our friend, because he hath done so; for not onely may his hand be shortened, so that he cannot doe as before, but his minde may change, and he will not doe as before. Experiences of what God hath done for us, are strong grounds of considence in him; the more experience we have, the more hope, but the experience we have of men, is not a sure ground of hope; that they have been a support and comfort to us, is no in-

fallible argument that they will be fo againe.

What Absalom said to Husbai (when upon a seeming defection from David, he offered him his service and advice) is this thy kindnesse to thy friend? why wentest thou not with thy friend? The same may be said to many, who make reall defection from their friends, and apoltatize from all their most serious profesfions of friendship; is this your kindnesse to your friends? why goe you not with your friends? False friends will alwayes fayle us for an advantage to themselves; and true friends may sometimes fayle us, when we expect most advantage, and need most affiftance from them. Who can bring a cleane thing out of an uncleane? is fob's denying question in this booke. We may also question with as strong a negative, concerning persons; who can finde a certaine friend among men, who are all (upon one account or other) uncertaine? We have no affurance of men but this, that surely men of low degree are vanitie, and men of high degree are a lye (Psal. 62. 9) men of high degree, and men of low digree, comprehend all forts of men. A ive and vanitie, comprehend all kinds of uncertaintie; and therefore (though such men, whose hearts God establisheth to us, may be sure to us yet) we may write uncertaintie, uncertaintie, upon all men.

Fourthly, 'Tis best to use friends, as knowing that they may faile us.

We must have them as if we had them not, and love them

Chap. 19.

as if we loved them not. Not that we should be unfound or cold in our love to others (that were not onely uncivil), but finfull) but that we should not be confident, or make our felves fure of the love of any. That man who is unfound or cold in his love is leffe then a friend, and he that is confident or makes himselfe sure of the love of a friend, makes him more then a man. That speech, So love as if thou shouldest shortly hate, Sie ama tanmay have an ill use, yet there is a good use to be made of it; quan ofurus. For though (in regard of the sinceritie of our own aff. ctions) we should so love, as if we were to love for ever, yet in regard of the instabilitie of mans affections, we should so love, as if occasion might be given us to hate every moment. We must so love God as knowing that whom he loves he loves to the end. that is, without any end of loving; yet we must so please God, as if we feared his love might end, or be turned into hatred every houre; But though we should be willing to please and pleasure men, in all lawfull things, as if their love towards us could never end, yet we must so love them as knowing that their love may quickly end. Wee rarely give our friends fo much love as we ought, but we often expect more love from them then we should. We can never give God so much love as we ought, nor are we able to hope for fo much love from him as we should. Tis best for us to give all our love to God and not to expect much from man; We may hope for most from God, when we expect least from the creature. The fresh springs of the consolation of God flow most fully into us, when the fresh springs of our affection run chiefly unto God. And the Lord is pleased sometimes purposely to staine the beautie of all. our comforts in the creature, with their failings and uncertainties, that while we use them we may enjoy none but himselfe; and that while we love them, we might live onely in and upon his love.

(is a principle of the little of the state o property and a property (and the body) being a brown ad the

month and selout I come with the site and the 10 B. 190

Jo B. Chap. 19. Verl. 15, 16, 17, 18, 19.

15. They that dwell in mine house, and my maides, count me for a stranger, I am an aliant in their sight.

16. I called my servant, and he gave me answer: I en-

treated him with my mouth.

17. My breath is strange to my wife, though I entreated for the childrens sake of mine owne bodie.

18. Yea young children despised me, I arose, and they spake against me.

19. All my inward friends abborred me, and they whom I loved are turned against me.

Vers. 15. They that dwell in mine house]

בור ב ברי Varie redditur, ni, Advena. Inquilini domus mea. Volg. VEITOBES BINIes vicini domus. Sept.

He word is rendred, a tenant who hires land to use, or a house to dwell in, and so some understand it here, they Incola, Inquili- that dwell in mine house; that is, they that hyre my houses, or my lands, and dwell upon them, My tenants count me a stranger.

Others translate neighbours, or such as dwelt neere him; My

neighbours count me a stranger.

Thirdly, The word fignifies a sojourner, who hath the conveniencies of lodging and dyet in the house. (Exod. 3. 22.) Every moman shall borrow of her neighbour, and of her that sojourneth

in the house, fewels of silver, and femels of gold.

Fourthly, The word may note any passenger or stranger. whom we entertaine, and admit to flay with us, and abide in our house for a season. The sojourner lives with us at his own charge, he payes for what he receives; but the stanger staves with us upon our cost, and hath his welcome freely. Be not forgetfull (saith the Apostle) to entertaine strangers (Heb. 13. 2.) So the word is used (Exod. 2. 22.) Moses called his sons name Gersbom, for he said, I have been a stranger in a strange land. And Fob thewing his noblenesse in Hospitalitie, saith (Chap. 31. 32.) The stranger did not lodge in the streete; I tooke him into my house.

Fifthly,

Fifthly, This word fignifies a Profelyte, who was not ori- Eadem vox ginally of the people of Ifrael, but a Gentile, or a stranger by Gherim Hebirth, yet receiving Circumcision was looked upon as one of eos quos Graci them, and admitted to the priviledges of the fewes. The word meconhautis is used in that sence (Exod. 12. 48.) When a stranger shall se-vocant, illos, sc: journe with thee, and will keepe the Passeover to the Lord, let all his qui non genere males be circumcifed, and then let him come neere and keepe it. Of fed quaft adopfuch Christ speakes (Mat. 23. 15.) Woe unto you Scribes and presuebaniur Pharifees hypocrites; for ye compasse sea and land to make one prose- Judaismum, & ly te, (that is, to bring one into the Jewish Religion) and when he circumcisconem is made, yee make him twofold more the childe of hell then your selves; Bold. for (to open that difficulty onely in passage) though seducers are sevenfold the children of hell more then the seduced, barely fo confidered, in which regard the feducing Pharifees were the elder fons of Satan, or more the fons of Satan then the feduced profelytes; yet because young profelytes who drinke in false opinions, or superstitions, at the perswalions of others, are usually farre more taken with them and more zealous for them, then their perswaders (we have seene many novices very violent, and even to out-act their leaders) hence it is (as I conceive) that Christ saith, that the old Pharisees made the young proselytes two-fold more the children of hell, then themselves : seeing by how much any doe the more advance the defigne of hell, by fo much the more are they advanced in their portion in hell, Double worke shall have double wages. But to returne; though fome profelytes were at once converted and perverted, or turned from what they were to what they should not be, yet many were indeed converted from what they were, to what they should be; And 'tis supposed, that the Psalmist includes those (Pfal. 118. 2, 3, 4.) Among all forts that are invited to praise the Lord. First, the whole body of the Jewish Nation, (ver. 2.) Let Ifrael now fay, &c. Secondly, the Priests and Levites (ver. 3.) Let the house of Aaron say, his mercy endureth for ever. Thirdly, the proselytes, (vers. 4.) Let them now that feare the Lord , say. that his mercy endureth for ever. Some who were not either of the house of Aaron; that is, of the Priests or Levites; nor of the house of Israel, that is, native fewes, yet might be of the Jewish Religion, and feare the Lord. All such were called Proselytes, and therefore they also were invited to praise the Lord. Some under-

understand 70b speaking of such in this Text. The dwellers in mine bouse, or proselytes, such as I have been a meanes to turne to God, even they turne away from me; They count me a stranger, and I am an aliant in their fight.

They counted me a stranger.

" alleny n fignifical or hoftem.

The word fignifies not onely a stranger, but an enemy; Strangers have devoured the land, (Isa. 1. 7.) that is, enemies. And the reason why the same word signifies both an enemy and a stranger, is, because enemies are the worst of strangers: And though sometimes our neighbours and they of our owne house are enemies to us, yet most commonly our enemies are strangers to us, and alwayes they who are enemies, are estranged from us. In which sence Solomon often calls the Harlot a strange woman, (Pro. 2. 16. 5. 3. &c.) Not onely because the is oftranger, or another, from a lawfull wife, but because she is really an enemy, and will destroy his peace who is enticed and overcome by her.

Further, This word which we render Stranger, fignifies also a prophane man, who indeed should be a stranger to the Saints, and is a stranger to God, as the Apostle expresseth all such, (Ephes. 2. 12.) Aliens from the Common-wealth of Israel, strangers from the Covenant of promise, having no hope, and without God

in the world. So, some understand it here.

They count me a stranger; That is, the men of my house, who have seene my way of worship, and have joyned with me in the exercises of Religion, now that I am fallen under these afflictions, count me as a stranger from the Covenant, as a prophane man, as an out-cast from the people of God : As if he had said; They who lately were strangers and aliens from the true God, now count me a stranger, and an alien, as if I had renounced my Religion, and had made defection from the feare of God.

And I am an aliant in their fight.

Secut propha-

num reputave-

runt me.

Targ.

An aliant, is a man unknowne to us, or if knowne to us, Extraneus fui. yet not of the same Nation with us. I am accounted an aliant. As if I were not the same man, as if I were not feb, but a strange kinde of creature, newly come into the world, or come from another world. My friends looke upon me as if they had never

feene

feene me before, or any like me; They whisper among themfelves, or say in their hearts; Is this fob? Surely it is not he, or if it be, he is not the man he was.

Hence, note;

Chap. 19.

First, Man is ready to receive, and as readie to forget received courtesses.

Fob was not counted a stranger by strangers, but by homedwellers, by persons obligged, by such as had tasted of his favours, and reaped a plentifull harvest from his bounty; These, these were they who counted him a stranger, How unnaturall and inhumane is it to count him a stranger to us, that hath entertained us when we were ftrangers? yet fuch returnes man makes to man. And no marvaile if fuch be the carriage of man to man; when man carries it thus to God himselfe. Every sin we commit against God, is a transgression not only of the law of holines; but of the law of love and kindnes. The Apostle doth most significantly put these two together, unthankfull, unholy(2 Tim.3.2.) Seing every act of unholinesse hath much anthankfulnesse in it. We are dwellers in Gods house. The whole world is Gods house; he hath set up this great fabrick, yet to how many that dwell in this house, is God a stranger, and an alien in their fight? they live without God in the world. Yea there are many that dwell in Gods more speciall house the visible Church, who yet count God as a stranger, or at least have little acquaintanae with him. Many professe the name of God, who know not what it is to converse with God. they who know what it is, are yet fo flow and feldome in it, that the Lord may justly fay, You that dwell in my house count me a stranger. We have all our accommodations in the house of God, he feeds and provides for our bodies in his common house the world; And in his spirituall house the Church, he feeds and makes provision for our foules, and yet (in a great meafure)we are as strangers to him, and give the Lord cause to be a itranger unto us. Moses, having told the people of Israel what God had been to them, and done for them, checks their unthankfulnes (Devt. 32.6.) Doe you thus requite the Lord, O foolist people, and unwife? Why? What had the Lord done for them? He had taken them into his house, and he made them his house, he dwelt among

among them, yet they forgot him, and turned afide unto other gods. They made themselves strange gods, and so made God a stranger to them. They who take strange gods, make the true God a stranger; If God alone be not our God, he is not at all our God. It is said of good Hezetiah (2 Chron. 32. 25.) that when the Lord had healed him, and restored him from the grave, whither he gave himselse for gone; That, yet Hezekiah rendred not againe according to the benefits done to him; for his heart was lifted up; His heart should have been lifted up in thankfulnesse, but his heart was lifted up in pride. God dwells with an humble foule, and humble foules dwell with God; But as God beholds the proud afarre off, so when any of his owne people, who are in a state of neernesse to him, are lifted up with pride, they behold God a farre off, he is as a stranger to them. While we keepe close to God by faith, our hearts are kept low by humilitie. Hezekiah prayed hard to have his body healed, and no fooner was his body healed, of that swelling boyle, but his soule sweld. They who are proud, whether towards God or man, can never be thankfull. When shall we who are so greedy to receive, say, what shall we returne?

Secondly, Consider how fob taxeth those who had dwelt in his house, whom he had entertained when they were strangers, who had received kindnesses from him. O saith he, They

shat dwell in mine house, count me a stranger.

Hence note;

Man cannot but resent it ill to see those forgetfull of him that have received kindnesse from him.

The former poynt shewed that we are apt to forget the courtesses we receive; this shews how deep an impression this makes upon their hearts from whom we receive them: when they that dwell in our houses count us strangers, when they who have eaten our bread will not own us, what brand is black enough for such unthankfulnesse? Now, if a man cannot beare it to see those forgetfull of him, of whom he hath been mindfull, and to whom he hath been helpfull, surely God will not beare it at the hand of man. This caused the Lord (Isa. 1.2.) to make his appeale to heaven and earth; Heare O ye Heavens, and give eare O earth: What's the matter? I have nourished and brought up children.

children, and they have rebelled against me. God resented it deeply when such as himselfe had nourished, rebelled; when the children whom he had brought up were disobedient against him. There is an obligation in nature, to bring up children, to feed and nourish them. Now, if it be so offensive when children doe not answer our care in their breeding and education; much more is this true in reference to strangers. The Lord may tell those who are now his children, that he nourished, yea and redeemed them, when they were not onely strangers, but enemies; how greatly then doe we provoke the Lord by our unthankfulnesse, when we make him a stranger to us, who tooke us in when we were strangers, and acted such unspeakeable love to us when we were enemies.

Further, the Text holds out another antecedent to these words, besides the dwellers or sojourners in fob's house, even his houshold fervants.

My maidens count me a stranger, I am an aliant in their sight.

He speaks also of his men-servants in the next verse; I called my servant, and he gave me no answer. We are now come to the third fort whom fob taxeth of unanswerablenesse in duty to him in his afflictions. First, his Kindred were unkinde; secondly, his friends were unfriendly; thirdly, his fervants proved unferviceable.

My maidens.

The word which is here used for maidens, doth not signifie those who are for ordinary service onely, but such as have command and trust, such as keepe the keyes of the familie. The litate; ancilla word imports trust: servants are exprest by that word both for the trust committed to them, and for their expected faithfulnesse in that trust. Abigail gives a distinction of maid-servants in that expression (1 Sam. 25. 41) some for government, others for common worke in the house : that Text faith, She arose and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be as a servant to mash the seete of the servants of my Lord.

Let thy hand-maid. There she expresseth her selfe by the word of the Text, Let they hand-maid be as a servant; That word notes abjestion con-

non ancika, fic di Eta a fidelibera of ingenua; cui crediia funt pracipua domus minifferia. Bold.

Notat Jervam a ditionis.

a servant of an inferior ranke, not a directing, or an over-seing servant, but a working servant; Let thy hand-maid be as a servant (to doe the meanest worke) to mash the seete of the servants of my Lord. Job speakes of the best sort of servants, not of drud ges; My maidens (who had trust) accounted me as a stranger.

Verf. 16. I called my fervant, and he gave me no answer.

Tis the duty of servants to be at a call, or to come when they are called. The word implyes calling by name; which is a free and a familiar way of calling, It carries some respect and savour in it to speake to a servant by name; I called my servant, and he gave me no answer: Silence is sometime a signe of consent, but silence is here taken for a signe of contempt; not to answer when we are called is incivility in most, and it is undutisulnes in some. If a servant answer not when he is called he forgets what his calling is. The Apostle forbids servants some kind of answering (Tit. 2.9.) Exhort servants to be obedient to their owne Masters, and to please them well in all things, not answering againe; yet here feb reproves and complaines of it as a fault in his servant, that he did not answer, how then saich the Apostle, not answering againe.

There is a twofold answering; First, by way of contradiction; secondly, by way of submission, or there is an answer of reluctance, and an answer of obedience; when the Apostle saith to servants, Be obedient to your Masters, not answering againe, he meanes, not answering by way of contradiction, or reluctance, as servants are very apt to doe. When Masters give lawfull commands, servants must give answer by submitting, not by questioning, much lesse by opposing: hence we put in the margent, Not gaine-saying. A servant must give an answer when he is asked a question, but he must not gaine-say when he is enjoyned a duty. Some servants are both lowd and lazy quicke of tongue and slow of hand. Job's servant was one if not both these; I

called my servant, and he gave me no answer.

And I intreated him with my mouth.

3317 est blanciè loqui et cum obsecrationibus, ut loquitur pauper-

I did not onely call, but intreate him; the language of a Mafler is imperative, 'tis his place to command, not to entreate; but faith fob, I intreated. The word here used figuisties the humblest humblest intreatie, the intreatie of a poore man for an almes, according to that of Solomon in the Proverbs, (Chap. 18.29.) The poore man useth entreaties, or, speaketh supplications; it is this word, He speaketh humbly; they that are rich and have enough speake big, the words of Great men are usually like themselves great and high, but poore men speake supplications. Fob did not speake commands, but supplications to his servant, he did not speake to him as a servant, but as if himselse had been his servant, at least, as if he had been his sellow-servant. As his estate was brought low, so his spirit was humble; Tis comely when our expressions beare the image of our condition.

I entreated him with my month. There is somewhat more in that. The mouth is the shop of words, (as the heart is of thoughts) there they are wrought and framed, and from thence they are sent out; yet a man mey speake and not with his mouth; A nod with the head, a looke with the eye, a motion from the hand, have a language in them, especially from a Master to his servants; and there are gestures of the head, hand, or eye, which may signific not onely speaking but entreating; but fob entreated with his month; A Master may entreate by the mouth of another, and send a messenger to entreat his servant. Had fob done onely so, that had been much; but it is much more for a Master to entreat with his owne mouth, I intreated him with my month. I spake my selfe, and yet I could get no answer. Job puts in all these aggravations to set forth this part of his affliction, he called, he intreated, and that with his owne mouth, yet his

Farther, His meaning is not onely that he could not get a word from his servant, but that he could not get any worke from him J.b's servant did not onely resuse to speake to him, but to doe for him; when a servant makes no answer with his mouth, yet if he act with his hand, it makes some amends; his industriousnesse is a satisfaction for his unmannerlinesse; and his diligence may obtaine pardon for his silence. We read in the Gospel of a sather who said to one of his sons, Goe, and he answered, I will goe, but he did not, he answered with his mouth, but not with his hand; to another son he said, goe, doe such a thing, and he said, I will not, he did not onely not promise to goe, but plainly denied to goe, but afterwards he repented and went.

went he denied his father with his tongue, but he obeyed with his hand; it were well if a servant who forbeares to answer by word, would answer by his worke. When fob's servant gave him no answer, he gave him neither word nor work, neither tongue nor hand. And though fob's servant had denied him nothing but an answer in words, yet he had reason enough to be troubled at it, and to number it among his forrowes. Not to answer when we are called to, is a despising of him that calleth us; and we can hardly speake any thing of a man, which renders him more worthlesse, then by not speaking to him? What can we esteeme him worthy of, whom we doe not esteeme worthy of a word from us?

Hence Observe;

First, A man in affliction is apt to lay every thing to heart; and is very jealous of every mans carriage towards him.

We are sencible of any disrespect from men, when the hand of God is upon us; Job could not but take notice of a flight from his fervant; We might thinke that 706 a man of a great and truly noble spirit, should have over-looked the neglect of his maidens and men-fervants, and not have troubled himfelfe with it, but he could not. Though the thing in it selfe was light, yet it lay heavy upon his spirit; As in his prosperity he did not despise the cause of his man-servant, or of his maid-servant, when they contended with him (Chap. 3 1. 13.) fo in his adversitie he could not despise the contempt of his man-servant, or of his maid-fervant, when they did not owne nor answer him. We take most notice of little evills, when great evills are upon us. And as usually it is our infirmitie to do so, so there may be both a discovery and an exercise of much grace in doing so. For as it shews much holinesse of spirit, if when we are loaded with great mercies, we can take notice of little mercies to be thankfull for them, fo if when we are under great affl ctions, we take notice of little afflictions to profit by them. He that is spirituall, defires to picke out the meaning of God towards him, in the smallest crosse-carriage of man towards him. There is much faith feene in bearing a heavie croffe, and much tendernesse in feeling the lightest crosse. And as he that hath a tender conscience is troubled for and feeles the smart of the least

least sin which he hath committed against God, so he seeles some smart of the least trouble inflicted upon him by the hand of man, because he lookes upon it as a tryall sent from God.

Secondly, In that he complaines thus of his servants; Ob-

ferve :

Chap. 19.

God can create trouble to us out of any of our relations.

They who live and depend upon us, may become a burden to our lives. As fervants are a helpe to their Masters, so Matters are the support and stay of their servants, they feed them, they cloath them, they lodge them, they have all that they have in the world from them. 'Tis true, some servants have been great comforts to their Masters, they have been to them as their right hand, or as their children; hence Solomon gives the wife servant a part of the inheritance among the brethren, (Prov. 17. 2.) yet how often doth that relation prove an affliction? How many servants are there, who serve their owne ends, and not their Masters, or who care not to serve their Masters any longer or further, then they can ferve their own ends. The ill disposition and demeanour of servants, is none of the least of those troubles, of which the Apostle warnes them that marry (2 Cor. 7.28.) Neverthelesse, such shall have trouble in the flesh; That is, in their outward condition. With all our comforts troubles are mingled, the state of marriage is not onely Ad valde aceran honourable, but a comfortable state, yet many troubles attend and throng about it : there is comfort in children, but persiner, ut dothere is trouble in children too; there is comfort in fervants, yet they are troubles also. A servant is the lowest and last refort of a miserable man for comfort, if he be denied it there, if a servant refuse to help, and instead of submissive and sweetning answers, either stands mute and sullen, or gives revilings, how great is the misery of such a man?

Thirdly, In that he charges it upon his fervant, that he did

not answer when he was called: Observe;

It is the duty of servants to be obedient to the call and command of their Masters.

The time and businesse of a servant, is not his owne, but his Ma-

bam injuriam blande loquan. tur, de fervi contemnant.

Masters hand; and 'tis his duty at all times to serve his Master. in every honest businesse. Gratious hearts patterne themselves in their attention to God, by the attentivnesse of good servants to their Masters (Psal. 123. 1.) Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, behold as the eyes of servants looke to the hands of their Masters, and the eye of a maiden to the hand of a Mistreffe, so our eyes maite upon the Lord our God till he have mercy on us. The servants eye should alwayes be upon his Master, and the maidens eye upon her Mistresse, not onely to hearken what they say, but to observe what they doe, and to pick out the meaning of every motion and turning of their hand. A fervant should alwayes stand ready, and set himselfe in a posture of obedience. Beckning with the hand, or a nod with the head, should be to him as a word of command. The Centurion gives that character of a good servant (Matth. 8.9.) I have Souldiers under me, and I say to one goe, and he goeth, and to another come, and he cometh, and to my servant doe this, and he doth it. Here is no murmurings at, no nor fo much as any the least disputing of the orders given. Going and coming and doing, are the best language of servants; 'tis most comely when they speak with their feete, and make answer with their hands. The Apostle is much upon this obsequiousnesse of servants in most of his Epistles, (I Tim. 6. I.) Let as many servants as are under the yoake, count their owne Masters worthie of all honour, that the name of God and bis doctrine be not blasphemed : The Doctrine of God is, that servants should give honour to their Masters, therefore the doctrine of God is blasphemed if they doe not: The Apostle speakes to believing servants, and he presseth them upon that very account; They that have believing Masters, let not them despise them because they are brethren. The Apostle seemes to say, that some servant might thus object, As my Master is in the faith, so am I too, what honour doe I owe him? there is neither few nor Gentile, bond, or free, master nor servant, but in Christ we are all one; It is true faith the Apollle, yet abuse not this priviledge : ye are all one as to the participation of Gospel Grace, in the pardon of your finnes, and the justification of your persons; but ye are not all one as to the state of your relations. Grace doth not take away or cut asunder the bonds of duty, whether naturall or civill. Read more, Col. 3. 22. Ephef. 6. 6. 5. Now (I fay) feeing

feeing the Apostle insisteth so much upon that poynt, surely there is much of the will and glory of God in it, else the Spirit of God would not have left such frequent and plentifull admonitions about it. Hence as Paul useth a negative confide. ration in Timothy, provoking servants to obedience, that the name of God be not blasphemed, so he useth an affirmative in direct opposition to that in his Epistle to Titus (Chap. 2. 10.) That they may adorne the doctrine of God our Savour in all things. Holinesse being most visible in our relations, relationall holinesse must needs be the chiefest ornament of our profession. Whereas 70b faith, his fervant would not answer, though he intreated him with his mouth. Observe,

To all against the condescention of those who are above us, hightens our sinne.

It is a fault for a servant not to answer when he is barely called or commanded, but for a servant not to answer when he is intreated, is exceeding finfull. Every Master is above his fervant, but when he entreats, he puts himselfe below his ser-And by how much the Master goes out of his place, in gentlenesse to entreate his servant, by so much doth a servant go the more out of his place in stubbornnesse, by not obeying his Master. Now, if it be such an aggravation of a servants undutifulnesse not to heare when his Master entreateth; how finfull is it when man doth not heare at Gods entreaty? We are all fervants to God, how oft doth God call, and we doe not anfwer, yea, how often hath he intreared us with his mouth, and yet we have not yeelded. God beseecheth man to be reconciled to him, and he refuseth, God beseecheth man to obey him, and he either denieth or delayeth obedience. No man could beare that at a fervants hand, which God beareth at ours. are carelesse and negligent, we are stubborne and unfaithfull, facis deo quod vet God is patient, Did Masters restect on their services to God, tu pari non wis. they would see little cause to complaine of, or much cause to be patient towards their most unprofitable servants. We are very sensible of a servants failing in dutie to us; when shall we be seusible as we ought of our failings in duty to God? When we are troubled that servants doe not come at our call, nor doe at our bidding, we should consider how many calls we Mm

Cum vis utfer. viat tibi fervus tuus of tu non We visservire den,

have

have withstood, and how many biddings we have disobeyed. Let us be exact in duty to God, and walke to all well-pleafing. feeing we expect exactnesse in duty from man, and to be pleased

in all things. 706 proceedeth to describe his affliction in a neerer relation. By how much any relation is neerer to us in which our afflictionlyes, by fo much doth that affliction come neerer to us. Affliction from a fervant pincheth much, but affliction from a wife pincheth much more.

Vers. 17. My breath is strange to my mife, though I intreated for the childrens sake of my owne bodie.

We found that fob's wives breath was strange to him, (Chap. 2.9.) when the bid him curse God and die, now his breath is strange to her. 'Twas sinne which made her breath strange to him; but forrow made his breath strange to her.

My breath was strange to my wife.

There are foure interpretations of these words.

First, Some by the word (ruach, which we render breath) understand the minde, or understanding, and because the word which we translate frange, fignifies also to be distracted, to be as a mad man who hath loft the use of his reason; from both the sence is made up thus, I was as a distracted man in the accompt of my wife, my wife lookes on me as if I were out of my wits, and so unfit for her converse or society. The understanding of a madman is a stranger to himselfe, and we love not to be neere those who are mad.

Secondly, Others translate, not breath, but life, because life is continued by breathing. Life is the union of foule and body, while breath continues, life continues, and the departing of our breath is the departure of life. According to this sence of the word, the Text is thus translated; My life is strange to my wife, that is, I being sicke and full of sores, my wife is weary of my life, and would be glad to see me in my grave; fib was as a man free among the dead, and these conceive his wife was willing to be freed from him by death.

Thirdly, Others by his breath understand that which moved upon his breath, his words, or voyce, his speech, or complaint.

Quaft uxor 7 bi cum pro demente hab uevit. Bold.

plaint. Words are nothing but breath formed and shaped to expresse our mindes by; so, My breath is strange, is, my words, my complaints to her, my discourses with her are strange; she will not heare me speake, my voyce is offensive and unpleasant to her by reason of my affliction; I deale so much in groanes and sighes while I speake, that she cannot beare it to heare me

speake.

Fourthly, Take breath strictly for that which we respire or breath forth while we live. My breath is strange; that is loathsome, noysome, ill savoury. So the word is used (Numb. 11. 20.) where the Lord tells the people of Israel when they murmured for flesh, that they should have their fill ofit, (vers. 20.) Te shall not eate one day, or two dayes, or five dayes, or ten dayes. or twentie dayes, but even a whole moneth, till it come out of your nostrills, and be loathsome to you (so we read, or) till it be strange to you, or an abhorrence to your stomack. As all things are strange to us which we never had or used, so some things grow strange to us, because we have and use them so much. The strangenesse of loathing is worse then the strangenesse of not having: Ye shall be acquainted with flesh till ye count it strange; that is, ungratefull or unwelcome both to your presence and your palate. So here, My breath is strange to my wife, 'tis to her as unsa. vory meate which the stomack loatheth, or cannot digest: probably the breath of 70b might have an ill favour, through the continuance of his difease; any long sicknesse may breed corruption of the breath, and some sicknesses arise from putrifaction in the lungs or inward parts, which necessarily corrupt the breath: 'tis like 70b had inward fores as well as outward. and that these made his breath unfavory, yet he lookes on this as a part of his affliction, that his breath (though not fo fweet and pleasant as in former times) should be strange to his wife.

My breath is strange to my wife.

He adds an aggravation to this unkindnesse of his wife, as before to the neglect of his servants; as he intreated them, so he intreated her; My breath is strange to my wife.

Though I intreated for the childrens sake of my owne bodie.

Some render it distinctly, and make this a description of the M m 2 un-

os utert mel. Vulg.

undutifulnesse he found in his children; My breath is strange to Et orabem fili- my wife, and I intreated my owne children; implying that they alfo refused; I intreated the children of my owne body, I was a suppliant to my owne bowels. Thus servants, wife, and children, all relations in the familie helped on his affliction.

> They who insist upon this interpretation are hard put to it how to make it out, that he intreated his children; for it may be objected. All his children were crushed to death with the fall of the house, in the first Chapter, how then can he be said

to intreate his owne children here?

'Tis answered; First, he might have young children when his house fell; that were not at the banquet; so that as the violent death of some of his children was an affliction to him, so also was the preservation and life of his other children, accor-

ding to this opinion.

Fili filio um Junt instar fihorum.

Secondly, Others referre it to his grand-children, his fonsfons, whom he might reckon as his owne; childrens children, are as our own children. Thus facob spake to fofegb (Gen. 38. 5.) And now thy two sonnes, Ephraim and Manasseth, which were borne unto thee in the Land of Agypt, before I came unto thee into Agypt, are mine, as Reuben and Simeon, they shall be mine.

Thirdly, The Septuagint interpret it for the children of his Concubines. The Scripture is cleare that divers of the Patriarchs had Concubines, but that fob had any the Scripture is filent; and therefore I passe this, and rather settle upon our reading, which both the Hebrew very well beareth, and most of the learned follow: this being onely an addition to the unkindnesse of his wife, to whom (saith he) my breath was strange, though I intreated her for the childrens (ake of my owne bodie, or as the letter of the Hebrew is, Though I intreated towards

the children of my owne bodie.

Further, The word signifies, to bemaile, or deplore, as well as to entreate: so the word is used (Pfal. 102. 13,14.) Thon wilt arise and have mercy upon Sion, for the time to favour her, yea the Batet uxori a. Set time is come, for thy servants take pleasure in her stones, and they nimameaeriam favour the dust thereof; some read it, they pittie the dust they beubi communes waile and mourne over the dust of Sion. Thus 70b bewailed his liberos deploro. childrens dust; And then the meaning may be, My breath, or my complaint was strange to my wife, even when I was bewailing, or deploring

Goc

Deprecabar ad filios useri mei.

Heb.

ploring the children of my owne bodie; the did not onely abhorre me, when I cryed out of the losse of my estate, when I complained of my paines and fores, and of the injuriousnesse of my friends, but when I was bewailing the loffe of my very children, in which fhe was as much concerned as I am.

Secondly, I intreated for the childrens sake; may carry this per sandum meaning, as if the argument which he used to draw his wife jun conjugij of to respect him was his children. I entreated her by the invio- fructus ejas. lable band of marriage, and the fruits of it, but the regarded Jun.

me not. My breath is strange to my wife, &c.

Hence Observe;

First. They who have taken sweetest content in one another, may quickly be leathfome to one another.

There is nothing in the Creature of any long continuance, much leffe of any long contentment. Man and wife ought in duty to take mutuall delight and contentment one in another, vet a wife who is one flesh with her husband, may count his breath a stranger, and she who was given for a helpe, may prove

helpleffe, in time of greatest need.

When man was created, the Lord faid it is not good for man to be alone, I will make him a help meete for him. A wife is made for a help to man, and when doth a man need her helpe fo much, as in the time of ficknesse, and affliction. That which is good at all times, is at sometimes better. A wife should ever be a helpe to her husband, but then most when he cannot helpe himfelfe. The vertue of some wives hath appeared gloriously at fuch times; and when diseases have made all others loath their husbands, they have delighted in them. True conjugal love out-lives all changes both of time and state, it knowes no decay either by age or ficknesse.

The Story is famous of Prince Edward, wounded with a poyfoned knife by a treacherous Affassine, to whom when other Speeds Chrene meanes of cure proved ineffectuall, his wife the Lady Eleanor fucked out the poylon; and gave him both ease and healing. How rare a patterne was this woman of conjugall fidelitie? how farre did the out-act fob's wife in love, who was to farre from fucking his wounds or licking his foares, that she could not abide his breath. Solomon gives this affurance of a vertuous.

P.630 Sect. 5.

woman.

woman, that she will doe her bushand good and not evill all the dayes of her life; What changes soever be upon him in outward things, her affections change not, whether he be in health or in sicknesse, whether in riches or povertie, whether his breath be sweet or unsavouy, she doth him good, and not evill all the dayes of her life. True love holds out in duty both to God and man.

Secondly Observe.

That love between man and wife which begins and is grounded upon outward motives, may foone decay and wither.

All outward things are decaying, and if the ground-worke fall, that which is built upon it cannot stand. If riches be the motive of love, between man and wife, when once they grow poore, they will be as poore in love. If corporall comelinesse and beauty be the motive, sicknesse stat, and there's an end of love. They who love Christ for the loaves, and godlinesse for worldy gaine, will not love them long. And none know how soone their love may end to any earthly and civili relation, if it began upon earthly and meere civill ends.

There are two motives of Conjugall love, that will last for

ever.

First, Grace in the person loved.

Secondly, Obedience to an ordinance of God.

The beauty of Grace withers not, though the grace of beautie doe. Grace is most beautifull, in the greatest doclinnings and wrincklings of natural beauty. The breath of Grace can never be unfavoury, nor can obedience to an ordinance of God decay. These continue ever in the same sweetnesse and strength, and so will that love between husband and wife, which began at them.

Thirdly, Whereas 70b intreated for the Childrens fake of his owne bodie, Observe;

Children are strong obligations of love betweene man and wife.

A husband bath no greater argument to move a wife by, then to befeech her for the Children that God hath given them. Children are deare to their parents, and an endearing to their parents. As Children increase, so should love increase; Children increase, so should love increase; Children increase.

dren are one of the principall ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to performe all the duties of it. Children are the living images of their parents, they are their Parents multiplyed. So that while a husband entreates his wife for his childrens sake, he is entreated for the sake of as many husbands as she hath children.

Laftly, Observe;

Strong defires are importunate, and will improve every interest for the obtaining of what is desired.

What we cannot carry upon our owne interest, we labour to carry upon any other more prevailing name or interest. Jacob moves the Lord in prayer by the remembrance of his Fathers, Abraham and Isaac; O God of my father Abraham, and God of my father Isaac (Gen. 32.9.) Jacob did not pray to his father Abraham, but he made use of his fathers name, as a Motive in prayer. And though all names and interests are swallowed up in the name and interest of Jesus Christ, as to deserving a grant of what we pray for; yet we may argue and plead with God in prayer, for the Churches sake, yea for our owne childrens sake, that God would doe us good, that we may be surther instrumentall for their good.

Vers. 18. Yea, young Children despised me, I rose and they spake against me.

The word signifies not onely a childe, but a foole, so some render it here, fooles despised me; none but sooles despise wise men, nor are the Godly contemned by any but the wicked. We say young Children newly weaned from the breast, or as the original in strictnesse beares, Sucklings, who are the youngest children despised me. Children in that state are not in a capacitie either to give honour to, or to despise their Elders. And therefore by young children, we are to understand youths or the younger sort of men, not youngest children. Youths and young men are in common language called Children in comparison of the Aged. The Prophet feremiab cryes out (Chap. 1.6.) Ab Lord God, Behold, I cannot speake, for I am a childe; That is, I am but young. And Solomon, tells the Lord in Gibeon, I am but a lit-

719 Quod sæpe aliu accidit
contrarius habet
significationes.
Stulte quoque
despiciebantme.
Vulg.

tle child: I know not how to goe out, or to come in, I Kings 3.7. Yet at this time Solomon had a childe, as appeares (1 Kings 14. 21.) for he reigned but forty yeares, and Rehoboam his fon was one and forty yeares old when he began to reigne. So that he called himselfe a childe, because he was young, and with reference to his yeares unfit to rule fo great a people. Thus here. Young children despised me; That is, young ones despised me.

I arose, and they spake against me.

Not onely did they despise when I stood upon my authoritie, as an antient man may doe, but when I arose, that is, when I shewed them respect, and (as it were) did obeysance to them. To rife to any man is a gelture of reverence as well as to fall downe before him. Children ought to rife up, and shew reverence to the aged. Fob rose to children, and yet they gave him no reverence. Yet some understand it barely of the act, I arose, and went away from them, and as soone as I turned my backe they spake against me. As if his meaning were, Though they durst not speake against me to my face, yet as soone as I turned my backe, they reproached and scorned me, what? is this fob? But I rather take it as before, that 76b condificended in respects to young ones, who, forgetting their distance, gave him none. As he did not onely call his fervant, but intreated him, as he did not onely speake to his wife, but entreated her, so he did not onely deale gently with, but shewed respect to children, and yet they despised and spake against him. Of this he complaines, both as their sin, and as his affliction.

Hence Observe.

First, They that are young owe reverence to the aged.

This is feated in the Law of nature, and we finde an expresse Law for it given by God himselse to his ancient people the fewes (Levie. 19. 32.) Thou shalt rise up before the hoary head. and honour the face of old men, and feare thy God, I am the Lord. He that weares the Silver Crowne should be honoured, in his capacity as well as he that weares the Golden Crowne. As we are to honour our parents, so every old man, for he is as a parent. And if the younger ought to rife up before the hoary head, and give them reverence, how great a perversion is it both

Simulac furrexero grab illis recessi, mibi detrabunt, qui præsentem non auderent ita tractare. Mere. Verl.18

of the law of nature, and of Nations, when the hoary head rifing up is despised by the younger. Paul gives caution concerning Timothy (I Tim. 4. 12.) Let no man despise thy youth. 115 a fin to despite the young who are gracious, what is it then to despise grave and gracious old age? Secondly, Observe;

It is an addition to our affliction to be despised in affliction, especially to be despised by our inferiors, whether in degree or age.

This is threatned as a fore Judgement upon the fewes, when an enemy should invade their borders (Deut. 28. 30. I will bring upon thee a Nation of feirce countenance, that shall not regard the face of the old; Noting that old men should be reverenced, and usually are reverenced among all Nations. Fob was once reverenced both by young and old, (Chap. 29. 18.) The young men saw me, and did hide themselves. When a man of venerable age comes in presence, young men should start back and modestly withdraw; Yea (faith he) the aged rose and stood up; He had reverence in former times, not onely from young men, but from the aged. This shewed the height of his worldly felicitie. But now (to shew the depth of his worldly misery) the youngest of young ones, who could despise him, did despise him. It was a crime punishable in the Spartan-Common-wealth bitus a pueris for young men not to rise up and shew reverence to the aged & adolescentiwhen they passed by. Hence that proverbiall speech tooke its bus in adventa originall; It is onely good to be an old man in Sparta. 'Tis com- feniorum relily in all Common-wealths and families, when every person keeps bantur, praserhis ranke, when honour is given to whom honour is due. tim apud Spar-Rebuke not an Elder (it is the Apostles rule to Timothy, 1 Epist, tas, unde di-5. 1.) but exhort him as a father. Though we must not flatter Sparta expenor favour any person, to the prejudice of the truth, or holines, dire fieri sevet while we speake truth, or reprove unholines, we must put nem. Plut. a difference betweene the persons of men. We must not handle or deale with Elders as we deale with the younger men. When we speake reproofe, we must speake respect unto the ancient; The Prophet gives it as the Character of a confused State, when children behave themselves proudly against the ancient, and the base against the honortble (Isa. 3.5.) Verf. 19. Nn

giosè observa-

Vers. 19. All my inward freinds abhorred me, and they whom I loved are turned against me.

Tob proceeds to another ranck of freinds, he spake of his ordinary freinds before, now of those who were as his Councill: Though a man hath many freinds to converse with, yet fome few onely are fit freinds, to take counfell with. We may love many hea tily, yet but few should know our hearts. The Hebrew is, The men of my fecrets; That is, the men to whom I opened my fecrets, and with whom I tooke advise in things of neerest concernment. In Scripture we finde many such Hebraismes. (1sa.5.13.) We translate, Thy honorable men are famished. The Hebrew letter is, Their Glory are men of famine. So (Obadi 7.) The men of thy confederacie; That is, the men with whom thou had'ft confederacie, or didft joyne thy felfe in league or Covenant; so here, The men of bis secrets, are the men to whom he communicated his fecrets; These we call inward freinds. He is an inward freind, with whom we either advise what to doe, or whom we tell what we have done, or are about to doe; as Christ bespeaks his Disciples (70h. 14. 15.) Henceforth call I you not servants, for the servant knoweth not what his Master doth, But I have called you freinds: for all things that I have heard of the father declare I unto you. As if Christ had faid; As my father hath opened his bosome to me, so have I to you. Therefore you are not used like servants but like inward Of such 70b complaines here, My inmard freinds friends.

Abborre me.

abominati aliquem ut repute tur,omni familiaritate indigThe word implies such an abhorring of him, as if he had been a man unfit for any familiarity at all, much more for inward familiarity. As if he had said; The men with whom I joyned heart and hand will not come at me. They stand off as if I were unworthy to be spoken to, or to be heard speake; they desie my company, and wil not have to doe with me. The word is applyed to the aversation of all the senses, it is applyed to hearing, (Amos. 5. 10.) to smelling, (Isa. 1.13.) to the taste, (Gen. 43.32.) to touching or feeling, (Isa. 14.19.) Thus (saith he by the men that were to me as my owne soule am I now the abhorrence of their soules, yea even of all their senses.

In that fob had common friends (he described such before) and inward friends, Observe;

wise men make difference of men, but especially of friends.

A wife man knowes how to distinguish persons as well as things, he hath (as we may fay) inward friends and outward friends. He hath many to whom he doth courtelies, to whom vet he doth not communicate his counsels. Some men have love and faithfulnesse enough in them to be made the men of our counsell, but they are defective in judgement and understanding, others have understanding and judgement enough to be the men of our counsell, but they want faithfulnesse: neither every judicious man, nor every faithfull man are fit to be men of our counsell, or to be trusted with secrets. He that is fit for this must have a composition of both in him, and such a man is a rare man indeed. Many will ferve for friendes to eate and drinke with, to talke and discourse with, but few are fit to consult and communicate our hearts with. The heart is a great trust.

Secondly, Observe;

Wise men desire to take advise and counsell of others, they have men of their fecrets.

'Tis best to see with our owne eees, yet 'tis not onely good, but necessary to use the fight of other mens eyes. They are but fooles who are meerely led by others, or who act onely by the advise of other men, and they (which is as bad) are over-wise. who thinke they have no need to be advised. None have been fo much mistaken, as they who take all upon themselves. They make best improvement of their parts and wisedome, who use them much, but trust them little. As we may not trust our owne wifedome at all (which Solomom calls leaning to our owne understanding) in reference to our dependance upon God; fo it is very unfafe and dangerous to trust our owne wisedome with contempt or neglect of men. Private men need counsell for the mannagement of their famili-affaires, much Consilium ang more doe Magistrates need it for the mannaging of publick senatus est affaires The Orator said. Men of counsell are to a Common-wealth, mens, ratio Inas the mind, reason, or understanding is to any particular man; They publica. Cic & Nn 2

70° significat fundated con-

est respublica ubi consilium

are to a State as the foundation is to the building; The whole fabricke whereof quickly falls and decayes without Counfell ; Therefore in the holy language fasad signifies to lay a foundation, as also to gathar together in Counsell, because the foundation venire in const of the peace and prosperitie of a Nation is laid in good Counfell, 7.6 being a publique man had his Counsell. It was the faying of one of the Ancients; That Common-wealth is most safe Maxine falva and flourishing, where the heads of ancient men, and the armes of young men are employed and improved. (Prov. 11.14.) Where no Counsell is the people fall, but in the multitude of counsellers there is num arma ob- fafery. The worst of Princes have hated Counsell. Nero tinent. Plut: was an utter enemy to the Romane Senate, And Cafar cared little for their advice. They who would rule by their own will, would. rule by their owne wisdome; and they who would make all the people their flaves, have no defire to make any of them their Counsellers.

And they whom I loved are turned against me.

Having spoken of his friends before, he now speakes of his friendlinesse to them, They whom I loved; There is no friendthip without mutuall love. Loving may be taken two wayes. either as opposed to hating, or as opposed to lesse degree of loving. Fob loved all his friends, but some more; here love is opposed to a lesser degree of love, Those whom I loved, that is, those whom I loved greatly, those who had so much of my love, that in respect of them I might be said to love none but them. Christ loved all his Disciples, yet one was called the Disciple whom fesus loved. A man that loves many, may so love one that comparatively he doth not love any but him. Such should our love to God be, as ballanced with our love to man. Though it be a duty and the great Commandement to love one another, yet God must be so loved by us, that we may (in this sense) affirme we love none but God. The law is expresse, Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength (Luk. 10.27.) If God be loved with all the heart, then the love that we beare to the creature, is no love in comparison of that we owe to God; And in proportion the love we beare to some men, so far exceeds our love to others, that they may be faid to engroffe all our love. 766 spake here distinctly, and diftin-

Habebat quos pra alijs diligeret.

distinguishingly of such friends as were highest in his favour, and had most roome in his heart. These he calls the men whom he loved.

Againe, We may consider love two wayes; first, as it is a love of benevolence; secondly, of complacencie; Job spake before of those friends whom he loved with the love of benevolence; but here of those whom he loved with the love of complacencie, of those in whom his delight was set, and in whom all the lines of his affections were firmely centred: Such was the love of Jonathan to David, of whom he saith (2 Sam. 1: 26.) Very pleasant hast thou been unto me, my brother Jonathan, thy love to me was wonderfull, surpassing the love of Women. Women love most; Jonathans love to David was more then the love of women to those whom thy love most, their husbands and their children. Job had extraordinary out-goings of his heart in love to some; what returnes they made to him, we shall see in opening the next clause; Those whom I loved

Are turned against me.

As if he had said, I have had most of their hatred. who had most of my love. They who were as my Counsellers, are become my betrayers. It is one thing to turne from a man, and another to turne against him; it is ill if friends turne from us in an evill day (as 'tis said of the Children of Ephraim, that being harnessed and carrying bowes, they turned backe in the day of battell. Thus to turne backe in the time of need, is (I say) bad enough) but when they turne against us, and not onely doe us no good, but doe us hurt, this is the utmost departure from and breach of of the bounds and bonds of friendship. Thus Achitophel turned against David in the conspiracy of Absalom, and Judas against our Lord Jesus Christ. To turne against, is the act of an enemy, and implyes an hostile spirit. They whom I loved are turned against me.

Now seeing fob who had many friends, had also some inward friends, whom he calls by way of eminency; those whom

I loved.

Chap. 19.

First, Observe;

That though all friends are loved, yet some may have a more speciall interest ni, and portion of our love.

All the people of God are his friends, yet Abraham had the privi-

priviledge above many, to be called the friend of God. God calls but some Saints, his beloved ones, his fedediahs, his favourites, though he love and favour all that are Saints. He spake of the whole people of Ifrael, You have I known (that is, you have I loved) above all the Nations in the world; fo men may fee reason to love with a distinction, to place the heate and height of their affections upon some beyond others, to whom they beare good affection.

Observe Secondly.

The love of man is ill requited by some men; or, They to whom we have done many good turnes, turne sometimes not onely from us, but against us, and shew themselves not onely no friends, but enemies.

That man is leffe then a friend who ceafeth to doe us good, but he is a downe-right enemy, who contrives or acts our What Christ said to the Jewes (John 10. 32.) we may fay to such friends (in our measure) Many good workes have we done among you, and to you, for which of them do yee stone us. When friends decline in their love, they encline to hatred. And while they are not with us, they may be numbred with those who are against us: Neutralitie towards a friend is a kind of enmitie; but fob's friends became his enemies in kinde. Of fuch David complaines (Pfal. 109. 4,5.) For my love they were mine adversaries, they have remared me evill for good, and hatred for my good will. And againe (Pfal. 55. 12, 13, 14.) It was not an adversary that set himself against me (Who was it then ? it was one whom he once reckoned his choicest friend) It was thou O man my companion, my guide, and my familiar friend, we tooke sweete counsell together, and went to the house of God as friends. None prove worse enemies then they that have received the greatest kindnesses, when once they turne unkinde. As the sharpest Vineger is made of the purest Wine, and pleasant meates turne to the bitterest humours in the stomacke, so the highest love bestowed upon friends, being ill digetted, or corrupted, turnes to the most un-Qui se nimium friendly hatred. The Philosopher saith; They who love one another too much, hate one another most. As no excesse of love is of bent. Arift.1.7. any long continuance, fo when they whom we have loved moderately begin to hate us, they hate us more then such can whom

amant, bi fe ni= mium odio ha-Pol. c. 7.

we never loved. The diffentions of brethren, are hottest, because Proximorum they are neerest: and the diffention of friends is hotter then that odia funt acerof brethren, because the love of brethren (strictly considered) is founded onely in nature, but the love of friends is founded in courtefies and professions, which, though not in themselves. ver to us because we have been active or receptive in them, are the closest obligations to love. Now, the closer any obligation is the wider is the breach, when once that obligation is broken, or mif-improved: if they whom we have loved begin to fall from us, they usually fall out with us. We have had fad experiences of this. And 'tis an argument where ever it falls that fuch did never love those who loved them upon Gospelprinciples, or in obedience to the command of God. For as they who turne against the truth of God, never received the love of it, fo they never received the love of men in truth, who turne against them. Spirituall love cannot turne to hatred. 'tis meere naturall love which doth fo. Holy love feldome turnes from, but it never turnes against a freind. When grace is the cement of affections, what can divide them? The speciall love of God overcomes those that are loved of him to love him: and though the Lord may fay of all the Saints on earth, that they have not answered his love, with a due proportion of love, and of many that they are fallen from their first love. yet so powerfull is his love, that they never fall either out of his love, or from their owne; but the love of man hath no fuch power over man. And therefore what Fob once faid, others may have cause to say. They whom we loved are Turned against us

Thus fob's affliction ran through all his relations; he was not onely loaded with trouble in his state and person, but in his kindred, freinds, servants, wife, children. Counsellors, and cheife familiars. All denied him duty, and therefore he

erves out for pittie in the next Verse.

TOB 19.

19 Verf. 20, 21, 22. OB.

20. My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21. Havepittie upon me, have pittie upon me, Oyee my freinds, for the hand of God hath touched me.

22. Why doe yee persecute me as God, and are not satisfied with my flesh.

N the former context 706 shewed what effects his affliction wrought upon others, (all contemned him, or proved unfaithfull to him) Here he shewes what effect his affliction had wrought upon himselfe, it wasted and consumed his body. it grieved and troubled his foule; The sense of this tooke such strong hold of him, that he breakes out into a supplication for pittie, (vers. 21.) and into a deprecation of further persecution, (vers. 22.)

Vers. 20. My bone cleaveth to my skin.

As if he had faid, My afflictions have brought me to skin and bones, I am become a very skelliton. My flesh faileth, and my heart is almost failed, onely God is the strength of my heart, and my portion for ever.

My bone cleaveth to my skin, and to my flesh.

The word fignifieth to cleave together, as those things doe morbigenus ap that are fastned with glue; so some render it here; My bone is glued to my skin: and the copulative is rendred as a word of likenesse by Mr. Broughton and others; My bone cleaveth to my skin as to my flesh; that is, whereas my bone (as the bone of any man in health) should cleave to my flesh, my bone cleaveth to my skin; as if he had faid, There is nothing between my bone and my skin; ordinarily flesh groweth between the skin and the bone; but my skin is immediate to my bone. All flesh is grasse, ready to wither, but my flesh & the goodliness thereof is already withered. The cleaving of the skin to the bones is a proverbiall speech, for extreame leanennes, both among prophane Writers, and in the holy Writ. (Plat.

In pelle mea do in carne mea adhafic os meum. Heb. magas mon id pellant Graci quum toto corpore fucco exbaufto, offa cuti agglutinata cernuntur. Merc. Conjunctio & fumitur pro ficut. Cuti mes ut carni mea acherent offa mea (Pfal. 102. 5. My heart is smitten dead, &c. By reason of the Ofa aig; cuits voyce of my groaning; my bone cleaveth to my skin, that is, I am become very low and leane. This proverb is used also by complai - Plaus. ning feremie. Their visage is blacker then a cole, they are not known in the streets, their skin cleaveth to their bone (Lam. 4.8.) Fat men are skin and flesh, bones appeare not; leane men are skin and bones, their flesh appeares not.

summissera macrimame.

And I am escaped with the skin of my teeth.

When he faith, I am escaped, he implyes that he had been in danger, and could not easily get away. Some evills may be withstood and conquered, but 'tis well if we can make an escape from others. Tob was as hard put to it, as ever poor man was. He speakes in allusion to a Battle, or as if he had come lately from the Warres; and indeed his was a fore warre. A man that hath been put to the worst in a battle, is glad he can escape away with any thing; he is glad when all else is lost to escape away with his skin, though it be not a whole skin; When all's made a prey, he is well if he hath his life for a prey. 7.6 had been in a great battle, and was pitifully battered. he onely came off with his life, (that Satan had no Commiffion to touch) but he came off with very little besides, nothing was left him but the skin of his teeth, that was all, and that's a poore all, even as little as may be. The whole skin is not much. but the skin of the teeth is much lesse. This was fob's case, I am escaped with

The skin of my teeth.

The Vulgar rendreth it I am escaped with my lips about my Derelista sunt teeth, or, there is nothing left me but my lips about my teeth; They labia tantumwho follow that translation, tell us rather wittily then folidly mod circa denthat his lips were spared him not out of pittie, but upou defigne. The Devill who had power to wound him all over, To touch his bone and his flesh, as the Lord speakes (Chap. 2.,) yet spared his lips, lest he should be disabled or hindred in speaking, and so in blaspheming God, which was his originall plot upon him. A learned translator, who retaines our reading, Nibil remarks doth yet expound the skin of his teech, for his lips, the lips be. integrum power ing as a skin enclosing the teeth; and gives that Glosse upon fermonis instru-

it;

it; He had nothing left him, but the instruments of speech, which

Saran hoped would be the instruments of sin.

Others by the skin of his teeth, understand the more immediate skin of the teeth, his gummes, which are sockets into which the teeth are set and fastned. All these translations and interpretations meete in the expression of this one thing, that his beauty was saded, and the strength of his body utterly consumed, that he was within a step of death, and ready to drop into the grave. When the bone cleaves to the skin, both are neere cleaving to the dust. And he who is escaped onely with the skin of his teeth, is not like to escape the teeth of death. The next thing which the body hath to loose is life, when all is lost but skin and bone. My bone cleavesh to my skin, &c.

Hence Note;

First, A sound minde oft lodgeth in a consumed and crazy body.

Tob had a healthy spirit, but his body was unhealthy While his bone cleaved to his skin, his soule cleaved to Christ. Some good soules are ill housed in the body, and some beautifull strong bodyes are ill tenanted by the soule. A sound body and a sound minde together are a compleat blessing.

Secondly, Observe how much fob layes this to heart, he makes it his complaint once and againe, both here and else-

where.

Hence Note:

Bodily consumption may prove very afflictive to the soundest mind.

Though a found minde can beare the paine of the body, yet it cannot but be sensible of the paine of the body. Soule and body are such neere neighbours, that they must needs know how each other doe. If the body be strong, an afflicted minde will weaken it. And if the minde be well, yet an afflicted body will trouble it. Some who have a sulnesse and fatnesse of grace in their soules, have been heard bemoaning themselves in regard of bodily weaknesse in the language of the Prophet (1/a.24.16.) My leanenesse, my leanenesse. In the former part of the Verse that makes report of what he had heard, and what was that? From the uttermost part of the earth have we heard songs, even glory to the righteons. All the men in the world (who know what they

fing) fing Glory to the righteous, that is, they attest and set forth the happy estate of those who are freely justified, and so reputed righteous by the grace of God towards them, and who are powerfully sanctified, and so made righteous by the grace of God in them. Now though both the glory of Grace, and the grace of glory, even all the good things, or fatnes, both of this life, and of the life to come, be the portion, and (by promise) the due of the righteous, yet this righteous Prophet cryes out, My leanenesse, my leanenesse. As leanenesse of body was the essential of his troubled minde, so his minde was troubled at the leanenesse of his body.

Job concludes these effects of his affliction with an apostro-

phe, and a vehement exclamation to his friends.

Vers. 21. Have pittie upon me, have pittie upon me, O my friends, for the hand of God hath touched me.

Some expound these words as a reproofe, not as a supplication; As if hee had said; O my friends, yee have unjustly vexed me, ye have troubled me without cause; now therefore know, that it is your duty to pitie me. ye have professed your selves my friends, but hitherto ye have shewed me little friendship, be ashamed of this, return to your duty, and trouble me no more. Will ye still persecute him, whom ye onght to pittie? Thus he is conceived reprooving them.

But rather take the words as an humble, yet earnest intreatie, and so we may title them fob's petition to his friends; he had argued and disputed with them long, but now he entreates and sup-

plicates. In this supplication we may consider

First, The substance or matter of it, or what he desires, that

is, pittie.

Secondly, We may consider the circumstances or forme of it; there is life and spirit in it, 'tis quick, passionate, and peircing,

and 'tis quickned two wayes.

First, By an exclamation, Have pittie upon me, O gee my friends. He doth not onely speake, but cry to them for pittie. Interjections are imperfect speeches, but they carry the most perfect sense, both of our wants, and of our desires. When our thoughts are too big for our words, and our hearts too large for our tongues, we vent them by exclamation.

Secondly, He quickens his supplication by a reiteration of

it, he doubles it upon them. And there are two doublings in this supplication.

First, In reference to the act.

Secondly, In reference to the object.

He doubleth the act in those words ; Have pittie, have pittie ; he doubleth the object, me, me : have pittie upon me, upon me ; there is pittie, pittie, and, me, me; as if he would tell his friends that he was a double object of pittie, or that he needed double pittie, abundance of pittie. Multiplyed sorrowes, call for a multitude of compassions, and they who suffer much, cannot be satisfied with a little, or with fingle pittie.

Thirdly, He represents the reason or ground of his supplication, why it was that he thus pressed them for compassion, and cryed out for pittie at their hands. It was (faith he) because the hand of God hath touched me. The hand of God hath touched me,

let this touch your hearts.

Have pittie upon me.

tim of favore et, Cum objecium miferu eft, sympathian of voluntatem lederotat.

Pitty is the moving of the heart tawards those who are in misery. pro equi, largiri, The originall word fignifies to shew favour, whether by word, or deed, or rather both, by word and deed. Good words, and good workes, make compleat pittie; good words are comfortable, but good words without good workes are leane and mifevanden i eriam rable comforters. He that speakes pittie doth well, but he that acts it doth best.

Pittie is twofold. First. Naturall. Secondly, Spirituall.

Naturall pittie is common to mankinde : Man cannot put off pittie, unlesse he put off humanitie, and almost cease to be a man. Some beafts are pittifull, those men are worse then beafts who are not. We justly call those men inhumane and unnatuniunt indigenti, rall, who have no pitty, because pitty is seated in the very nature of man; unmercifulnesse is a fin against the light of nature, as well as against the law of God. And therefore the Apostle puts these two neere together, Without naturall affection, un. mercifull (Rom. 31.) This naturall pittie as it provokes us

which moves us to ease others, is our owne burden. It is a bur-

to relieve others, so it is a reliefe to our selves.

.Qui compassiore moti subveinegna ex parte fibi fubvenium, propriam enim compassion m munni, Bold,

den

Chap. 19.

den to see another in affliction, specially if he hath any relation or nerenesse to us ; therefore he easeth his owne burden who shewes pittie to another. We doe not alwayes love those personally whom we pittie. Some shew pittie onely out of a common instinct of love to others, and some onely out of love to themselves. That Judge who neither feared God nor regarded men, yet after a while said within himselfe, because this widdow troubleth me, I will avenge ber (that is, doe her justice and relieve her) lest by her continuall comming shee weary me (Luk. 18. 4, 5,) And hence we reade in Scripture of the bowells of pittie, of the bowells of compassion, If any bowells and mercies, faith the Apostle (Phil 2. 1.) They who have any bowells cannot but have some mercies. In the Hebrew and Greeke tongue, the fame word fignifies both bowels and mercy or pittie, because pittie causeth a secret motion in the bowels, and affects the body. The harlots bowels yerned, when the living childe was to be divided (I King. 3. 26.) The pittie of God himselfe is called the moving or sounding of his bowels; (Ifa. 63. 15.) Where is thy zeale, and thy strength the founding of thy bowels and of thy mercies towards us? are they restrained? The Prophet speakes of God in allusion to man, whose bowels are said to be straitned, when he is straitned in mercy. When the inferiour sensitive faculties in man, the eye, or the eare, take in forrowfull spectacles or reports. these goe to our bowels, to our very heart, the issue and effect whereof is compassion to those, whose forrowes are reported to us. Sometimes the eye carries in a vilion of forrow and mifery to the heart; Mine eye affecteth my heart, faith mourning feremie, when he saw the ruines and desolate condition of ferusalem. Sometimes the eare conveyeth a report of misery to the heart, and then we may fay, the eare affecteth the heart. When word was brought to good Nehemiah of the sad affliction and reproach of his brethren, the remnant of the captivitie that were left in the Province, and how the wall of ferusalem was broken, and the gates thereof burnt with fire, he fat downe. and wept, and mourned certaine dayes (Neb. 1.3, 4, 5.) his bowels were exceedingly moved. Naturall pittie may doe this. yet that pittie of feremie and Nehemiah was more then naturall.

There is beside this a spirituall pittie, which ariseth out of pure love. There may be pittie (as was said) where there is no

STA dygra.

love to the person, and there may be pitty slowing onely from natural love to the person; but where pitty slowes from love, and that a divine love, there's spiritual pitty, such pitty as is more an act of grace then of nature; to the the exercise of this pitty the Saints are often called. Put on (saith the Apostle, Col. 3. 12.) as the Elect of God holy and beloved, bowels of mercies, kindnesse, &c. They who have indeed put on, and are cloathed with the garments of holinesse, will also put on bowels of mercy as a Garment. Mercy moves us to cloath the naked, and me cy is also our own cloathing. Have pitty upon me, saith pittifull fob.

Have pittie upon me.

70b is not content to speake it once, but he speakes it againe, Have pittie, have pittie; ingeminations, or the doubling of words are frequent in Scripture, importing much vehemency and intention of Spirit in him that speaketh. What we would be sure to have once, we call for twice, and whom we reverence and defire much, we call after more then once. When Eliab was rapt up to heaven in a fiery Chariot, his servant Elisa calls after him (2 Kings 2. 12.) My father, my father, the Chariots of Israel, and the horsemen thereof. Father, is a title of esteeme and honour; we account him worthy of double honour, whom we call Father, Father. When David would shew how ambitious he was to stand in the Lords Bookes as his fervant, he faith it and faith it againe; O Lord, truely I am thy fervant, I am thy fervant (Pfal. 116. 16.) And the same David being under a spirituall desertion, recalls the presence of God with a double expostulation (Pfal. 22. 1.) which is a Prophecy of Christ, who also tooke up those words when he bung upon the Crosse (his Father having vailed his face from him) My God, my God, why hast thou for saken me, Once more ; The Prophet (Ifa. 65. 1.) foretelling the earnest desire of Christ to receive and be acquainted with poore finners, who had no acquaintance with him, nor desire after him, expresseth him doubling his desire; I am fought of them that asked not for me, I was found of them that fonght me not ; I said, behold me, behold me, unto a Mation that was not called by my name. As if he had faid to that strange Nation (us finners of the Gentiles he meanes) Be neither affraid nor ashamed

ashamed to looke upon me, and I would have you view me well, glut your eyes upon me, and take your fill of my beauty; when you have beheld me once, behold me a second time, and see whether ye will not like me as well as at the first: look upon me as often as you please, the oftner you look, the more yee will be pleased, and be sure ye look upon no other for besides me there is no Saviour; Behold me, behold me, me onely, and me alwayes; behold me as much as you will, and have no will to behold any other. Scripture repetitions (you see) are no where vaine repetitions; the more words we have from God still the more weight, 'tis fo here in fob's repetition: Have pittie upon me, have pittie upon me,

Oye my friends.

Chap. 19.

Or, at least, yee my friends (as some translate) doe ve shew Saltem vos Ame pittie, ye who are friends, let strangers doe what they please let them passe by senselesse of my forrowes, but doe not yee ; or ye my friends who are present with me, let me prevaile with you to shew me pittie, though other friends who live at a distance are hardned against me. Thus fob is conceived making a parcicular application to his three friends, in opposition to those whom he charged with unfriendlinesse in the former context. As if finding himselfe deserted by those, yea by his kindred, by his wife, and children, by his fervants and Councellours, he turned himselfe to his friends then visiting him, O yee my friends, who professe that ye came upon that very errand to comfort me, be not you unkinde as the rest of whom I made that sad complaint. But feeing 70b in many passages hath taxed those three friends with deepest unkindnesse, and professed that he had not experienced any pittie from them; I fee little reason why he should make application to them here upon that account; And therefore (I conceive) he directs his speech to them, because it was their duty as well as the duty of others to pittie him. not because they had given him more hopes of pittie then others had.

Further, Consider he doth not say have pittie on me, O ye men; though there is an obligation in that to pittie; nor doth he say have pittie on me, O ye my allies and kindred (though that be a further obligation to pittie) but he puts it upon profeffing and sometime acting lovers, O yee my friends. A friend is-

a professor of love, and friendship is love not onely professed. but frequently acted. As many bare professions of love, so some one act of love doth not amount to friendship. Every man would doe himselfe good often and alwayes. A friend is another selfe; so Moses describes a friend (Deut. 13.6.) where to Thew how impartially the Jewes were to proceed against feducers, he expressely forbids any favour to those who might either challenge or deserve the greatest favour, whether upon naturall or civill relations. If thy brother the son of thy Mother, or thy son or thy daughter, or the wife in thy besome, or thy friend (he seemes to speake lesse but indeed he speakes more then before, if thy Friend) that is as thy owne soule, intice thee secretly, saying, let us goe and serve other gods, that thou hast not known, thou shalt not consent unto him, neither shall thine eye pittie him, &c. A special! friend is as our owne foule, and many speciall friends are as if they had but one foule. Jonathan and David moved in the highest sphear of friendship, hence 'tis said of fonathan, that his soule was knit with the soule of David, and Jonathan loved him as his owne soule, (1 Sam. 18.1.) So that while fob bespeakes these men under the title of friends, he moves them by that argument which with most is the most pressing, and which is the most lasting argument. For though brother, and childe, and wife, are the neerest tyes of love, yet these have received more breaches then that of friend; And friends are more famous for acts of love, then brethren or children, and parents, or hufbands, or wives. A friend sticketh closer then a brother (Prov. 18. 24.) and whereas man and wife are one flesh (Matth. 19. 6.) friend and friend are one foule. What common humanitie will not doe, what kindred and aliance would not doe, friendship hath sometimes done. Have pittie upon me, O yee my friends,

For the hand of the Lord hath touched me.

The hand of God is his power, and this is taken two wayes in

Scripture.

First, For his helping, or his protecting hand; which is called the good hand of God, (Ifa. 8. 18.) And by the good hand of God upon sus, they brought us a man of understanding. So Ezr. 8.18. Then I told them of the hand of my God which was good upon me; That is, to helpe or to doe me good.

Secondly.

Secondly, The hand of God is put for the power of God in punishing and afflicting. Thus Naomi spake when shee was become Mara; The hand of God is gone out against me (Ruth 1.13.) We have variety of expressions used in Scripture in reference to the punishing and afflicting hand of God.

As first, to lay the hand, Exod. 7. 4. And Pharaoh shall not harken unto you, that I may lay my hand upon Ægypt, and bring

forth mine Armies.

Secondly, To lift up the hand (Isa. 26. 11.) When thy hand is lifted up (to smite thine enemies, and deliver thy people) they will not see. They had eyes to see, but they had no hearts no wills to see what God had done.

Thirdly, To stretch out the hand (Isa. 9. 12.) For all this his

anger is not turned away, but his hand is stretched out still.

Fourthly, To touch with the hand, which was opened in the first and second Chapters of this Book; Put forth thine hand now (saith Satan to the Lord) and touch his bone, and his flesh (v.5.) fob's bone and sesh had selt that touch, and therefore he speaks in the same forme and phrase; The hand of the Lord hath touched me.

The finger of God is put for his power in Scripture as well as his hand. Pharoahs Magicians confessed at last, The finger of God is here (Exod. 8. 19.) That is, this plague or punishment is a demonstration of a divine power. Some conceive that the word finger is there used to note some small part of the power of God; and that as the hand is greater then the finger, fo, to fav. The hand of God hath touched me, is more then to fay, The finger of God hath touched me, or, This is the finger of God Indeed the little finger of God is more then the whole hand, yea then the loynes of all Creatures. Foolish Rehoboam said, My little finger shall be heavier then my fathers loines. The Lord can make his little finger heavier then the loynes of the most cruell oppressors. The little finger of God is powerfull enough to plague and subdue the stoutest of his enemies; And there are some workes of God so great beyond other of his workes, that the one may be said to be done by the finger of God, the other by his arme or hand: yet the finger of God may be taken in generall for the power of God as well as his hand; and therefore Christ alluding to those words of the Magicians, when he refuted those who diminished

minished the glory of his miracles, as those Magicians did the miracles wrought by Moses, saith (Luk. 11.20.) If I with the finger of God cast out Devils, &c. Which another Evangelist expounds by the Spirit (who is the great power) of God (Matth. 12.28.) So that hand and finger may signific the same divine power, not onely in kinde, but in degree. However fob confesset that he selt not the finger, but the hand of God upon him.

But seeing he saith, this hand had onely touched him, doth it not import some lighter affliction? The hand of God hath tou-

ched me.

ynnon solum tangeresed etiam percutere denstat, hinc sape de percussione legra intelligitur.

I answer, the word which we translate to touch, fignifies a grievous stroake, and is in Scripture applyed to finiting with the plague of Leprofie. This touching is a wounding, and leaves its marke and skarre behinde it, as the Leprofie did. When the Leprofie arose in the forehead of Uzziah, as he presumtuously usurped the Priests office, the Text (expressing it by this word) faith, The Lord hath (mitten him, (2 Chron. 26.20.) and though, frictly to touch, especially when the word finger is the inftrument of it, fignifies but a little stroake, or a light dealing with a thing as (Luke 11.46.) where Christ rebukes the Pharifies. who bound heavie burdens on the people, but themselves would not fo much as touch them with on of their fingers: that is, they would not take the least paines about them; and to shew how great vertue there is in a little, or the lighest true application by faith to Christ; it is said in the Gospel, that many befought Christ that they might onely touch the hem of his garment. (Math. 14.36.) yet to touch, implyes also an heavie stroak; and we in our common speech joyne it with words of deepest impression, as when we say, touch him home, or touch him to the quicke: And such I conceive is the meaning here; The hand of the Lord hath touched me; that is, he hath made my wound deep, mine are fore and great afflictions, he hath smitten not onely my flesh, but my bone, or he hath smitten me to the bone. The Lord hath touched me home, he hath touched me to the quicke; Have you pittie upon me, for the hand of God bath touched

First, From the matter of the Petition, Have pittie upon me. have pittie upon me; fob being in a troubled condition, what doth

doth he aske for ? not for riches, not for honour, he onely asketh pittie.

Hence Observe in Generall.

Defire runs out upon those things which are sutable to our mants.

'Tis perfect happinesse to enjoy all sutable good; and the . Supply of any particular good which we want is part of our happineste. All sensitive delight ariseth from the proportion that is betweene the object received, and the organ receiving : and so also doth intellectuall delight. Every man frameth (according to his apprehension) his Petition to his state, & his prayers to his deficiencies. As all defire that which is good fo that good specially which is the proper cure of their present evills. Pittie is proper to misery, and compassion to an afflicted condition, therefore the common cry of the afflicted is. pittie, pittie. He that is hungry, begs for bread, he cryes, Bread, bread. He that is in paine, begs for case; and he that is sicke, thinkes nothing worth the having, unlesse he may have health. He that is condemned, begs for pardon, nothing fo welcome to him as a pardon; he doth not lue for lands, and large inheritances, for a full Table, or costly apparrell, no, he fueth onely for pardon. He that is convinced of guilt, cryes, Pardon, pardon; and he that is convinced of his corrupt heart and finfull defilements, cryes, Grace, Grace. Jesus Christ is therfore altogether desireable, because he hath in him a sutable supply of all our wants. If we are weake, he is strength for us; if we are ignorant, he is wisedome for us; if we are guiltie, he is righteousnesse for us; if we are hungry, he is bread for us; if we are naked, he is clothing for us; if we are in the darke, he is light for us; if we are dead, he is life for us. Christ is all in all; and he is all to all. He is all by way of comprehension, as having all fulnesse in him. And he is all in or to all by way of distribution, as filling all with his fullnesse. In one Christ we have all that we want or can defire for good; He is called the defire of all Nations, because all Nations shall defire him, and shall receive from him the accomplishment of all their desires. And as all our defires are found in Christ, so that especially which 706 fo earnestly defired, pittie. For it behoved him to be made like unto his brethren, that he might be a mercifull high Priest, even touched with

with the feeling of our infirmities, having been in all poynts tempted like as we are onely without sin.

Secondly, Observe from the vehemency of his desire.

Great and pinching afflictions cause us to put forth strong and pressing desires.

According to the weight of the burden that grieveth us, is the cry that comes from us; How doe poore condemned prifoners cry to their Judges, Have pittie upon us, have pittie upon us? David in the day of his calamities, doubles his prayer for mercy, (Pfal. 57.1.) Be mercifull unto me, O God, be mercifull unto me, for my foul trusteth in thee, &c. Untill these calamities be overrpast. It was not a single calamitie, but a multitude of calamities which compassed David, and therefore he compassed the Lord about with Petitions. His spirit being up in prayer like a bell that rings out, he strikes on both sides, Be mercifull unto me, O God, be mercifull unto me. Christ who in the dayes of his slesh was under strong temptations, offered up prayers and supplications, with strong crying and teares, unto him that was able to save him from death, (Heb. 5.7.)

Thirdly, Observe;

Miserie calls for pittie.

If man had not made himselfe miserable, he had not needed the pittie of God; And when God casts his people into misery. that calls for the pittie of man. There is a voyce in sufferings. though the sufferer be filent; his wants cry aloud, though he fay nothing, his wounds and foares petition for him, though he doe not; and 'tis our duty to answer his petition, though we receive none from him. Simpathy is a worke of that grace which is in us, and the grace of God towards us should provoke us to the exercise of it. The Gospel acquaints us with the pittie of God to us, and it presseth us to pittie one another. Be kinaly affectioned one towards another; Rejoyce with them that rejoyce, meepe with them that weepe, (Rom. 12. 15.) Againe, (Heb. 13.2, 3.) Remember them that are in bonds as bound with them, and them that suffer adversitie, as being your selves in the body. To remember them that are in bonds, is not a bare act of remem brance, or onely to thinke that such and such are in bonds;

to remember them is to pittie them, to pitwie them really, that is, to doe them good, to minister and exhibit such things to them as they stand in need of. How often foever we either thinke or speake of those that are afflicted, we remember them no oftener, then we supply some refreshing to them; for as to remember God, is not barely to have God in our thoughts. but it is an obedientiall act. While Solomon (Eccl. 12. 1.) cautions the young man, with remember thy Creator is the dayes of thy youth; his meaning is, obey and honour him: fo while the Apostle exhorts to remember them that are in bonds, it implies the acting of our charity towards them. Or as the Apostle Peter speaketh (I Pet. 3.8.) it is to have compassion on them, to love them as brethren, to be pittifull, to be courteous. They who shew no compassion to man, shew they have little or no acquaintance with the compassions of God. And they are both forgetfull of and unanswerable to the compassion they have received from God, who withhold compassion from man. Hardnesse of heart is opposed both to repentance and to pittie. That hardnesse of heart which is opposed to repentance, is the signe of a wicked man, who loves his fin; and that hardnes of heart which is opposed to pittie, is the signe of a cruell man, who hath no love to his brethten. Though the former be the worser of the two, yet the latter is so bad that he cannot be good that hath it . The Apostle John concludes against such (1 Epist. 3. 17.) Who so bath this worlds good, and seeth his brother, and shutteth up his bow els of compassions from him, how dwelleth the live of God in him ? That is the love of God doth not at all dwell in him. Compassion is due to every brothet in the flesh who hath need, but most of all to Saints, who are brethren in the faith, and partakers of the same grace with us.

There are two forts of sufferers; some under the hand of God, and that either chastning or punishing. Others under the hand of man, and these are of two sorts, either such as suffer for righteousnesse sake; and as the Apostle Peter expressent them (1 Pet. 4.15, 16.) as Christians, others as evill-doers, or as businesses in other mens matters. Thus the converted theise rebuked his fellow-sufferer who railed on Christ, saying, we indeed suffer instelly, for we receive the due reward of our deeds. but this man hath done nothing amisse (Luk. 23.40,41.) They who suffer for righ-

teousnesse

teousnesse sake under the wrathfull hand of men, or to try their righteousnesse under the chastning hand of God, as they are the highest objects of our pittie, because they are good, so they are the objects of our joy, because their sufferings are good; yet even they also are to be pittied who suffer for their sinnes, not onely because their misery is great, but because the roote of the same sin is in us, which might have put forth the same fruit in us, and so have wrapt us up in the same miseries. While wee applaud and rejoyce in the justice of God upon wicked men we may pittie them as men; in some cases where God deales Non afflight de- severely, it becomes man to deale kindly; and not onely is it finfull to vex, but not to ease those whom God hath smitten. God doth not afflict to teach others to afflict, but to give them an occasion to shew mercy, and an oppertunitie to be charitable. As many of our graces (as faith and patience, &c.) want qua poterant ra an oppertunitie for their full exercise, till we our selves are afflicted; fo some of them (as charity and mercy) want an opportunitie for their exercise till others are afflicted. That hand puniat in nobu of God which we see wounding others, points also to us to powre the oyle of our tenderest compassions into their wounds. And therefore Fob urgeth his freinds by this argument to shew him pittie; For the hand of God hath touched me. As if he had faid, Let not your hand be against me, because the hand of God is: nay rather because his hand h th smitten me, let your hand embrace and support me. Doe not yee persecute him, whom God hath wounded; as he intimates they did in the next verse, Supplicium pro- Why doe yee per secute me as God. &c.

Fourthly, Observe;

Double or great afflictions sall for great or double compassions.

We ought not onely to pittie those who are distressed, but we must pittie them in proportion to their distresses. A narrow plaister will not helpe a wide wound. The Apostles word implyes both elegantly and comfortably, that the compassions of Christ are of the same extent and dimensions with our necessities. (Heb. 5. 2.) He can have compassion (or compassion in measure) on the ignorant and on them that are out of the way. If we be in double wants, Christ gives double supplyes, if we be in double forrow, he gives us double comforts; and fo should we

one

m ut cateri affirgant, fed ut quem ille percustit benigne tractent; fo tione leniant. Pined. Quamvis deus bumanitatem vuls. Nicet.

Observandum est illud quia nam divinum Ponit Proratione commovenda bumanamiserecordia. Pined.

Magandan Selv gradience Qui qua sam fain est possie dolere. Bez.

one to another; to see our brethren overwhelmed with flouds of sorrow, and to give them but drops of comfort; to see them in great distresse, and to give them but little helpe, is below our dutie. He doth much who doth but little, if he doth what he can, but he doth nothing who doth but a little while he can do much, if much be wanting.

Fifthly, In that fob layes it home upon his friends to pittie

him, note;

There is a special obligation upon friends to shew pittie to their distressed friends.

Common humanitie moves for pittie, much more doth professed friendship. Many enemies have pittied their conquered enemies. When Alexander the Great heard of the death of Darius, and Casar of the death of Pompey, they both shed teares. When Titus Vespatian (who came up as the scourge of God against serusalem, according to the prediction of Christ, Luk-19.) saw the miserable massizere of the sewes, both by sword and samine, he expressed much compassion. Now if ingenuous enemies cannot with-hould their pittie to fallen enemies, how should they who have both received and promised love, be moved with pittie to their afflicted friends?

Sixthly, Though 70b had received much hard usage, and many unkindnesses from his visiters, yet still he calls them his

Friends.

Hence Note;

A good man doth not presently cast those out of the number of his friends, who have dealt unfriendly with him.

True love doth not make us blind, so that we cannot distinguish between the courtesses and discourtesses of our friends, but it makes us so cleare sighted, that we can easily distinguish, betweene our friends, and their discourtesses. Fob could say that God acted towards him as an enemy, yet still he reverenced and loved God as his friend and father. So, in proportion, did f.b, and so may we, take notice of him doing acts of great unkindnesse to him, and yet retained a good opinion of them that they were his friends.

Lastly, Forasmuch as 70b cryes out in sorrow, that the hand of God had touched him. Observe:

It is very dreadfull to fall into the hand of God.

Is it made fob complaine when he did but fall under the chastising hand of God, how will it make those complaine who shall fall under his revenging hand? Who knowes the power of thine anger? (faith the Pfalmist,) I may fay (and it is the same) who knowes the weight of thy hand? God can strike deepe, he can make his fword enter and passe into the very bones and bowels; as it is in spirituall, so in outward smitings; when the hand of God goes forth with the word, it makes deepe impression upon the conscience; It is quicke and powerfull, and sharper then any two-edged sword, peircing even to the dividing asunder of the soule and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart, (Heb. 4. 12.) So when the hand of God smites the body, or the ftate, it cuts thorough, and layes all our outward comforts waft. If the Lord doe but touch the mountaines (that is, the highest and the strongest of worldly powers (they shall smoake (Psal. 144. 5.) then in what flames and combustions shall they be, if he lay the weight of his hand upon them, and suffer his whole displeasure to arise against them. How fearefull a thing will it be (for unbeleevers and contemners of the Gospel) to fall into the hands of the living God (Heb. 10.31.) when we heare a godly man thus lamenting the touch of his hand? They who fall into the hand of God, shall certainly fall under it.

Vers. 22. Why doe yee persecute me as God, and are not satisfied with my flesh.

Some expound this Verse as a correction of the former, implying that 70b had petitioned his friends in vaine, as if he had faid, I defired you to pittie me, yet still you persecute me, why are ye so unmercifull? Can yee give me any reason, why you give me so much of your anger? Indeed we finde his friends as sharpe upon him as ever, as if they little regarded, or were not at all moved with his cry. But why were they thus inexorable? Why were their bowels shut up, and their hearts still hardned against him? Surely they were not voyd of humanitie, no nor of pietie; yet when he begs for pittie of them, he found none, what should the reason of this be?

I answer,

I answer, First, This was from a speciall dispensation of God, who bath the hearts (as of Kings, so) of all inferior persons in his hand; friends are kind or harsh to us, easie to be intreated, or inflexible at the dispose of God. The sensitive powers are stopt by the power of God, the eye while it sees doth not discerne if he forbid; as 'tis said of the two disciples in whose company Christ walked after his resurrection, Their eyes were holden that they should not know him (Luk. 24. 16.) Now as God holds the eyes from discerning, so the affections from loving and pittying when he pleaseth. And because the severity of Job's friends served the providence of God for his surther tryall, therefore he bound up their spirits from any relenting to-

wards him, or shewing him any pittie.

Secondly, His friends being still prejudiced against him. and looking upon him as an hypocrite who had finned greatly, and obscured the glory of God by standing up to justific himselse and maintaine his integrity when the hand of God is gone out against him (they (I fay) supposing him in this ill temper) thought it unseasonable to pittie him, and might possibly conclude, that to be favourable to him, would be both dishonourable to God, and disadvantageous to their designe: which was to humble him and bring him to repentance. So that lest they should feem to comply with, or flatter him in his finfull way, they kept onne their old way of levere reproofes and threatnings, together with bitter infinuations of his hvpocrifie and ungodlinesse. And it must be granted that if this supposition or suspition had been just, their perseverance in reprooving him, and refufall to comfort him, had been justifiable. Though the patient complaine, yet painfull operations mult not be forborne, nor corroding plaisters taken off till the foare be throughly fearched and cleanfed. To shew pittie to men in their fins, is indeed to be cruell to them. As witholding more then is meete (from spending) tends to povertie, and proves a scattering of the estate, as Solomon speaketh (Prov. 11. 24.) fo withholding more then is meet from reprooving, tends to flattery, and proves a fixing of the foule in finne.

Thus we may take out a faire sense of these words, as they referre to his friends hard and severe usage of him after he had made that passionate request for pittie; yet I should rather ex-

29

Persecutio est

conspirateo in

in mico proce-

dens.

ali juem ex zelo

pound them as a reprehension of their former severity. As if he had fayd : You need not ask what ayleth me thus to cry, pitie, pitie: for is there not a cause? and have not you given me cause? do I complaine before I am hurt? is there not as much reason as compassion in my petition? have not you provoked me to it? unlesse I were senselesse as a stone, how can I forbear to speak? and unlesse you are senseleffe as stones, you will now at last forbeare to strike; Why doe ye per-(ecute me as God, and are not satisfied with my flesh?

To perfecute is more then to afflict, every act of perfecution hath many afflictions in it, but many afflictions may have no persecution at all in them, affliction may rise from irrationall, yea from inanimate creatures; any thing may be an affliction to us, but persecution is the act of a rationall creature; reason abused or clouded is the spring of persecution, and he that achialis qua'an perfecuteth thinks he hath reason to doe so. We may take the picture of a persecutor from that description of Saul (afterwards Paul) Acts 9. 1. And Saul yet breathing out threatnings and flaughter against the Disciples of the Lord, &c. While a persecuter hath in him the breath of his own life, he breaths nothing but death against others; and those others against whom he breaths death, are fuch as are most worthy to live, the Disciples of the Lord. Nothing will fatisfie him but the death and destruction of such. One wicked man may vex and oppose another even to death, but he persecutes none but Saints, Evill men are punished, but good men only are persecuted : or if they who are indeed evill are persecuted, 'tis because they make

Why doe ye persecute me.

fome profession or shew (at least) of goodnesse.

Persecution is the hardest tryall which Saints are put to. There are many promifes to fuch as endure any kind of affiction from the hand of God, but there are more speciall promifes to those that endure persecution from the hand of men Where we are most comforted, we are most affaulted, (Mat. 5. 10.) Bleffed are ye when ye are persecuted for righteousnes sake etc. rejoyce and be exceeding glad, for great is your reward in heaven: See 1 Pet. 4. 12, 13, 14. Rev. 2. 10 6.

But did 9.6's friends persecute him ? Persecution may be

confidered two wayes.

Firft,

First, Strictly, as it is the actual opposition of any man for the cause of God, or for righteousnes sake, proceeding from an enemy-like zeale against his person or his peace. Thus fob's friends did not persecute him, they did not at all seek to ruine him, but to reclaime him, and bring him to repentance.

Secondly, Persecution is taken in a large sense, and so to persecute is no more then to prosecute and put to trouble. Thus fob's friends had persecuted him all along; and thus, not-withstanding his many protestations of his owne integritie, and his late cry for pitie, they continued to persecute him.

Why doe ye persecute me as God?

Job speaks as if his friends had exampled themselves by God in this persecution; did God persecute him? I answer by the former distinction, God did not persecute him as persecution is taken strictly, but as persecution is taken in a large sense for a violent prosecution, so it may be sayd (with reverence) that God did persecute him while he followed him with assistances.

But how is it that he faith; They perfecuted him as God? as if they had fet God for their patterne, and had done as they faw him doe.

Man is not more unlike to God in any thing than in his, persecution of man. The Lord is pitifull when he persecuteth; he in judgment remembreth mercy; he is kinde when he is fevere. This was the ground of Davids choice (2 Sam. 24. 14.) Let me fall into the hand of the Lord, for his mercies are great, and let me not fall into the hands of men. When did he look for mercy? even when the Lord was resolved to afflict him. David did not fay, his mercies are great, when he gives me wealth, riches, and honour, when he gives deliverance, and workes salvation for his people: but when he is fmiting his people, and confuming them with the dreadfull pestilence. The woundings of God have more kindnesse in them then the kisses of many men. Man seldome shews pitie to those who are smitten: but how rarely doth he Thew pitie while he is fmiting, or mingle mercy with his justice; God usually exerciseth sparing mercy towards his enemies, and he alwayes doth it towards his own people, against whom he never fuffers his whole displeasure to arise, though he be often provoked by them, and displeased with them,

Q 9 2

And as men are unlike God in the manner of their afflicting one another: to in the defigne and intendment of it. God afflicts to try and purge us; most men afflict either to vex and trouble us, or to please themselves. The Fathers of our flesh (faith the Apostle (Hib. 12. 10.) chasten us after their owne pleasure, or as themselves please; yea for their owne pleasure fometimes, or to please themselves; but he (that is, the Lord the father of spirits) for our profit He doth it that the iniquity of facob may be purged, and this is all the fruit to take away his lin (Ifa. 27. 9.) But man doth it that some injury may be revenged: and this is all the fruit he lookes after, that his enemy may be taken away, or that he may take the spoyle. It is said of the Alyrian (Isa 10. 7.) when God sent him against an hypocriticall Nation, against the people of his wrath, to take the spoyle. &c. howbeit he meaneth not fo, neither doth his heart thinke to. What d.d he not mean or think? Did he not meane to goe or to take the spoyle when he came thither? Yes, he was forward enough to goe, and he was greedy enough after the spoyle when he was come. But he hadno thought nor the least meaning to doe this in any compliance, either with the will or purpose of God. All that was in his heart was to destroy and cut off Nations not a few; he only deligned to heape up riches, and advance his honour and interest in the Kingdomes of the world. This was all that was in his heart, while the worke of God was in his hand. There are but few who follow Gods deligne in doing his worke. And though fob's friends had somewhat in their hearts sutable to the designe of God upon feb in his sufferings, even a further humbling and abasing of him in the fight of his own unworthinesse; yet they were so unsutable to God in the handling of him, and of the whole matter, that the wrath of God was kindled against them (Chap. 42. 7.) Why then doth he fay, that they perfecuted him as God.

I answer; First, God afflicted him without cause, as he tells Satan in the second Chapter: That is, without any such cause as Satan suggested against him. Fob was a perfect man and upright, according to Gods own testimony. Thus fob might fay to his friends; Will ye persecute me as God? God, indeed, out of his prerogative may doe it, he hath supreame power,

and may doe what he pleafeth, without giving an account of any Nun idem voof his matrers; but it is too great a boldnesse in creatures to bis licet quod imitate God in this; Will yee dare to persecute me, when no reason appeares but your own surmises and suspitions? ye know & imperium nothing by me, ye can produce no evidence against me, onely any; judiciariconjectures. While you deale thus with me, doe not you take am potestate n upon you to persecute me as God in a prerogative way, and because you will. Forbeare any longer to set your selves in the place of God. It doth not become you, nor is lawfull for you who are my fellow-c. eatures, to dea'e with me as God doth. objicit q d. nam Are ye clothed with his majestic and power? Are ye supreame quid vor dij and absolute in your proceedings as he? Are ye Gods? You estu? Bold. take too much upon you, yee fons of men. Either then shew me better reason for what ye doe, or doe so no more. Why doe ye p.rsecute me as God?

Secondly, God had counted him as an enemy (as he complained in the 16 Chap. ver. 9. Chap. 19. 11.) Now (faith he) will you persecute me as God? What if God shew himself an enemy to me, will you my friends, between whom and me there hath been a long profession of love, will you shew your selves enemies also? While the Lord appeares in wrath, you should ap-

peare in love to your afflictted friend.

Thirdly, God afflicted him without intermission; God fmote him incessantly with breach upon breach, blow upon blow, giving him no rest, no breathing, as was shewed before. Will ye afflict me as God, and give me no breathing, no rest?. Will ye follow me with rebuke upon rebuke, and threat upon threat?

Fourthly, We may referre it to the degree of affliction; God hath greatly afflicted me, he hath laid his hand heavily upon me; will you proportion your hand to his; Shall your hand be heavy, because the hand of God is? Will you lay load Que a deo stare on me, as God hath done ? In profecution of which fenle, & dei funt, es fome expound the words by an usuall Hebraisme. To doe a maxima esse thing as God, is to doe it with strength; the phrase importeth the most powerfull and highest acting of strength; Will ye persecute me as God? or, as if ye were so many Gods? Thus he might charge them with an nowarrantable imitation of God in the manner of their opposition.

deo? An vos dei Majestatem adepte estis ?

Tacite summam ijs arrogantiam

302

But I conceive we need not seek out these Paralels between the manner of Gods afflicting him and theirs, but only look to the matter, or the thing it selfe in Generall. Will ye perfecute me as God? That is, God hath afflicted and persecuted me, and will you doe so too, my friends, will you? What reason is there that you should trouble me, because God hath? Though God be righteous in all that he hath brought upon me, yet you are not innocent. While you thus afflict me, you wound your own foules, though, it be supposed that you have God himselfe for your patterne.

Why doe ye persecute me as God? Hence observe.

We must not alwayes imitate God.

There are some things of which God saith, As ye seeme doe, doe likewise: He saith; Be perfect, even as your Father which is in heaven is perfect (Mat. 5. 48.) and be mercifull as I am mercifull. We should be mercifull as God, and perfect as God; but we must not be angry as God, nor smite as God. The Lord faith (Isa. 47. 6.) I was wrath with my people, I have polluted mine inheritance, and given them into thy hand; yet the Lord reproves them who were extreame against them too. Thou diddest shew them no mercy, &c. As if he had faid; Thou shouldest have shewed them mercy when I shewed them none. We must look to the Word of God, and not to his example for these things. It may be sinne in us to doe that which God doth, and to will that which God willeth in many cases. The revealed will of God is our rule, not his secret will; his secret will shall be done upon us, his revealed will must be done by us. A father is sick, Tobum affligi, and it is the secret will of God, that his sicknesse shall be to sed non manda- death: yet it is sufull for the childe to will that his father should dye: he ought to pray for his fathers life, because the am imagini dei, revealed will of God is, that the childe should pray for the qua est in bomi- life of his father; he must not say (possibly) it may be the ne vel hominis will of God that my father shall dye, therefore I will pray office, vel tan- that he may dye, or I will not pray that he may live. We are quan rem fibi in that to look to our duty, not to the decree of God; fo cepiam. Coc. when God afflicteth, or layes his hand upon our brethren, we

Vo'ebat deus bat tanquam rem consentanemust not lay our hands upon them too; God calls us to pit- Nec in ea parte tie, not to vex those that are oppressed with affliction: It is homo diving not alwayes the will of God, that we should will that which adversary vohe willeth. It is the will of God, that many of his pretious fer- out dem ut vants should suffer, but he doth not will any to put them to bomo fibi confufferings, as if that were a thing furtable to his mind, or to grunn expleat the duty of man. God is just and holy in willing some things,

which if man wills, he is unjust and unholy.

It is the genius or disposition of the world, to bleffe those terest quid deo. whom God outwardly bleffeth; and to croffe those upon quid homini whom God layeth an outward croffe. Whereas God often af- velle congruat. flicts those outwardly whom he loves, and heapes many outward bieffings upon those whom he hates; As every man is not good whom God filleth with worldly goods; fo neither is every one evill whom God presseth with worldly evills; therefore the outward dealings and dispensations of God to man, are no rule for man either in his opinion of, or actings towards, man. Yea, in this manner to profecute that which God willeth, is to oppose his will; and to act differently from that which God willeth is to doe his will; For the contrarietie of mans will, to Gods will, doth not arise from his doing contrary to that which it is the will of God to doe: but from his doing contrary to that which it is the will of God he should doe. So, to the point in hand, Though it be the will of God to afflict any of his people, yet he hath not willed us to afflict them but to comfort and relieve them: and therefore though in relieving such we doe contrary to what himselfe wills to doe; yet we obey what he wills us to doe. Nor doth our will croffe his, though the object or this willed be croffe. Man is not displeased with what God doth and wills according to the higher cause, his secret will : nor is God displeased with what man doth according to the inferior cause his revealed will. So then our contrariety to, and compliance with, the will of God cannot be concluded from the difference or identitie of the object willed, but from the difference or identitie of the actings of our wills with respect to the will of God. Hence Fob faith, doe not you think that you please God, or comply with his will, while you persecute me as he doth; Seeing though it be his will to doe it, yet you cannot produce any warrant,

officium, non in vadat que dei eft, tantum in-August Enchir. c. 105.

that it is his will you should, why doe ye persecute me as God. And are not satisfied with my flesh.

Et carnibus meis faturamini Volg: 4 d liane vocorporis crucia-

Some read it affirmatively; And ye are farisfied with my flesh; That is, my flesh is your feast, you feed upon my forrow; my flesh, that is, the afflictions which wound my flesh are a refreshbu refestio of ing to you, it is a pleasure to you to see me in paine. It is a sin volupius sit mei not to pittie those that are afflicted, what is it then to take pleasure in their afflictions? and to make our selves merry with their troubles, and to drinke their teares as sweet wine. But the negative particle in the Originall forbids this translation, nor may we conceive him charging his friends with this remorfeleffe inhumanicie. Yet

> Secondly, Others read it (without the negative particle) as a prayer; Why doe ye persecute me as God, be satisfied with my flesh, or, Pray be satusted with my flesh; then the meaning is this, doe not you force on this my affliction as farre as God. Be you fatisfied with my fl fb; God afflicteth my foul, I confesse he doth, his arrowes flick upon and drink up my spirit, he hath sent trouble into my minde, and tryeth me with inward terrors and temptations. But my brethren, doe not you perfecute me as God, be satisfied with my flesh; that is, with the afflictions and troubles of my flesh, doe not vex my spirit, as the Lord is pleafed to doe, be you satisfied with this pained bodie, with these putrified foares, proceed I pray, no farther, O doe not vex my foule! Mafter Broughton gives this gloffe upon it; Be contented. that my flesh is wasted, goe not about like savage beasts to breake my bones aifo; as if the opposition were not between flesh and spirit, but between flesh and bones. But the former interpretation carries a fuller fense, and a higher aggravation of his misery. For though to wound and breake the bones, be more then to wound the flesh, and Satan (Chap. 2. 5.) moved for both Put forth thy hand now, and touch his bone and his flesh, yet to wound the spirit is farre more then to wound the bones. Our , translation which expresseth the negative particle, And are not fatisfied with my flesh, may very well agree with, and be reconciled to this; for while according to this rendring he faith, Pray be fati fied mith my fleft, he supposeth, that they were not satisfied with his fielh.

Now

Chap. 19.

Now while Job spake thus to his friends, Te are not satisfied with my flesh, his sorrow transported him too farre, and while he was begging compassion, he shewed himselfe too passionate. Good men doe not alwayes keep the due bounds, either of speaking or of doing. Job's friends had dealt harshly with him but surely they were not thus insatiably cruell. Yet what he saith somewhat over-largely of his friends, is not at all over-large for some mens dispositions. Some there have been, and possibly such there are who are not satisfied with the slesh of those who are in affliction. And therefore we may hence note in generall.

Such is the cruelty of some men, that they are unsatisfied with the corporall troubles of others, except they trouble their spirits, and vex their soules.

Yea some have risen to that height of wickednesse, that nothing could fatisfie them, unleffe they could damn their foules, Flesh will not satisfie them; to take away the life of the body, is a poor revenge; they must destroy the soule, if they can. Such was that exquisite malice of that Italian, who not satisfied with the flesh of his enemy, first threatned him into the deniall of God, and then that he might have a perfect revenge, flew him presently, lest he should repent. Such an abomination there is in the heart of some men. And it was an abomination very like this, which was in his heart, who being at the examination of one who had committed a great murder, for which bloudy fact, he professed much forrow and repentance, said, It troubles me to see the villaine so penitent, I am afraid he will goe to beaven. The Civill Magistrate and Officers of the State should be fatisfied with the outward flesh of the most hainous offenders, as the Church ought to be satisfied with the inward flesh, that is, with the destruction of sin in the g eatest sinners, and should rejoyce in, year by all meanes provoke them to repentance, that their foules may be faved in the day of the Lord Jesus (I Cor. 5.5,) Double revenge belongs only to him, Who after he hath killed hath power to cast into hell (Luk. 12.5.) Indeed neither the most cruell Magistrates nor murderers can doe more (Luke 12. 4.) yet they shall be judg'd as having done more, who have either wished or attempted more. That mix-

Kr

ture of pride and malice which appeared in Haman was monstrous and inhumane, who thought scorne to lay hands on Mordecai alone, but sought to destroy all the fewes who were throughout the whole kingdome of Abasuerus even the people of Mordecai (Heft. 3. 6. Personall revenge would not serve his turne, it must be nationall; yet the malice and cruelty of those exceeds that of Haman, who think scorne to lay hands upon the body of a man alone, they must reach at his soul, and doe their utmost to make him it o e moment univerfally and eternally miserable. Flesh is to groffe a morfell for their revenge, they must feed upon the spirit. Such cannot live like Canibals or savage Beafts, upon the carkaffes of men, they must like the Devill (that roaring Lyon who goes about feeking whom he may devoure) lay wast their consciences, and prey upon their soules, And some there have alwayes been who though they arrive not at this degree of wickednesse to desire the damnation of the soules of others, yet they are very hungry after and active in the vexation of their foules, thinking they doe not enough, unlesse they doe that, which is a torture to their minds, a griefe unto their spirits. Of such also, we may fay, They are not fatiffied with flesh. The cruelty of Davids enemies extended only to his flesh (Pfal, 27.2.) When the wicked even mine enemies and foes came upon me to eat up my flesh, &c. (That is, to destroy, to make an end of me) they stumbled and fell. To eat flesh is a proverbiall speech, noting extreamest cruelty; so (Zach. 11.9.) They shall eate every one the flesh of another; That is, they shall exercife utmost cruelty one against another; yet this cruelty in eating flesh, in spoyling the lives and estates of men, is a kinde of mercy in comparison of theirs who devoure soules. The wickednesse of the Adulteresse is expressed by Solomon (Pro. 16. 26.) That she hunterh for the precious life; the life of the body is a precious commoditie, but the life of the foule is farre more precious. The whorish Woman may be said to hunt for both, and chiefely for the latter; The taking away of that life is fometime the end which the Adulteresse aimes at, and it is alwayes the end and iffue of her Adulteries, unlesse the Lord giverepentance and pardon. Old facob faith of his fonnes, Simeon and Levi, Cursed be their anger, for it was feirce, and their wrath, for it was cruell; We may fay of the Adulteresse, Cursed be her love.

love, for it is feirce, and her embraces, for they are cruell; She is not fatisfied with flesh, she hunts for the precious life, even the precious life of the never-dying foule.

Thirdly, These words are interpreted as expressing both the spirit and the worke of detractors and flanderers, their spirit is full of spight, and their work is to eat up the honour of others. Thus while fob's friends judg'd him an hypocrite, and declared him a wicked one, he might say they were not satisfi. Eft det actoris

ed with his flesh; flander devoures a man alive; and it de- periphrasis. voures more then flesh, yea that which some esteeme more Obtrestatores then their lives, their credit and reputation. Now as we vivi pascuntur may say of all slanderers, They are not satusted with the flesh of carnibus. Merc. those they oppose, so it is very rare that any man opposeth another without some mixture of flander. The Christians in the primitive times were subjected and willingly gave up themselves to a thousand forts of deaths for the name of Christ; but this did not fatisfie their perfecuters. They alwayes en-

their bodyes; and were as busie to invent and set a face upon horrible lies against them, as to invent terrible tortures for them. They could no more beare it that their good names should live, then that they should live. And therefore they fuggested incest, murder, and what not, as the common practifes of their early meetings. That they were Christians, was indeed, their crime, that was capitall by the Lawes of those

deavoured as much to flay and kill their credits, as they did

times, but their persecuters were not satisfied with their flesh, which they might (at pleasure) devoure; because they professed Christ, they must fall upon their good names, and charge them with enormities in manners, whom they meant to deltroy for the faith. The like methods we have found revived in these latter dayes; all wayes being used to staine their reputation, and heape reproaches upon their persons, whose way and

interest hath been opposed. The Apostle warnes the Church of Galatia (and that is our warning) Gal. 5. 13.) If ye bite and devour one another, take heed ye be not consumed

one of another. But some may say, if men be once bitten and devoured one of another, what is there remaining of them to be confumed?

Rr2

I answer:

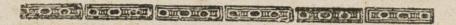
I answer; By this biting and devouring the Apostle meanes flandering, backbiting, and evill-speaking one of another, Words which have fuch a tendency in them, are devouring words, they devoure his good name who is concerned by them : Now saith the Apostle, Take heed ye doe not devoure one another by sharpe words, lest that provoke you to cruell actions; usually men first devoure one another by the tongue, and then by the hand; detracting words stirre up such strife and contention, such distractions and divisions in families, neighbourhoods, and Churches, as prove an utter consumption to them.

Annon fails vo-Dis elt, qued согрим тент ulceribus cruclatur, nift insuper me ludi-Merc.

Lastly, We may referre this to the contempt and scorne which they powred upon him; under the weight and sence of which he had complained more then once before; as if upon afresh remembrance of it he had thus bespoken them. O my friends, is it not enough that my body is worne and corrupbyio babearis?0 ted with painfull foares, unlesse you powre in the Vineger favitiam plus of sharpe invectives and bitter scoffes, to perplexe and afflict quam ferinam. my troubled spirit? Are these the comforts which you have prepared for your friend? Why are ye not satisfied with my flesb.

> Thus much of Job's supplication for pittie, and his deprecation of their further persecution; in the next words he calls for audience and attention to what he had yet to offer; O that

my words were written, &c.



JOB 19. Verl. 23, 24, 25.

23. O that my words were now written, O that they were printed in a Booke.

24. That they were graven with an iron pen and lead,

in a rock for ever ; for

25. Iknow that my Redeemer liveth, and that he shall standat the latter day upon earth, and though after my skin Wormes destroy this body, yet in my stiff shall I see God.

His forrowfull Patient having cryed to his friends for pitie at the 21th Verse, and for sparing at the 22th, that they would both condole his former, and forbear to give him surther sufferings, he now begs (if he faile in those requests) at least due attention to, and serious consideration of, what he had yet to say (vers. 23, 24, 25, &c.) In which (as some conceive) he reassumes the proofe of his integrity, and doth it two wayes.

First, by a vehement wish, that all his words might be brought to a stricter, yea to the strickest tryall; O that my words

were written, &c. vers. 23, 24.

Secondly By a strong profession of his faith in the Redeemer, and of an assured expectation of a happy resurrection to a better life, though he should never see good day more; in this (vers. 25.) The former shewes, that he had lived in all good conscience towards men, and the latter that he was ready to dye in a right faith towards God.

The argument of the first part may be thus framed up;

He who defires that all his words may not only be heard, but written, and not only written but printed, yea ingraven in a rock that all posterity may have the skanning of, and commenting upon, them, this mans conscience doth acquit him, and he stands cleare in the apprehension of his own integrity.

But it is my desire, that my words were written, that they were printed, that they were ingraven; that all may skanne them, and

comment upon them.

Therefore my conscience doth acquit me, and I am cleare in the apprehension of my own integrity.

This

Vers. 23. O that my words were now written.

As if he had said; For as much as after all these discourses I find that there is little will and less care in you to tender my condition, and to doe me good, there remaines only this last desire which I put up unto you, that what I have both spoken and done, may be faithfully registred and recorded, that some Scribe would now appeare while we are in dispute, and faithfully note and set down all the passages which have been between us. Thus he speaks also in the close of this dispute (Chap. 31. 35.) O that one would heare me, behold my desire is that the Almighty would answerme, and that mine adversary had written a Book: let a Book be written of these disputes, I care not who writes it, I would trust even an adversary to write it; O that mine adversary would write a Book, I would take it upon my shoulder, and bind it as a Crown to me; I am sure, mine adversary could say nothing justly concerning me, but what I may glory in, and make my Crowne.

O that my words.

The Hebrew is, Who will give me? As if this were fuch a speciall favour, that he looking about him could not finde any man ready to bestow it on him; as if pen, ink, and paper, Hebrais usitaand the paines of writing, were a greater bounty then he was ta, valet idem like to meete with in the world. The Hebrew expression, imports much difficultie, though not an impossibilitie; who will doeit? Asifhe had said, it is hard to finde a man to undertake this taske; O that my words, &c. 'Tis queried here, what impossibili sed words he meaneth, or what he meaneth by these words, there pro-difficili are three opinions about it.

First, Some take words in a generall notion for the history of all his actions and sufferings in the whole series of his tryall. O that, what I have done, O that, what I have endured were faithfully recorded. Words are put for things by a fre-

quent Hebraisme.

Secondly, Others restraine these words to what he had said bus ipsis. Poby way of defence or apoligie for himselfe; in this contest lychr: with his friends.

Thirdly, We may rather referre thele words he would have written to what he was about to speake, to which these two Verses seeme but a Presace; O that the words which I shall Ea que possea speake next might be written, though all that I have already spoken be scattered in the winde. Golden words indeed those were, and worthy to be written in Letters of Gold. Glorious & de adventu words concerning the Redeemer, concerning the last Judge- domini. Hier : ment, concerning the Refurrection, and his hope of Glory, come next to be opened; O that these words (saith he) were written, that they were printed in a Book that they were graven, &c. sum de spe, There are three steps of this wish.

First, That his words might be written. Secondly. That they might be printed.

Thirdly, That they might be graven; all three note du-

ration, yet with a graduall difference.

To write a thing, notes the preservation of it; a word Vox audita peheard quickly perisheth, 'tis gone into ayre, that which is writ- rit, literascripten, is preserved and continueth; We transmit our mindes, ta manet. our opinions and actions to posteritie by writing.

quis בי יתנ Optandi forma quod utinam. Pronomen quis in scripturis Janthis non pro semper accipitur. Heron: in Eccles. 3.

Cun Eta que pertulit Greg. Verba pro re-

defile & Au-Etore resurrectionis subjungit, Epilt. 61. ad · Que disturus quam in deo firmavi Aquin.

Verf. 23.

Chap. 19.

PPM ad ea peitinet que tenquam firma de rata per scri buntur ad publicam memoriain, cujusmodi funt flatuta, jura, leges.

But 70b would have his words not onely written but Printed. Othat they were printed, printed in a Booke. The word which we translate printed, fignifies, first, fimply to fet downe. or describe a thing Historically, or by way of narration : Secondly, It signifies authoritatively to set downe a thing as a Law, as a Statute, by way of determination. The word is frequently used in the Old Testament, to expresse those Lawes Ordinances and Statutes which the Lord prescribed unto his people: And so this word speaks more then the former: Lawes and resolutions of State are more strongly confirmed and more carefully preserved, then bare Narrations are.

O that they were printed in a Book.

That is, that my words were written as publique Statutes. Ordinances, and Lawes, with a stamp of authoritie upon them. that they may be preserved as the monuments of a Commonwealth, and the Records of a Court are (Ifa. 10. 1.) Woe to them that decree unrighteous decrees. The word that we translate to print, is there rendred to decree. (Ifa. 33. 22.) Thou art our Law giver, it is this word, or our Statute maker, as we put in

the Margent.

Againe, When he faith; O that my words were printed; We are not to take printing in that strict sense used amongst us, for that new art or invention opposed to writing. We have no ground to believe that the art of printing was used in those ages. The first time that ever it was heard of in Europe (as our Historians tell us) was (little more then two hundred yeares past) in the yeare one thousand four hundred and fourty. It begun to be practifed (as it is faid) at Harlem, and was perfected at Mentz. Here printing is taken in a large fense for the fetting downe and describing of any thing in the most authen-Opto (quasi se tick and strongest manner, for the perpetuating of it. And corrigens) non therefore also he would have it printed in a Bock, not in loose shattered papers, but in a book; for though that use also of binding books be not very ancient, their writing (for the renter in libre, most part) being in Roules or Volumes; yet those Roules were under much care and inspection; so that this addition of boc est to sur printing in a book carries in it a further degree of care to preserve what was printed. (Gen. 5. 1.) This is the Book of the gene-

Fobn Gerrtudenberg fulk inventer of Printing in Europe. An: 1440.

santum feribi communi ratione, sed ut exaтази дигрре miws

generations of Adam; (Mat. 1. 1.) The book of the generation of fesus Christ; These books were written to be preserved and laid up. That is, of the birth, life, and death of Adam and of Jesus Christ. Job would have a book of his Generation also; O that my words were printed in a Book; and which it yet more;

Vers. 24. That they were graven with an iron pen and lead in the Rock for ever.

This verse is the same in substance with the former, and containes only a further amplification of his desire; It would not satisfie him that his words were written with a quill, or printed in an ordinary book of parchment, or paper, (there were divers materials, upon which writings were made in ancient times, as also at this day) such books may soon be eaten with wormes and moathes, at least, time the eater of all things, will eat them up, but (saith he) I would have my words written with a pen of iron and lead in the Rock for ever.

A pen of iron.

The Prophet (fere. 17. 1.) useth the same expression; The sin of Judah is written with a pen of iron, and with the point of a Diamond; implying that it was written to perpetuity: fo here. O that my words were graves with an iron pen; That is, so graven, that (as he explaineth his intention in the last words of the Verse) it might last for ever. Those things which continue very long (though they have an end) look like Eternitie, and fo are truly faid to be done, or to last for ever. Rocks have a kind of Everlastingnesse in them; And therefore that which is written upon a Rock cannot but be very lasting. God is called A Rock of ages (which we translate, An everlasting strength, Isa. 26. 4.) not only because his own strength continueth, and is the same in all ages, but because all Rocks are of long continuance, and last many, very many, no man knowes how many ages. So that to write upon a Rock is opposed not onely to writing upon the water, or in the fand, which continue not at all, but, to all those usuall wayes of writing which are of longest continuance; this being once done, may be faid to be done for ever. In this all agree; but there is some difference what the meaning should be, of this iron pen and lead, with

which he wished his words might be graven in a Rock for ever. The question is whether he meanes a pen of lead, as well as an iron pen: And if so, it may be doubted, why having called for an iron pen, he should call for a leaden pen? What can a pen of lead doe upon a Rock, lead being foster then a Rock, how can it make impression, or draw a letter upon it?

There are three things which may be offered for the removing of this scruple, and the further clearing of this Scrip-

ture.

First thus; Some render it, in lead, as makeing the pen to be but one, and that of iron; but that the writing should be upon a twofold matter; first, upon lead; and secondly upon the Publica instru- Rock; as if he had said, I would not have a skin of parchment, or a sheete of paper, but a sheete of lead to write upon; with which the ancient custome of writing matters of greatest moment, whether

1 13. c. 11. decreed or done, in lead, agreeth well.

Secondly, Because lead seemes to be spoken of here as the instrument of writing, not as the matter upon which they did write. I conceive it may be an allufion to another cuftome among ancient Engravers, who when they had cut the letters in stone, or (as he saith) in a Rock (that is, in Marble cut out eidebant, gaed of the Rock) when (I fay) they had formed the letters with graving instruments, or iron pens, then they coloured them with lead, or filled the cuts of the letters with lead. Thus they might be faid to grave with an iron pen and lead, because when the iron pen had shaped the Characters, they powred cos infaso Jua: lead into the furrowes or cuts of the letters, to render them

Thirdly, They who interpret the lead, by a pen of lead, adeo ut stilo e say that there was an art of tempering lead with other metjus in silice aut talls, which hardned it, and so made it fit for a graving inpeira rucidi pof- ftrument. But it is not much materiall, which of these we determine. This is plaine, that in this wish he alludeth to some extraordinary way of writing in those times upon Monuments or immortales fint, publicke Pillars, that the contents or matter fo engraven might go in longum be transmitted to posteritie, and be made immortall, even to in-

From these two Verses, which only expresse the strength pi, de exarari of his defire, that, what he had to fay, might be fafely preferved

menta plumbeis voluminibus re servata. Plin.

Forse ferro intostea Plumbo color abant: Druf, Rab: Selom: Plumbo per fui -Forte plambum more cleare and legible. temperatura aliqua indurabat fit. Pined. Optat Jeb ut Jermones | ni gunm durent, dure for ever. boc enim est. st .= lo ferreo iuscul. Blumbo.

ved for the observation of after ages; learne first,

That our honest and just desires, though (somewhat passionate) are yet graciously accepted and answered by God.

his ayme sincere in what he desir'd, and the Lord granted his desire. He wisheth his words might be written, and his words were written, God provided him a Secretary. Fob's tongue was as the pen of a ready Writer, and God made ready a writer to pen downe what he spake with his tongue. Few words have had such a writing, or such a Writer, his were written in a book, and written as with an iron pen and lead in a rock for ever: they are preserved to this day, and shall to the end of the world, as Monuments of his patience and uprightnesse, as also of the Lords power and faithfulnesse.

Secondly, From this confidence of fob in desiring to have what he had said, or what he had to say, written, we may ob-

ferve :

Truth seekes no corners.

Truth loves to be tryed, it cares not before whose judgement-seat it comes; it would be written, that it might be seene and considered of all men, Pure gold seares neither the surnace nor the ballance. Error may shew faire till tis tryed, but truch shewes alwayes fairest after tryall.

Thirdly, As this writing specially referres to that noble and divine confession of faith, which feb made in the next

Verse; observe;

It is a duty to professe our faith openly, when we are called to it.

7.6 had a call to doe this; for though he were not directly (and in terminis) invited to make a confession of his faith, yet the dealing of God, and of his friends with him, put him upon it, and bespake it of him. 'Tis high time to declare the ground of our hope, and upon what soundation we are built, when stormes either of affliction or persecution assault and shake us; and then 'tis best to doe it freely and openly, that our faith may be as samous as our afflictions are. Or (as the

Apostle Peter speaks, (1 Epist. 1.7.) That the tryall of our faith being much more precious then of Gold that perisheth, though it be tryed in the fire, might be found to praise, and honour, and glory, not only (as he there faith) at the appearing of Jesus Christ, but in the day of our suffering. As we must not hide our talents in a napkin by our idlenesse, so we must not hide our faith in a napkin by our filence; we should be so farre from being ashamed of our hope, that we should glory in it while we are in tribulation, and desire as (with 7.6) that it might be written with a pen of iron in a Rock for durablenesse, so that it might be written as with the beames of the Sunne for light, and clearnesse. The Apostle tells the Corinthians; Ye are our Ehistle written and seene of all men (2 Cor. 3. 2.) They held forth the faith, both in their profession and practise; they were a breathing confession of faith, a living Epistle, read and seen of all, and so should we be. As faith must be made visible by our works, Shew me thy faith by thy works, saith the Apostle James: so it must be made audible by our words.

Euseb. lib. 6.

There were a fort of Heretiques spoken of by Eusebius, who held this opinion, That there was no need for any man at any time to make open confession of his faith, especially not in times of danger: Then (according to their doctrine) all might conecale and keepe their faith to themselves, that so they might also keepe themselves in a whole skin, and avoyd the danger. This is, indeed, a safe way to avoyde persecution and martyrdome, but it is a finfull way. We have just cause to suspect that their faith is dead, who thus hide and bury it. Saints are bound to professe their faith (when called to it) to the death, and to contend earnestly for truth what ever afflictions and fufferings come upon them. The Apostle reports his and the Saints troubles in those times for the Gospel; We are troubled on every side, yet not distressed; we are perplexed, but not in distresse; persecuted, but not forsaken; alwayes bearing about in the body the dying of the Lord fesus, &c. But what did Paul (and his fellow-Saints) in those boysterous and bloudy times? did he pollitickly referve himselfe, or hide his profession? No, he proclaimes it, as he saith the Saints of old did before, who were spirited with the same faith (2 Cor. 4. 13.) We having the same spirit of faith, according as it is written, Ibeleeved and therefore have I spoken, we also beleeve and therefore we speake; What a Christian beleeves, he should be ready to speake; and he that beleeves indeed cannot but speake. The Apostles being threatned, answer, we cannot but speake the things which we have heard and seen. Faith is like the oyntment in the right hand, which bewrayeth it selfe; and as it is an evidence to the soule that hath it, of those things which are not seen corporally or naturally, so it will give an evidence to others of those things which it selfe hath seen spiritually.

Fourthly, From the season in which fob made this confession; Observe;

There is nothing doth more support and keep up the spirit in times of sorrow and danger, then a free confession of our faith and considence in the Redeemer.

The way to overcome all the evills and troubles in the world, is, to say, I believe; Faith is our victory (I fob. 5. 4.) Who is he that overcometh the world, but he that believeth that Christ is the only begotten Son of God; He that believes overcomes. The profession and holding out of our faith, is our actual conquest and victory over the world. Faith is our Shield, whereby we quench all the fiery darts of the wicked, whether men or Devills. Faith leadeth us to a fountaine of living waters, which at once refresheth us, and puts out that sire. If once faith get up, all evills and temptations fall before it. fob that he might get victory over all the oppositions of men and Devills, holds forth his Shield, and makes profession of his faith in God.

What was that? A compendious yet exact confession of faith it was; as will appeare in opening the next Verse, with the context following.

Vers. 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.

For the clearing of these words, I shall premise two generals veines of Interpretation.

First, The Jewish Writers interpret this context of a metaphoricall resurrection, in reference to fob's outward condition, or of his resurrection from a state of affliction. We have this

this sense of a resurrection illustriously held forth (Ezek. 37.) where the returne of the people of I frael out of Babylon is defcribed by the reviving of dry bones. God himfelfe makes the Comment (vers. 11, 12.) Then he said unto me, Son of man, these bones are the whole House of Israel: Behold, they say, our bones are dryed, and our hope is lost, we are cut off for our parts. Therefore prophecy and say unto them : Thus saith the Lord God; Behold, Omy people, I will open your graves, and cause you to come up, out of your graves, O my people, and bring you into the Land of Hrael. An estate of extreame misery and danger is often in Scripture expressed by death. Paul saith, that he had been in deaths often (2 Cor. 11.23.) and that God had delivered him from a Great death (2 Cor. 1. 10.) that is, from deadly danger. Such a condition deprives us of all the comforts of life, and makes our lives oftentimes more bitter then death; yea, men in such a condition are spoken of as buried and dissolved into dust. In pursuance of which metaphor, deliverance is called, a quickning, a reviving, a rifing againe. Pfal. 71. 20. Thou which haft shewed me great and fore troubles, shalt quicken me againe, and shall bring me againe from the depths of the earth. So Pfal. 80. 18. Pfal. 85. 6. 16a. 26. 19. Hof. 6. 2. Rom. 11. 15. In which last place, the calling and restoring of the Jewes, is called Life from the dead. Now (I say) the Rabbines generally, as also some of our learned Expositors run upon that straine here; conceiving that 706 therefore calls God his Redeemer, because he had to that day preserved him alive in the mid'ft of so many deaths and dangers, as also because he had a sure hope that he should through the power of God survive them, and be restored to such an estate of honour and riches, as he had enjoyed in the former part of his life; this they call his refurrection and redemption, and fo accordingly they fit an explication to the severall passages of this Context; yet their opinion is strongly opposed by others, with much evidence of reason.

Mercer. Calvin.

Three speciall reasons may be urged against it.

First, The height and spiritualnes of Job's language tells us, that his thoughts moved, and that his hopes were fixed above this worlds felicitie; His faith soared alost in the meditation of a Redeemer, in the præmeditation of the last Judgement, and in the vision of God: all which argue more then a metaphoricall resurrection.

Secondly.

Secondly, Though his expressions in the letter may be fitted to that inferior lense, yet if we remember what hath been touched more then once in the former passages of this Book, we finde that fob had, as it were, disclaimed all hope of restoring unto any temporall happinesse in this life, affirming that his hope was gone, and that he was worse then a tree cut downe of which there is hope, that it will grow againe, and put forth tender branches from the root; as for him, as he had no defire, so no expectation of recovering his former beauty and greatnesse, with promises of which his friends (upon the supposition of his repentance) had often endeavoured to raise his spirits and fill his sailes. Therefore it seemes altogether improbable, that he should rife to that height of hope about it in this place, contrary to the current of all his former discourses up-

on that point. Thirdly, He faith, that be should fee God with the same eyes, that he should see him for himselse and not another, which argueth that he intended not a refurrection of his outward estate; for what doubt could there be, that if he were raifed from affliction, but that he should see God with the same eyes, and that he himselse should see him, and not another, or not for another; but to believe the restoring the same body, or the Identity of the eyes of his body after all had mouldred into dust, this was a high act of believing. From these reasons it appeares that Job Quid hac proholds forth his faith in a refurrection, not to a temporall good in this life, but to eternal! life. In which fecond fense I iam apene post shall open and prosecute the severall passages of this Scripture. Christum quam Besides many others, one of the Ancients gives his Judgement ife ante Chriclearely for it; What (faith he) can be more manifest then this stione loquitur. Prophecy. None fince Christ came in the flesh have spoken so plain- Hieron: Epis. ly of the refurrection, as this man did before the coming of Christ in 61 ad Pamthe flesh.

hus? Nullas mach:

I know that my Redeemer liveth, &c.

As if he had thus argued; He that waites by faith in the Redeemer for the resurrection of his body to eternall life, after death hath done its worst, is not a wicked man, or an hypocrite, as you have sharged me.

But such is my faith, I believe in the Redeemer, and I look to rife Cafter

(after this body is consumed and eaten of wormes) to an eternall happy life; therefore I am not such as you judge me to be, neither wicked nor hypocrite. You account me as rejected of God, yet I know that God is my Redeemer, I know that he lives for ever, and that he is mine for ever, and therefore doe not think, because I have no hope of this life, that therefore I despaire of life: doe not take upon you. that you only know these mysteries, and that I am ignorant of them. as my friend Bildad concluded in the 18 Chapter (this is the portion of the man that knowes not God,) for even I also know that my Redeemer liveth, and shall stand upon the earth at the latter day.

For I know.

What this knowing is, hath been opened (Chap. 13. 12.) upon those words, I know that I shall be justified. In briefe, 'tis knowing upon the greatest certaintie, knowing without all wavering; As if fob had said; My judgement is fixed, and my faith confirmed in this thing, it is as cleare to me, that my Redeemer liveth, as if I had already seen him alive. It is as sure to me that I shall rise again as if I had been dead, and were already risen. My faith makes this as evident to me now, as my experience hereafter shall.

Iknom.

Verbum Origicludit & notat mentis ftrmam

This knowing came not in either by sense or any naturall nale omnem du- demonstration; Faith is the gift of God, and so is the knowbitationem ex- ledge of Faith, or that knowledge which is the full affurance of Faith. There is an exceeding greatnesse of the power of God put adhesionem to forth to those mard who believe according to the working of his miglrem satis super ty power, which he wrought in Christ when he raised him from the que exploraram. dead (Eph. 1, 19, 20.) Faith is the evidence of things not seene; who can make things not seene evident to us, but he who is every where evident, yet no where seene? Faith is the substance of things hoped for, as the Apostle gives the definition (Heb. 11. 1.) Who can make things absent from our enjoyment, present to our comfort, but he who is alwayes present? Saints doe not see what they beleeve, yet they know what they beleeve. When fofeph brought his two Sons, Manasses and Ephraim to his father faceb for his bleffing, faceb put his right hand upon the younger, and his left hand upon the elder, Fofeph observing this, humbly corrects his fathers error, Not fo my father, this is

the first borne, put thy right hand upon his head, but his father refused and said: I know it my Son, I know it, (Gen. 48, 19.) I doe not this upon mistake, I know what I doe, though the fight of my eye be dim, yet I fee clearley enough what I doe. Faith fees not upon whom it layeth its hand, but it knoweth upon whom it layeth its hand. (2 Tim. 1.12.) I know whom I have believed. Faith gives us acquaintance with God, before we see him, and when when we fee him, faith shall be swallowed up.

I know that my Redeemer.

The word which we translate Redeemer, comes from a roote

which is applyed three wayes in Scripture.

First. To buying againe of that which was alienated by fale or fonam vendimorgage, and so to reduce it unto the possession of those whose tam redimere. it was before, Lev. 25. 25.

Secondly. To the rescuing or bringing back of those who have been taken prisonerrs and led into captivitie. There is a double vindicare aut

way of redeeming fuch.

First, By force and power. Thus when Lot was taken prifoner by those foure Kings that came against Sodom, Abraham armed his fervants, and by force redeemed or brought him backe,

Gen. 14. 14, 16.

Secondly, There is a redemption by price or ransome; Redimere est To redeeme is to buy againe; captives are often ransomed and qualit rursus redeemed by price; Christ hath redeemed us both wayes, as will be shewed further in the opening of this Scripture. And because when we are surprized by, or engaged in any pressing danger, it costs much, or calls for much power to vindicate and restore us, therefore this word redeeming is often used in Scripture to fignifie deliverance from any eminent or imminent danger. (Pfal. 69. 18.) Draw nigh unto my soule, and redeeme it And againe; (Pfal 72.14.) He shall redeeme their soule from deceit and violence; That is, from all fecret plots and open actings tending to destruction. And thus the Lord is said to redeeme his people from the hand of the enemy (Psal. 106. 10.) And Facob speaks of the Angel that redeemed him from all evill (Gen. 48. 16.) Pob's redeemer and this Angel who redeemed facob from all evill, is the same, even Jesus Christ. Of whom the Lord speaks to Moses (Exod. 23. 20, 21.) Behold, I send an Angel before

has significat 2 captam libe. 3 interemtam ulcisci.

fore thee, to keep thee in the way, and to bring thee into the place which I have prepared, beware of him and obey his voyce, provoke him. not, for he will not pardon your trasgressions for my Name is in him. This Angel can be none but Christ, The creating, not a created Angel. Pardon of fin belongs not to creatures, nor is the name of God in them; Some creatures have the name of God upon them; but he only hath the name of God in him, who is of the same nature with God.

Thirdly, This word is applyed to the avenging of their death, who have been wrongfully flaine. (Numb. 35. 12.) Goel is the avenger of bloud, or the redeemer of bloud, because he came to take vengeance on such as had unjustly shed the bloud of his kinsman. He may be said to redeeme a man from death, who according to justice pursues him who took e away his life. Christ is not onely our Redeemer, by restoring us to life, but our avenger by pursuing and spoyling him (that is, the Devill) who was our murderer, or the contriver of our death.

Againe, To be a redeemer is taken two wayes.

First, More largely for a deliverer, or helper; so 'tis one of the names of God; and to redeeme is both his worke and his honour. (Exod. 6. 6.) I will redeeme you with a stretched out arm, Auspority, i. e. and with great Judgements. In which sense also Moses is call'd a deliverer, (AEts 7. 35.) according to the Greek, which the Syriack translates by a word that signifies a Judge, or one that determines a controversie. God sent Moses to mannage his controversie with Pharoah, and deliver his people from that state of bondage. And thus God was Jub's redeemer, because he pleaded his cause, and determin'd for him, delivering him out of his affliction, as is reported in the latter part of this booke; Under this more generall notion (I say) God is often call'd a Redeemer; for as he suffers his people to be carried away by, and fall into the hands of their enemies, and fells them intothe enemies hands (that they may know the difference between his service, and the service of the Nations, as he speakes, 2 Chron. 12. 8. yea, he fells them for nought (Pfal. 44. 12.) As tometimes they are said to sell themselves (Isa. 51.1.) Which of my Creditors is it to whom I have fould you. It was a custome among the fewes that Parents who were poore and unable to pay their debts, fold their children to their creditors, or their cre-

D. Temptorem Ginum. Syi:

ditors tooke their children for their debts, as appeares by the pitifull complaint of the widdow to the Prophet Elisha (2 Kings 4. 1.) In allusion to which the Lord challenges the fewes to name his creditors (if they could) to whom he had fold them: As if he had said, I am not in debt to any man or Nation of men, that I should need (as you sometimes doe) to sell my children to free my selfe; no, for your iniquities (as it followes) you have fold your selves. Now when God fetcheth his people backe againe, and delivers them from that captivity or milery, into which either he sels them, or they fell themselves (though indeed he never fels them, till they fell themselves) then he is call'd a Redeemer, (fer. 15.21.) I will redeeme thee out of the hand of the terrible. And in Pfal. 130. 7. With thee there is plenteoms redemption; That is, with thee there are many redemptions, thou multiplyest deliverances as fast as onr troubles multi-

More strictly to redeeme, and the Title Redeemer, is applyed to Jesus Christ: To whom also, I conceive, we may particularly apply all those works of redemption, which in the Old Testament are ascribed to God. For he was God the Redeemer from the beginning, long before he was God manifested in the flesh. And all the Redemptions of his Church and people from temporall affliction, as well as from eternall damnation, doe properly belong to him. It was (faith God) by the blond of thy Covenant, that is, by the bloud of Christ, with whom God made the Covenant in our behalfe, that God fent forth the prifeners; that is, the captivated Jewes, out of the pit wherein was no water ; that is, their disconsolate state in Babylon, Zech. 9. 11.

In this first sense the word Redeemer, suites Christ fully for Goel fignifies one that is neer to us in confanguinity, one of proximus meus, our bloud, bone of our bone, and flesh of our flesh. Hence an an- Theodorio: cient Translator renders here; I know that my kinsman, or he that Redimere eff is neere to me liveth. And such were under a speciall obligation aferere to vinto redeeme. As appeares Ruth 3. 12. and Ch: 4th 4, 5. where the dicare aliquid case is set downe between Boas, and the other kinsmen. was a kinsman and had right to redeeme, yet because there was sessore june proa nearekinsman, he would not meddle but upon his refu- sinquitais. fall. As if he had faid, you have the first right, and may make Redempioris et use of your priviledge if you please; If thou wilt redeeme it re- pr pinqui idem

Boas vel aleno posdeeme in a.

deeme it, but if thou wilt not redeeme it, then tell me that I may know, for there is none to redeeme it besides thee, and I am after thee. From this proceeding 'tis evident that redemption belonged to those that were near of kinne, and first to the nearest. Jesus Christ is near to us, therefore properly and in a frict sense he is (Goel) our Redeemer, he is flesh of our flesh, and bone of our bone, he is one with us. As we are the children of God by regeneration, so the brethren of Christ by Adoption. For both he that (antifieth, and they that are santified, are all of one: for which cause he is not ashmed to call them brethren (Heb. 2. 11.) Christ and we are all of one, that is, of one nature; we and Christ as man are not onely of one Father or Efficient cause which is God, but we are of one nature or materiall cause which is sless and bloud: In which respect he is our redeemer upon the strictest tearmes Ensi deus parer and lawes of redemption. And in that strict sense, besides him in filio per spiri- there is no redeemer. For though God the Father in the Son by the holy Spirit be indeed our Redeemer, yet properly and according to the fignification of this word, Jesus Christ alone proprie tamen is our redeemer; who taking our nature upon him, and becoming our brother, had right to redeeme us, even as being God in significatio chrie our nature, he had full power to redeeme us. We are redeemed by the bloud of Christ (Ephef. 1. 7.) In whom we have redemptister (assumpta on thorom his blond.

riffimé redemptor noster est, hebras vocis quia frater nonostra carne)* fallus est, jus of our redemption. redimendi babet, or cerriffi-

The bloud of Christ may be considered two wayes in the work

First, As the price of our redemption, we have redemption mam redimendi through his bloud; that is, bloud is the price, by which we are posestatem quia redeemed; We are bought with a price (I Cor 6. 20.) What that deus est in car- is, we are taught (1 Pet. 1. 20.) Not with corruptible things, as. nemanifestatus, silver and gold, but with the precious bloud of the Son of God, as a Lambe undefiled and without foot.

Secondly, As the bloud of Christ may be considered as it is the price of redemption, so also as it carries the right of redemption: Bloud implyes nearnesse in relation. Ged made of one bloud all Nations of men (Alts 17.26.) that is, the bloud of Adam the first man, hath run in the veines of all his posteritie; And so there is a naturall relation among all mankinde, though not a legall or civil. Now as God made all Nations of men of one bloud, so he hath made Ch rist andus of one bloud.

Chap. 19.

bloud. For as much as the children are partakers of flesh and bloud, he also himselfe tooke part of the same, that through death he might destroy him who had the power of death, that is, the Devill, and deliver them who through feare of death, &c. (Heb. 2. 14.) Thus (I fay) The bloud of Christ and ours being one, and so one that he is our brother and kinsman, he had the right, yea, (we may say with reverence) it was his duty to redeeme us. Christ as God had power to redeeme us, but as being (Immanuel) God with us, one with us, a kinsman, a Brother, he not onely had a right, but he was obliged to redeeme us.

To cleare the poynt a little further, there are five things concurring to compleat the office and service of our Redee-

mer.

First. The Redeemer must be a kinsman.

Secondly, He must redeeme upon that ground, or under that notion, as a kinsman.

Thirdly, He must deliver those who were under restraint or captivitie, from the hand of their enemies and oppressors.

Fourthly, He must not pay any price to the opp essor.

Fifthly, He must pay the price to the true Lord, or into his hands, to whom the redeemed originally and of right doe belong.

These five Considerations meet in Christ our redeemer; For

First. He is our kinsman.

Secondly, He redeemed us upon that account, as he was a brother or kiniman.

Thirdly, He hath fetcht us out of the hands of our oppressor.

the Devill.

Fourthly, He payd nothing to the Devill in lieu of our re-

demption.

Fifthly, He payd the price into his hand who was our first Lord, even into the hands of his Father.

Mankinde fallen, may be-looked upon two wayes.

First, As under the power of sin and Satan.

Secondly, As under the power and Justice of God: When Christ came to redeeme us, he payd nothing to the Devill but blowes; He spoyled principalities and powers (Col. 2. 1-5.) but he didn or make them fatisfaction; we owed the Devill nothing, he was onely an executioner to vex and affli et us; but he payd thethe price to his Father, under whose justice we were sallen; and fo he exactly fulfilled all the duties, and fulfained all the parts of a Redeemer to the ntmost.

To clear up this Title or Office of Christ yet further, we may take notice that Christ is called in Scripture, a Mediator as well as a Redeemer, yet these titles are not of equall extent, Christ is a Mediator, yea a head for, and to those, whose Redeemer he is not. The good Angels have Christ for their head and Mediator as well as man; but man onely hath Christ for his Redeemer. The evill or fallen Angels could not be redeemed, therefore Christ took not upon him the nature of Angels (Heb. 2. 16.) The good Angels, or those who stand in obedience, had no need to be redeemed, yet they had need to be confirmed, and therefore Christ took care of the Angels, and became their head and Mediator. So that as Christ is Mediator between God and man, to make up the breach that is between them; fo he is Mediator between God and the elect Angels, to maintaine the union that is between them; but he is a Redeemer to man

onely,

Farther, 706 doth not onely professe faith in a Redeemer. but in his redeemer; My redeemer liveth; every word in this confession is precious and weighty. Here heuseth an appropriating word; yet he doth not engroffe the redeemer to himfelfe excluding others, but he takes his part with others. Those Pronounes, mine, thine, his, are (voces amatoria) words of love, and drop like honey-combes with sweetnesse of affection. Job's heart was carried out abundantly to Christ in love as well as in faith. The first worke of faith is to beleeve that Christ is a Redeemer; the second is to rest and relie upon Christ as a redeemer; the third is to fee an interest in Christ as my Redeemer. When the servants of Benhadad (1 Kings 20. 32.) came to Ahab mediating for his life, He no sooner said, He is my brother, but they tooke hold of it, as of a comfortable word, propier utramq; The Syrians as (as some report them) were South-sayers, who vo em, & quafi snperstitionsly observed a good Omen from those words which they called Luckie. 'Tis probable Benhadads servants were skild verbus capitatum, in tuch observations, and took it for a good Omen, when Ahab Syri erant And faid my Brother. The Text implyes some such thing, while we read (ver. 33.) that the men did diligently observe whether any thing

Erat valde amicum verbum emen ; omen eft Augu ium ex guris dediti. Pined.

thing would come from him, and did hastily catch it, and they said thy Brother Benhaded; They looked upon it as a love token when once he said, my Brother Benhadad. Thus here, my Redeemer, shewes that fob had much interest in, and love to the Redeemer, his faith did not run upon generalls, but was fixed, fet down, and resolved, to live and dye by his living Redeemer.

My Redeemer liveth.

To live, implyes not onely the present being, but the eternitie of the Redeemer; As if he had faid, though I am mortall and dying, as also you my friends are, yet my Redeemer liveth; Viventem dicir, He faith not, bath or shall live, but he liveth; he speakes of the Re- i. e. aternam deemers life, without any distinction of time past or to come. & incorruptibihe liveth; God is for ever, I am; Christ as God liveth from Eternitie. Christ as man liveth to Eternitie. And as Christ Godman was the Lamb flaine from the foundation of the world in the promife, and from eternitie in the purpose and decree of God. so Christ as God-man lived from eternitie in the purpose of God, and from the foundation of the world in the promife. Christ is compared in the Gospel to many things without life. to water, to bread, to a tree, to a stone, to a way, yet every one of them hath the addition of life as he is compared to them. He is not called fimply, water, but living water, nor fimply bread, but living bread, so also a living stone, a living way, and the tree of life.

Secondly, When he faith, My Redeemer liveth, we must look on Christ, not onely as having life, but as the Lord and Prince of life (Act, 3. 15.) Christ as the Eternall Word hath life in himselfe (Joh. 1.4.) As he is the Son of man he receiveth life of the Father: For as the Father hath life in himselfe, so hath be given to the Son to have life in himselfe (Joh. 5.26.) and that not as every thing which lives hath life in it selfe; but by way of Eminency, as a Prince of life; for, First he hath his owne life in his owne dispose. See how like a Prince he speakes of his owne life (7oh. 10. 18.) I have power to lay it downe, and have power to take it again. Secondly, He gives life to others; the Sonne quickens whom he will, Joh. 5. 21. As Christ hath life in himselfe. fo he hath life to bestow at his pleasure, or upon whom he pleaseth. He came that me might have life (foh. 10. 10.) He is the

Vivit dominus lis vita ac vira

life (fob. 14.6) And he is our life (Col. 3.4.) We were all dead. & lay under the shadow or power of death the image of death sate upon us all, yea life it selfe sate (as it were) in darknesse. till Christ brought life and immortalitie to light through the Gashel

(2 Tim. 1.10.)

Thirdly, When fob faith, My redeemer liveth, it notes the strength, activitie, and power of Jelus Christ, not a mere being or subfistance onely, but might and strength. As if he had fayd, Though I am weake, poore, and miserable, though my life be so low, and my body so disperited, that I may more fiely be numbred a. mong the dead then among the living ; yet my Redeemer liveth he liverhant is mighty. David said of his enemies, (Pfal. 38. 19.) mine enemies are lively and strong, or being living are strong. Many men live who are not strong; And some live who have no strength. But the life of Christ and his might are the same, and shall never be disjoyned. The Plalmitt indeed prophecying of the sufferings of Christ, represents him thus complaining. (Pfal. 22.15.) My strength is dryed up like a possheard, my tonque cleaveth to my fames, & theu hast brought me into the dust of death. When Christ dyed the strength of his body was dryed up, yet Christ did not dye for want of strength; For he gave up the Ghost (faith the Evangelist) it was not pul'd or snatcht from him whether he would or no: Christ did not dye because he could live no longer, but because in obedience to his Fathers will. and in answer to the designe of our falvation, he was willing to lay downe his life. And so strong was he in death, that he conquered dying, and spoyled principalities and powers, making a them of them openly, and triumphing over them while he was nayled to the Croffe (Col. 2. 15.) The death of Christ had more life and strength in it, then the lives of all men and Angels. Againe. though Christ dyed, as death is the disunion of the two parts of the humane nature (foule and body) yet death did not hurt the union between his two natures, the divine and the humane. this remained untoucht and inviolable. In this union the strength of Christ lay, as the strength of Sampson did in his lockes. which were onely a signe or an assurance of the nearenes and presence of Ged with him, and therefore it is faid after his lockes were cut. he (attempting to put forth his strength as he had done before) wist not that God was departed from him. Now for asmuch as God

Vivere eft vigere.

never departed from our Sampson Jesus Christ, no not in death; for then not onely was God his Father with him (though he cryed out, Why hast thou for saken me) but the God-head of the Son the second person continued in firmest union with the manhood which he assumed. And so it may be said of the Redeemer that when he dyed, he lived, as well as now we say, he liveth who was dead. Thus he spake to John (Rev. 1. 18.) I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keyes of hell and of death. The keyes significe power, and to shew that the life of Christ is not a bare substitute, but cloathed with power, therefore, as he saith, I live for ever, so, I have the keyes. And thus while Joh said, I know my Redeemer liveth, he ascribed strength and efficiency to him as well as life. From this part of Joh's confession, I know that my Redeemer liveth.

Observe.

First, Affliction doth not seperate from Christ.

When fob could call nothing in, or of the world his, he could call Christ his, though he could not say, my health, my strength, my friends, my riches, my beautie, for he had none of all these, all these being departed from him ; yet he could say, My Redeemer; For Christ was not departed from him. Pauls affurance, and the triumph of his faith (Rom. 8. 35.) Who shall seperate us from the love of Christ? shall tribulation or distreffe, or persecution, or famine, or nakednesse, or perill, or sword? I am perswaded they cannot; nay in all these we are more then conquerers through him that loved us. Unlesse Saints were conquered, yea unlesse Christ himselfe were conquered, they cannot be seperated from Christ. But all these things, the least of which fingle doe more then conquer worldly men, are more then conquered by holy men; and therefore notwithstanding the united forces of all these, the union between Christ and Saints remaines unviolable.

Secondly, Observe.

That a Beleever may arive at an assurance, at the full assurance of his interest in fesus Christ the Redeemer.

Here are two words of affurance, I know, there is affurance;

my Redeemer, there is affurance againe. Faith acts upon a fure ground, 'cis bottom'd on the knowledge of a fure word, not upon opinion, and it takes fast hold 'tis not satisfied untill it can say; the Redeemer is mine, and I am his, All's mine, and he is my all. I will not insist upon this poynt, having in the 13th Cha. spoken to it, upon those words, I know that I shall be justified.

Thirdly, Observe.

That fesus Christ was the Redeemer from the beginning.

The old fathers who lived before that fulneffe of time in which Christ came in the slesh, dyed in this faith, they waited for the Messias, they looked for and relyed upon the promised feede. Christ speakes of the times as high as Abraham, Abraham saw my day, and was glad (Joh. 8.) And the Apostle Jude speakes higher of him, that Enoch the seventh from Adam prophesied of the comming of Jesus Christ to judge the world, therefore certainly he was acquainted with the promife of Jesus Christ to redeeme the world. This administers a strong confutation of the Socinian-heresie; For if Christ who was manifested in our nature in the latter end of the world, was the Redeemer of those who lived in the first ages of the world; then he was not a Saviour onely (as they affirm) by his word and doctrine, or by the example of his life, sufferings and resurrection; but by his sacrifice and satisfaction. For how could eyther the personall teachings or example of Christ reach to, or be conveyed up to them, who lived before him.

Fourthly, Learne.

That, there is but one Redeemer.

My Redeemer; He speakes in the Singular number; One is all, as the Apostle testifies (Acts 4.12.) Neither is there any name under Heaven whereby we can be saved, but onely by the Lord fesus Christ.

Fifthly, Note.

We have a living Redeemer.

Our Redeemer dyed for us but he lives for ever. Christ being raised from the dead dyeth no more, death hath no more dominion on over him (Rom. 6.9.) Death never had any absolute domini-

on over Christ, for he had no seed of death, that is, no sin in him (The Throne of death is founded upon sin, as the Throne of life is founded upon righteousnesse) Christ submitted himselfe to death, but it was not possible he should be holden of it, or subjected by it (Acts 2. 24.) But now not onely hath sin no absolute dominion over him, but no dominion over him; and when the Apostle saith, Death hath no dominion over him; his meaning is, death hath nothing at all to doe with him. In this life of Christ our comfort lives. We have a twofold comfort in the life

of Christ,

First, In that he liveth, he liveth to us; that is, he liveth for our good. So the Apostle concludes (Heb. 7. 25.) He is able to fave them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. We are assured of a twofold Salvation by the intercession of Christ. First, of a temporall falvation from troubles and outward evills; Secondly, of an eternall salvation from sin and condemnation. Therefore (saith Paul, ITim. 4.10.) We both labour and suffer reproach because we trust in the living God, who is the Saviour of all men, specialy of those who beleeve. The living God is the Saviour of all men, yea, he faveth man and beaft (Pfal. 36. 6.) by his generall providence: but he faveth believers by an act of speciall providence; and therefore they are ready, not onely to doe their utmost for him, but to venture the losse of all for him, they both labour and suffer reproach, because they trust in the living God, who saveth them above all other men, because Christ ever liveth to make intercession for them, which he doth not for other men.

Secondly, We have this further comfort in the life of Christ, that we live in him; For as Christ is the life (Joh. 14. 6.) so, he is our life (Col. 3. 4.) Our life is bound up in him; Christ is indeed the bundle of life, (I Sam. 25. 29.) in whom the lives of all believers are bound up, Hence (which is a spring of everlasting assurance and consolation) himselfe inferres (70h. 14. 19.) Because I live, ye shall live also. The life of Saints is not in their private bands, but in Christ their publique head. And seeing the Spirit hath taught us to say, that He is our life, we may say (with holy reverence, and in an humble dependance upon him)

shat our life is as safe as His.

From this double comfort (which indeed includes all comforts) issuing out of this Great truth, that our Redeemer liveth, I shall onely intimate this single duty (which indeed includes all duties) incumbent upon all beleevers, Live to Christ, Paul had made out this Judgement upon this ground (2 Cor. 5. 14, 15.) and so should we, That if one dyed for all, then were all dead; and that he dyed for all, that they which live, should not hence forth live unto themselves, but unto him that dyed for them and rose againe. If Christ had onely dyed for its, that we might live, yet that had been so great a benefit, and so unspeakable a kindnesse that it would have obliged us for ever to live to his name and memory; but when, as he dyed, so he arose or lived againe for us, and is thereby enabled to powre downe benefits upon us, and doe us kindnesses every day, how much more doth this oblige us to live onto him. Some are apt to forget dead friends, yea though they lavd downe or ventured their lives for them, yet they are soone forgotten. But shall not he live in our memories, and be the summe of all our lives who dyed to redeeme us, and yet is our living Redeemer. Though every beleever doth not arive at this clearnesse and full assurance of faith, to know that the Redeemer is his, yet he that beleeves cannot but know that he upon whom his foule refteth, as a Redeemer, liveth. And therefore, though he doth not yet receive the sweetnesse of this comfort, that he shall for ever live with Christ, yet he ought with his All, and in his ever to pay the tribute of his duty in living unto Christ. I know that my Redeemer liveth.

- And that he shall stand at the latter day upon the earth, &cc.

These words containe the second Article of Job's holy confession; As if he had said, I doe not only believe that my Redeemer liveth, but that he shall stand at the latter day upon the earth.

Lip Surrexit aditandum, erettu, elatus, cleantus fuit. The our ne queditat, lub fistit vel vivit in teria.

a radice. The word which we translate to stand, signifies to rise up to stand, or to be erected, or lifted up, and hence fecum (from the same roote) is used b Moses (Gen. 7. 4.) to fignisie, every living substance, so we translate, For yet seaven dayes, faith the Lord, and I will cause it to rain upon the earth forty dayes & forty nights, and every living substance that I have made, (or every thing that standeth up or subsisteth) I will destroy. A living body standeth up; in opposition to which a dead body is (in all the learned Languages) expressed by a word that signifieth falling downe; a dead body is a falling body, a body fallen to the earth from whence it was first railed; or it is flesh given to the wormes, as ta verm due. fome make the Latine word found, by a nice diffinction of each sic 7721 fyllable to a word.

Now, faith fob, My redeemer liveth, and shall live, he liveth & he shall stand at the latter day. Jesus Christ was a falling body, when he dyed; but he conquered death, and became a standing

body again, and shall stand

At the latter day upon the earth.

The Hebrew is, last or latter upon the earth, our translaters adde the word day in a different letter, both to distinguish it Posterior po. from the expresse termes of the original Text, as also to deter- stremus, ultimine what they apprehended as the proper fense and scope of the mus vel tande Theodotio verplace.

The latter or last dayes in Scripture are taken three wayes.

First, More generally for the time following, or for hereafter. That which the Prophet foel expresseth thus; It Shall come to passe afterward, that I will powre out my Spirit upon all flesh, (Chap. 2. 28.) is cited by the Apostle (Atts 2. 17.) It shall come to passe in

the last dayes, &c.

Secondly, The latter dayes containe all Gospell time, or all that time elapsed fince Christ came & was revealed in the flesh, which, though the Gospel was published presently after the fall, (Gen. 3. 15.) is thrickly called the Gospel-time, in opposition to the legall administrations. So we may understand the old Patriarke facob (Gen. 49. 1.) When he called unto his fonnes and said, Gather your selves together, that I may tell you what shall Finis dierum befall you in the last dayes, that is, at the coming of the Messias, or dnotat extrewhen Shiloe comes, as he speaketh (Verf. 10.) Though withall mos dies, five Facob intends there a prophecy to his sonnes of their state in all tempus Messia. the times following or as the Hebrew elegancy expresseth it, In the posteritie of dayes, which Scripture phrase notes also any or all time to come, as was toucht before. Thus the Apostle speaks of the latter times (I Tim. 4. 1.) and of the last dayes (2 Tim. 3. 1.) These dayes are called last; First, because all was then confummated, which was prophecied concerning the worke of

Cadaver, dieta a cadendo, vel ut aliij, caro da-Hebraice, & Trove, Grece idem Jonant.

tit noviffime.

Chap. 19.

mans redemption, and so is the perfection of all times, or as the Apostle calls it (Gal. 4. 4.) The fulnesse of time. Secondly, because the whole time of the worlds centinuance being distinguished into three great periods, the Gospel time is the last of the three. The first, was from the Creation to the giving of the Law upon mount Sinai. The second, from the giving of the Law till the appearance of Christ in our Nature. The third, from that appearance in humility, till his appearance in Glory. These are, the latter dayes.

Thirdly, As the whole Gospel time is called the last time, or the latter dayes, so, there is a latter day or a last time (I Pet. 1 5.) which is more speciall and particular, and that is the day of the Resurrection, or the day of judgement, which we may call the last of the latter dayes. Under both which notions the words may be taken here; first as referring to the comming of Christ in the flesh to redeeme us from death, secondly, to the comming of Christ in Glory to raise the dead, and to Judge both quicke

and dead.

Further, As this word last or latter, is expounded with reference to a time, fo to a person.

And thus it is taken two wayes.

Ego novi (Imus Super terram, Gc. i. e. Ego omnium in terra habitantium miserimus surin hac vita. Verba super terram jungut, non cum verbe forget vel ftabit, sed cum no mine novissimus. Ego novissimus super terram, i. e on:nium in terra habitantin miferrimus erigar gc. Bold.

First, Some referre it to the person of 70b, and joyne the words on the earth, not with the word fand, but with the word last, giving the sense thus; I know that my redeemer livesh, and the last (man) upon the earth shall stand, that is, he who is last, lowest, or meanest upon the earth, meaning himselfe (70b speakes of himrecturus sum de selfe in the third person (say they) the more to move compasvillor existan fion) shall stand upon the earth freed from the bondage of these afflictions, under which now he groaneth, and which is more, as a conquerer in the cause which now dependeth. generall truth in this. To call any man the last upon the earth. is as much as to fay, he is a poore or a miserable man. The last upon the earth, is the lowest or meanest upon the earth. Thus Fob describeth at once the poverty and weaknesse of his condition, and the strength of his faith; I know that my redeemer liveth, and though I be last upon the earth, yet I shall stand in this cause, and carry it against my friends, because I have fuch a Redeemer, fuch a Deliverer, to under-take for

Verf. 25.

And to make that yet clearer, some expound those words upon the earth comparatively, I the last upon the earth, that is, I, who am wiler then the earth, or (As the Apostle speakes) the off scouring of Si verba super all things in the account of all men. We have such an expression terra vel pulin our Language, concerning a person who hath low thoughts verem, compaof himselse or is vile in his owne eyes. He is not worth, or he rat ve sumere. doth not judge himselfe worth the ground he goes upon; that is, he judges himselfe as fob is supposed to doe, according to this plusquam serra interpretation, more vile then the earth. And then the sense of Emphasm hathe whole may be thus conceived; As if he had faid: Though I ber. Bold. am in my owne opinion, or in the opinion of ohers, more vile then the earth, as the of-scowring of all things, the scorne of men, and the outcast of the people, yet I know that my Redeemer liveth, and that I shall standright before him in judgement when my cause comes to tryall. In which sense this word stand is used (Psal. 1.5.) The wicked shall not stand in judgement, that is, they shall not be justified or acquitted, they shall fall before the Judge. Wicked men though they judge themselves more excellent then the heavens, shall yet fall in Judgement when the righteous shall stand, who thought themselves, or were thought more base then the earth. But I shall not stay upon this interpretation, there being so much straining of the Text to make it out.

Secondly, It is referred to the person of the Redeemer, Ibeleeve that my Redeemer liveth, of that he shall stand the last upon the post ownes qui earth. The last, is one of the titles of Christ; who is called Alpha terran incolunt and Omega, the first and the last (Rev. 1. 7.) It is as great an ho- ipse manebin : nour to be called the last, as the first, (Isa. 44 6) Thus saith the postremus omni-Lord, the King of Israel, & the Redeemer the Lord of Host, I am the un evit, stabits first, and I am (acaron, the word of the Text) the last, and beside minebit, viver me there is no God; first and last, Alpha and Omega comprehend & postre nus do carry all. Alpha is the first, Omega is the last letter of the Greeke ultimus Drufe Alphabet; these are letters of more eminent note then the rest. because being first and last, they enclose all the rest. How eminent then is Christ, who is Himselfe both these letters! How great is he in whom the termes of greatest distance imaginable. first and last, meete, and are united; so that Christ calling himselfe first and last, takes to himselfe absolute perfection, power, foveraingnty, eternicie, dignitie, and Divinitie, He is the first, because before all beginning, he was in the beginning with

God, and from him all things received their beginning. He is the last, because he shall continue for ever without end, and is the end of all things that had a beginning; All things were created (not onely) by him, but for him (Col. 1.16.) He is also the last, because when we have attained him, we are at the highest or last of our attainments; we rest and have no more to seeke when we have found him, for he brings us to the father in whom, through himselfe the Son, we have eternall rest. Thus we may conceive 30b's faith triumphing in his Redeemer, as the summe and comprehension of all things, He liveth as the first, and the last shall stand.

Upon the Earth, or upon the dust.

TBY TY
Super pulverem
vel cantra pulverem TY inportat Hojtslitatem.

Which is expounded three wayes (as I shall shew further.)
First, Of his standing upon the earth, when he was made man.

Secondly, Of his rifing up upon the earth (for the word as was toucht before, fignifies both to rife up and to fland upon) after he had laid downe his life, and abode in the grave three dayes.

Thirdly, Of his standing upon the earth, or over the earth (the Hebrew bears that also) when he shall judge man.

Againe, Some render, He shall stand against the dust; that is, He shall contend with the dust, and shall by his power raise me and all men up out of the dust; he shall conquer the dust; so the word (with this preposition) is used (Gen. 4. 8.) Cain rose, or stood up against his brother Abel: Cains rising against him, was a contending with him to slay him. (Judges 9. 12.) Ye are risen up against the house of my father. (Psal. 54. 5.) Mine enemies rise up against me, or upon me. Thus the Redeemer shall rise, or stand up against the earth. What earth?

This earth is interpreted two wayes; first, for men, who are but dust and refined earth; or for that earth into which the bodies of men are resolv'd in the grave. Christ shall stand up against that earth, to recover the bodies of his people out of it; so a late expositer gives the sense. This Verse (saith he) declares the manner how Christ shall vindicate our dead bodies out of the hand of corruption. He will stand upon the earth

Stabit supra pulverem ut vindex triumphans, spoliato moris carcere, quicarnem nostrare, detinebas Coc:

earth as upon a conquered enemy. Our bodies are sowne in the earth, there they are held prisoners; B t Christ will recover them out of the earth, he will strive with the dust, and putting forth his Almighty power, breake the barres and gates of that Prison wherein the bodies of of his people are deteined. Death is an enemy, the last enemy, as the Apostle speakes, (1 Cor. 15. 25, 26.) where he represents Christ, contending with it, and conquering it. He must reigne till he hath put all enemies under his feet; The last enemy that shall be destroyed is Death. Now Death keeps all under it's feet, but Christ shall put Death under his feete, standing triumphantly upon the dust in the latter

For the further understanding of these words, I shall gather the diffinct interpretations and versions of them together, that they may lye the fayrer to the Readers eye and judgement.

He shall stand at the latter day upon the earth.

First, The Vulgar translation renders this clause, as the former, in the first person, as 70b's profession of his faith about In novissimo die his owne refurrection. I know that my Redeemer liveth. and that resurrecturus I hall rife in the latter day. The favourers of that translation lum. Vulg. strive much to vindicate and maintaine it, as also to reconcile it to the Originall, which is in the third person (as all agree) besides other wide differences, very hardly, if at all, to be agreed. Nor is there any need to expound fob speaking in this Verse of his personall resurrection, (unlesse inclusively with the refurrection of all mankinde) that being the busines of the two Verses following. For as soone as he had said, He (that is Christ the Redeemer) hall stand at the latter day upon the earth, he subjoynes his assurance in the next words, that himselfer should then be raised up; Though after my skinne wormes destroy this body, yet in my flesh I shall see God. How strong and confident an affertion of his owne refurrection is couched and contained in that profession, will appear when I come to the opening of

Secondly, This clause is understood by some metaphorically; To stand, is to overcome and be victorious; He shall stand last upon the earth; that is, Christ shall conquer all his enemies, all that oppose him shall fall before him; his enemies shall licke

licke the duft, but he shall stand upon the dust, or cotinue last upon the earth. This holds out a comfortable truth, That

Christ will certainly out stand and vanquish all bis enemies.

Perpetuall duration triumphs over all. Whatfoever Christ hath done, or doth, or is to doe, is wrapt up in this, That he was, and is, and is to come, or in this, that he is Alpha and Omega, First and last. It is a Grand principle among Politicians; Take time and ye may doe any thing. He that is first and last, may take what time he will, and therefore he may and will doe whatfoever he wills. The Eternall will have the last word, and the last blow. He that stands last upon the ground, and keepes the feild, carrieth the day against all, and is proclaimed What a mercy is it to have a friend who counts Conquerer. all our enemies his, and who is too hard for all his enemies.

Thirdly, These words (as others conceive) at least imply and intimate to us the Incarnation of Chrift, or his taking flesh. I believe that my Redeemer liveth, or that he is God from everlasting. There is fob's faith in the divine nature of the Redeemer, and that in the latter day he shall stand on the earth; that is, that he shall take flesh and be incarnate, there is 706's faith, that the Kedeemer should assume our Humane nature, and so become God with us- He could not have had a true faith in the Redeemer unlesse he had beleeved this; he could not have called Christ his Goel, or kinsman in the former part of the Verse, unlesse he had believed that he should stand upon the earth, as he expresseth it in the latter. The Redeemer must be God, how else could he satisfie? The Redeemer must be man, how else could be fuffer?

Fourthly, Others conceive these words speaking 706's faith in the refurrection of Christ from the earth, or standing up upon the earth. Junius (If I apprehend him rightly) translates fully to this sense. And shall rise the last upon the dust. Not that Christ shall rife last, for he is the first born from the dead, and the First fruites of them that sleepe, but he arose as the last Adam in oposition to Adam, who was the first man, as the Apostle speakes (1 Cor. 15. 45.) Mr. Broughson agrees also to this meaning, rendring

Et posteriorem super pulverem resurrecturum. Jun:

rendring the words, And at last shall rise upon the dust; which he thus explaines, My Redeemer shall rife from death. See then how rich a store we have here of precious truths about the great mystery of Christ in this one Scripture, which the holy Ghost hath been pleased so to phrase, that it may at once hold forth Tob's faith in the incarnation of Christ, that he should stand upon the dust in our nature, as also in the resurrection of Christ, that he should rife out of the dust in our nature. These two involve each other; for unleffe Christ had taken flesh, and stood upon the dust, he could not dye and so lye downe in the dust; and his rising from the dust, necessarily implyes, that he had taken flesh, which he layd down by his free submission unto death.

Yet (as I conceive) these words are more strictly to be un- Hacverba inderstood, not of Christs taking flesh, and standing upon the varios sensus earth in it, nor of the personall rising of his flesh out of the dust trabuntur de (both which are yet included) but of his comming to raife nalegia fidei all flesh out of the dust, and then to proceed in judgement with congruences; them. And thus a late Expositer concludes. These words (saith commodus & he) have various interpretations, all agreeing with the analogy of simplex bic faith, yet this is a plain and pertinent sense which we follow, Namely, est. Aternum that Job believeth his Redeemer to be eternall, who shall at last stand se: esse hunc suupon the earth. & by his soveraigne power or command raise the dead. Our translation together with our renewed Annotations appeare fayrest this way; and Mr. Mercer (though himselfe fol- pro imperio loweth the Rabbines in the opening of this Text, yet) confes- mortuos excifeth, that it is the Judgement of most Interpreters, both ancient tet. Mert: and moderne, that these words are to be understood of the super pulverem generall resurrection, and of the Judgement which shall follow. For when 706 professeth his assurance, that his Redeemer staturam. shall stand upon the earth in the latter day, we are not to stay Mont. our thoughts in an are posture, but are led forth to consider. what his standing there intends, or what the Scripture tells us he shall doe when he appeares and stands upon the earth in the latter day. Now the worke of that day is plainly reduced to these two heads in Scripture, Resurrection and Judgement. reference to both which, I shall specificate these generall words, and draw them out into expresse and particular observations.

quidem cum aquem sequimur um redemptorem, qui tandem pulvers infiftens (vel terram)

First, Thus.

Chap. 19.

Our bodies shall be raised out of the dust in the latter day by the power of Christ.

Man is a creature confishing of visible and invisible, of mortall and immortall, a foule and a body. His mortall and visible part the body fell under the arrest of death, as soone as he was tainted with fin, and by the decree of God it is appoynted unto all men once to dye; yet man shall not alwayes abide in this death, which is the seperation of the soule from the body. These shall meet againe and be reunited, death it selfe is under the dominion of Christ the Lord of life; the keyes of the grave are committed unto him. We read of a twofold refurrection from a twofold death, both effected by his power, (fob. 5. 25. 28, 29.) The houre is coming, and now is, when the dead shall heare the voice of the Son of Ged, and they that heare it shall live. All men are naturally dead in fin, as soone as they live in nature. And as soone as any of these dead heare the voyce of Christ speaking by his Word and Spirit, they live in grace. This is called a new birth, a new life, as also a Resurrection. The houre or season of this spirituall Resurrection (faith Christ) is coming and now is, (verse 25.) But at the 28th and 29th Verses, he speakes of a Resurrection which was coming, but then was not. Marvaile not at this, for the houre is coming, that all that are in the Graves shall heare his voice and come forth, they that have done good to the resurrection of life, and they that have done evill to the resurrection of damnation. There are but some who attaine the spirituall resurrection, but all shall attaine the corporall : All that are in the graves (whether buried in the Sea, or upon the dry land) shall come forth, even they who shut their eares against his voice, calling them out of their finnes, preaching peace, and tendring them eternall Salvation, shall heare his voice calling them out of their graves, and summoning them to the judgement of their eternall condemnation. As Pharoah lifted up the head of both his great Officers; the chiefe Butler and the cheife Baker, were both brought out of the prison, but the one he restored to his office, and the other he hanged up. Thus in proportion will it be in the day when Christ lifts up the heads of all the prisoners of death our

of the grave. Christ is so much in the resurrection, that he calls himselfe the Resurrettion. When he was going to the grave of Lazarus, he saith to Martha, thy brother shall rise againe, (Joh. 11. 25.) Shee answered, I know he shall rise againe at the resurrection at the latter day. Her faith was cleare for the refurrection, and shee expresseth the time (as fob in the Text) at the latter day. Christ approved her confession, yet gives her further instruction (ver. 25.) I am the resurrection and the life; And fo he is, not formally, but causually or virtually, that is, he is the Author of the refurrection, and that in reference to both natures; First, his Divine nature is the efficient cause of the refurrection he shall raise our bodies out of the dust, and the dust shall give up its prisoners, by the power of his Godhead: Secondly his humane nature is the exemplary cause or patterne of the refurrection; upon which ground the Apostle calls Christ the first borne from the dead, Col. 1. 18. For though some were raised from the dead before him, yet seeing his refurrection was the cause of their resurrection, and will be the cause of theirs who have been raised, who shall be raised, therefore he is called the first-borne from the dead. Hence the Apofile argues the opposers of the resurrection in the Church of Corinth (I Cor. 15. 12.) If Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? As if he had faid, Doe but grant this that the body of Christ is risen, and you cannot rationally deny a resurrection of our bodies, both because his resurrection is the exemplar of ours, and because Christ and all beleevers are one mysticall body, he is the head and we the members; nor indeed is Christ perfectly rifen, till we all rife. For though Christs personall refurrection was perfect when he arose, and though all beleevers arose representatively when Christ arose, yet till all beleevers arise personally, the resurrection of Christ hath not received it's utmost perfection. For as though the personall sufferings and afflictions of Christ in the flesh were perfect yet till all his members have suffered in the flesh, that which God hath appointed as their portion in sufferings; There is somewhat behind (as t e Apoftle speaks, Col. 1. 24.) of the afflictions of Christ, which Paul for his part rejoyced to fill up; so we may say, that till all beleevers arise in the flesh, or body, there is somewhat behinde of the re-We furrection of Christ.

We may further take notice from the 16th, 17th, and 18th Verses of the first Epist. to the Corinthians, Chap. 15. how the Apostle turnes this Argument. As before he said, If Christ be risen, how doe some say, that there is no resurrection of the dead; so here on the other side, If the dead rise not, Christ is not risen, and if Christ be not raised, your faith is vain, yee are yet in your sinnes, and they that are fallen asleepe in Christ are perished. From all he concludes in the 20th Vers. But now is Christ rifen from the dead. and become the first fruits of them that sleepe; For since by man came death, by man came also the resurrection from the dead; For as in Aaam all dyed, so by Christ shall all be made alive. There are two roots out of which life and death spring. Death springs from Adam, life from Christ; And as by Adam all dye, which are Adams feed, or his fons, (as all men naturally are) fo by Christ all who are his feed and children, and fo onely the elect and faithfull are, shall be made alive. But then it may be questioned. Shall not all men, even all the sonnes of Adam be made alive by the resurrection of their bodies, which is the generall subject of that Chapter? I answer, they shall. Hence Christ speakes distributively, of them that shall rise, as was shewed but now, (7oh. 5.29.) They that have done good shall come forth to the referrection of life, and they that have done evill to the resurrection of damnation. But shall not the wicked be raifed also by Christ?

The 28th Verse answers; All that are in the graves shall heare is voyce. Christ shall raise all, yet with a difference; The wicked shall be raised by vertue of that power or dominion which he hath over all Flesh (Joh. 17. 2.) But the Godly are raised up by vertue of that union which Christ hath with their Spirits, year

with their persons.

Secondly, Consider the words as holding out that which followes the resurrection, fudgement; fob is conceived (in reference to his own present condition) as having a speciall eye at that; for he was hardly judged in those dayes, and therefore might comfort himselfe in this hope, that his case should be judged over again at the latter day. As if he had said; Though I am severely treated by you and cannot have right judgement here on earth, yet the time will come when I shall surely have it; My Redeemer shall stand at the latter day upon earth, to minister fudgement unto all, and to me among the rest.

From this application of the Text, First, Observe;

That there shall be a generall Judgement, hath been known and beleeved in all Ages.

While Solomon feemes to let the young man loofe to his pleafures he prefently gives him a checke, or a cooler upon this account (Eccle. 12.9) Rejoyce O young man in thy youth Ge. But know for all these things God will bring thee to Indgement. The Prescher concludes his pænitentiall Sermon with this poynt; God hall bring every worke to Judgement, and every secret thing. whether it be good or evill. The Apostle Jude speaking of the lapled Angels, affures us at the 6. Verl. that, The Angels that kept not their fi st estate, but left their owne habitation he hath reserved in everlasting chains under darknesse, unto the Judgement of the great ay. In the 14th and 15th Verses, he shewes how early this doctrine of a judgement was in the Church of God; Enock the Ceaventh from Adam, prophecied of this, faying; Behold the Lord com. eth with ten thousands of his Saints, to execute Judgement upon all, & to convince all that are ungodly among it them, of all their ungodly deedes which they bave ungodlily committed, & of all their hard speeches which ungodly sinners have spoken against him. Enoch lived long before 70b, yet in his time this was a famous wel known point of faith; And we find that in the Apostles time, it grew into the number of facred Proverbs, which are all famous, & commonly known. (I Cor. 16.22.) If any man love not the Lord fesus Christ. let him be anathema maranatha, that is, let him be accurfed till the day of Judgement, or till the Lord come to Judgement. The Apoftle useth two words, to note both the vehemency of his owne spirit in speaking, and the certainty of the thing spoken; and he gives the curse in two languages (Greek and Syriack, which latter is a daughter of the Hebrew) both to shew that men of all Nations and Languages, who love not Christ, are under a curse; and that they are deservedly cursed among all Nations. The Greeke word used by the Apostle, Anathema, signifies exe-The Syriacke word Maranatha, is a compound of, Maran Lord, and Atha He cometh. This was used in the most dreadfull sentence of Excommunication; as if they had cited the person to the tribunall of Christ at his coming to Judge the world, or lest him bound under the curse of that sensence

344 tence untill the comming of Christ. So that Maranatha, fignify-

paner

ing the Lord shall come, was a proverbiall speech, implying a day of Judgement coming. And as Scripture authorities are full of it, so there are many rationall demonstrations of it : For first. The judgements which have been, thew that there shall be a Judgement; Christ hath often, as it were, stood on the ground already in judgement both against persons and Nations: These lester dayes of Judgement, are a strong argument of a great day of Judgement. Secondly. As leffer externall Judgement-dayes argue it, so doe internall Judgement-dayes. There is a day of Judgement kept in the Conscience of man which tells us that God will keepe a day of Judgement at last concerning all men. If we were not to be juged, we should never judge our selves, nor be troubled at what we have done were we not to answer for what we have done. The Apostle is cleare in it (Rem. 2. 15.) speaking of the Gentiles who had not the Law published to their ear, yet (saith he) which shew the worke of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts in the meane while either excufing, or acufing one another. This meane while, is, till the judgement come; As if he had thus expressed himselfe; Before the great Judgement comes they judge themselves; or their thoughts betwixt themselves are arraigning & impleading them, or Apologizing for and acquitting them The reason of this internall antecedent session is, because as many as have sinned in the Law, shall be judged by the Law, (verf 12.) (the 13th, 14th, and 15th Verses, are but a parenthesis) In the day when God shall judge the fecrets of men by fefus Christ according to my Gospel. In this means while or in this interim till the day that God shall judge the thoughts of men by Jesus Christ, mens thoughts fall a judging themselves. Conscience is the correspondence of the spirit of man with the law of God in binding or loofing, in condemning, or absolving. And though some mens consciences are so darke blinde, and ignorant, that they doe not judge themselves at all, and the consciences of others are so brib'd and bias'd, so ill enformed and erroneous, that they give a falle judgement, and justifie those whom God and his Law condemne, yet that there is such a worke of conscience (whether it be true or faile, right

or wrong, alters not the case) all (who know any thing of

demonstration, that there shall be a judgment: conscience is Gods Depnty, and doth but begin what Christ in that Great audit day, or day of reckoning, will compleate and finish. The Apostle indeed assures us, that if we would judge our selves, we should not be judged (1 Cor. 11.31.) Yet in this he doth not exempt eyther good or bad who judge themselves from appearing in the great day of Judgement, but onely directs the Good (for he speakes there to Saints in sellowship) how to prevent the Lords adjudgeing them to present chastnings and afflictions, as is clear from the 32d Verse; Far when we are judged, we are chastned of the Lord, that we should not be condemned with the world. Holy selfe-judging and examination may prevent present judgement, but every selfe judgeing is an evidence, yea, an assurance of

the future judgement.

Thirdly, Judgement hath not been fully executed in any age of the World, excepting one, that of the old World; and yet then it was not a full execution of judgement, there was a wicked one not judged, there was an accurred Cham in the Arke spared from judgement, while the rest of mankinde was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thousands of wicked men in red Letters, even in their owne bloud, yet there are many whose paths swim with butter, and the rock powres out rivers of Oyle unto them, many upon whose heads the candle of outward prosperity shines, while their heads and hearts and hands are full of wickednesse; judgement is so farre from being fully executed in this world, that many are hardned in finne, and some so stumbled or offended in the wayes of holinesse, that they are ready to fav, where is the God of judgement? And hence it is that the Ap ft e (Rom. 2. 5.) calls the last Judgement, the day of the declaration of the righteous judgement of God; the judgement of God is righteous now, but it is not revealed, it is not manifelted, therefore a time shall come, when there shall be a revelation of his righteous judgement fully; The same Apostle gives a fourth reason (which comes near the case of 70b) why there must be a day of judgement. 70b's good name was under a cloud, his credit was exceedingly eclipsed, and he was mil judged by his friends (as many fincere ones have fince been)

been) an hypocrite; now as the Lord will have a time to acquit himselse, and to declare the righteousnesse of his judgement, so he will have a time to quit the integrity of his people, and to fet them right in the eye of all the world. In that day as he will destroy the vayles of mif report which have been cast upon his wayes, and the vayles of error which have been cast upon his Word, so also he will destroy all the vayles of reproach and flander which have been cast upon the persons, speeches, or endeavours of his people. He will have a day in which there shall be a fresh Edition of the workes of all his Saints, with the comment of their owne upright and honest meaning upon them, not rackt and wier-drawne with the malice and mif-conceptions, eyther of enemies or mistaken friends. This is the ground of that serious and but needfull Caution given by the Apostle (2 Cor. 4.5.) Indge nothing before the time, till the Lord come, who both shall bring to light the hidden things of darknesse, and make manifest the councells of the heart, and then every man shall have praise of God. What, every man ? will God praise those who are praise-lesse? will he praise the proud and covetous, the drunkards, and uncleane ? Shall every man have praife of God? Will he flatter men in their fin, and fow pillowes of commendation under every elbow? No, the Apostles meaning is, every man that is praise-worthy, shall have praise of God; every good and faithfull man, every true beleever; all fincere and honest hearts, though they have been called hypocrite, and difgraced, though they have had the dirt of a thousand fcandalls cast in their faces, yet there is a day coming, when as all teares, so all reproaches shall be wiptd away, and every man, that is, every godly man shall have praise of God. Fob who was called hypocrite, and wicked, shall then againe have praise of God, his old certificate or Letters of commendation shall be renewed; A man perfect and upright, fearing God and escheming evill.

Seeing This Day of Judgement hath been so long agoe spoken of, and beleeved; seeing there are such undeniable proofes and demonstrations of it; we have cause to be ashamed that we have not more quick thoughts, more lively and working apprehensions of it, that we are not more acquainted with it. One of the Ancients saith of himselse, that wheresoever he

went

went, whether he did eate or drinke, or travell, or studie, or whatfoever he was about, he thought he heard the voyce founding in his eares, Arife ye dead, and come to Indgement; it is good for us to carry this day in our thoughts all our dayes. If we doe fo, we shall finde these two profitable effects of it.

First. It will awaken us; Secondly, It will meeken us.

First, It will awaken us, and keepe us awake; The sound of this Judgement made Falx tremble; He that trembles is awakened; and it will keepe us awake while we remember that it shall come unexpedly, suddainly; it hath been long in comming, but when ever it comes, it shall come suddainly. So the Apostle describes the comming of that day (1 Thes. 5. 2.) It shall come as a theese; a theese comes suddainly. Christ describes it by that which is more suddaine (Luk. 21 35.) It shall come as a snare; how suddainly doth a snare take the bird? That the Judgement shall be so terrible and dreaduli should awaken us, that it shall be so suddaine and unavoydable, should keepe us awake.

Secondly; It should meeken us, Why should wee judge others, feeing we mult all be judged? See how the Apostle takes them up, or rather takes them downe who erected tribunalls. and stood on the earth as Judges over their brethren, (Rom. 14. 4.) Who art then that judgest another mans servant ? Proud cenfuring persons know not themselves, nor doth any man know what they judge themselves to be, who are over-busie in judgeing others. When we in common speech say to a man, Who art thou? We argue our owne ignorance or nescience of his perfon. But in speeches of this stile when we say, who art thou? We eyther argue the pride of that person whom we already know, or that he doth not know his place and duty, but overweenes himselfe, and takes upon him beyond his line, which no man doth more then he who takes upon him to judge another mans fervant, excepting him onely who takes upon him to judge the servants of God. And while the Apostle saith, Why doest thon judge another mans servant, he doth but more convince (by that common rule) such as presume to judge the speciall fervants of God. As thus he reproves all peremptory judgeing of others, because they are servants to another, so he proceeds to a further reproofe of it, because they are our brethren (Vers.

Y V 2

10) Why do'st thou judge thy brother ? Why do'st thou set at naught thy brother? we shall all stand before the Judgement seate of Christ. But may we not at all judge one anorter; must all judgement be deferred till Christ come to judge us all? This the Apostle seemes to give in charge, (I Cor. 4. 5.) Judge nothing before the time; What's the time? We have an answer in the next words: Untill the Lord come, who both will bring to light the hidden things of darknesse, &c. What comming is this? none other surely, but his comming, or his glorious Appearance, when we must appeare before his Judgement feate, to receive according to what we have done in the flesh, whether it be good, or whether it be Yet this is not a totall prohibition of Judgement, as some pervert that place, urging it against all Magistracie, as if it were unlawfull for a man to be a Judge. The Scripture forbids onely incompetent Judges, or the unjust Judgement of fuch as are competent. It forbids onely rash judgement about things or persons without proofe, or a Judgement upon perfons about such things, of which there can be no proofe ; The hidden things of darknesse, and the counsels of the heart, which Christ alone can bring to light and make manifest, as that Text expounds it selfe; Or the Scripture forbids rigid and finall judgement concerning the eternall state of any person. For though we may fay of many men, confidering their actions and outward course, as also the appearing frame and disposition of their spirits, that they are in a damnable and perishing conditirion; yet we cannot pronounce a finall fentence upon any man that he shall be damned, because every mans judgment is of God: and they who are now abominable and disobedient, and unto every good worke reprobate, may yet (through free grace) be converted and healed, made cleane and juffified.

Laftly, The Scripture forbids us to judge one another, as having no grace for the doing or not doing of those things, which may confift with a present state of grace. So the Apostle argues (Rom. 14. 3.) in his dispute about the ceremoniall obfervation of meates and dayes, concerning whose abolition by Christ, many beleevers were then unsatisfied; Let not him that eateth not, judge him that eateth, for God hath received him; that is, he hath accepted, and numbred him among his owne; therefore doe not thou severely reject and cast him out. And as

thus

thus in many cases we ought not to judge our brethren at all, so in all cases we ought to judge them with tendernesse and meeknesse, with a kinde of trembling and unwillingnesse, because there is a Judgement to which we also must come to give an account, as of all our wayes, so of the Judgement which we at any time passe upon our brethren.

Secondly, Observe;

The Redeemer shall be the Judge.

Though the three Persons in the Glorious God-head, Father, Sonne, and Holy Spirit, concurre in every worke upon the Creature; yet some works are specially appropriated to each person. This great worke of Judgement is appropriated to the Sonne as a part, or as the completion of his mediatoriall office. (fob. 5 22. 27.) The Father judgeth no man, but hath committed all judgement to the Sonn; That is, the Father alone (as they imagined) without the Son, judgeth no man, For as he created all, so he judgeth all by the Son: And hath given him authoritie to execute judgement also, because he is the Son of man; For being the Son of man he will be visible to all (Rev. 1 7.) and fo most fit to be the Judge. Peter speakes this as a speciall do-Etrine which he was called to preach (Alls 10. 42.) Him hath God ray ed up, and shewed him openly, not to all the people, but to witnesses chosen before of God, and hath commanded us to preach to the people, an to testifie that it is he that is ordained of God to judge the quick and dead. As the faving of man by Christ is founded in the will and ordination of God, fo also is the judgeing of man by Christ. The Apostle Paul (Acts 17. 31.) stirres up and awakens all to the duries of holinesse and repentance, because God hath appointed a day in which he will judge the world in righteousnesse by that man whom he bath ordeined, whereof he hath gived assurance to all men, in that he hath raised him from the dead.

Some may object that of Christ himselfe (fob. 8. 15.) as a disclaimer of this office; I judge no man. The answer is at hand; Ye judge after the stella. I judge no man; that is, as ye doe, after the stellar, or by outward appearances (as he speakes fob. 7. 24.) I judge the Spirit, and after the Spirit, mine is righteous judgement. Againe, I judge no man; that is, my present worke is to save, and to preach salvation, my worke is to tender condition.

Chap. 19.

ons of peace, and to call finners to repentance, that's my prefent worke; My second comming is for Judgement. But though Christ be Judge, yet it seemes he is not the onely Judge; himselfe saith that he had affociated his Disciples (Luk. 22. 29.30.) I appoint unto you a Kingdome, as my Father appointed unto me, that ye may eate & drink at my Table in my Kingdome, & sit on thrones judgeing the twelve Tribes of Ifrael. I answer ; They shall judge not authoritatively, but doctrinally. As the word which Christ spake, so the word which the Disciples of Christ spake (or which any of his faithfull Ministers speake according to the truth of Christ) Shall judge him (that hath heard it) in the last day (Joh. 12. 48.) The word is the rule of judgement, as Christ is the person judgeing. Yet, I conceive, that Text in Luke imports some speciall personall honour and priviledge, which the twelve Apostles shall have in the Judgement of the great day, beyond the rest of Saints. Of whom the Apostle speakes (I Cor. 6. 2.) Know yee not that the Saints shall judge the world. All the Saints shall judge the world as approvers, they shall Vote as it were with Christ, and say, This is a just and righteous Sentence; but the Apostles shall judge (if I may so expresse it) As affesfors with Christ, to whom slone the Commission as Judge'is given. The Queen of the South (faith Christ) and the Ninivites shall rise up in the Judgement with the men of this generation, and condemne them, (Luk. 11, 31.) That is the example of the Queene of the Soath, who took fo long a journey to heare the wisedome of Solomon, and the example of the Ninivites, who repented at the preaching of found, shall be produced as evidence for their conviction and condemnation, who have heard and refused the wisedome of a Greater then Solomon, and the preaching of a Greater then Jonah. The Great Judgement shall be carried on by many, as Affesfors, as Approvers, and as Wirnesses, but the Redeemer onely shall be visible and determining Tudge.

This day of Judgement will be very terrible; Christ who at his first comming was revealed in flaming love, shall be then revealed in flaming fire (2 Thef, 1.7.) This Judgement will be very glorious; The first appearing of Christ was so obscure. that it was an appearance but to very few; Many who faw the man did not fee the Saviour; but his fecond appearing will be

fo fall of luftre and glory, that as all shall see the man, so all shall fee the Judge. Thus the Apostle describes it (Tit. 2. 14.) Looking for the bleffed hope, and the glorious appearing of the great God, and our Savior fesus Christ. It is said of Agrippa (Alts 25.23.) thathe came to the Indgement-feate and Bernice with great pompe; wemay render the Text, thus, He came with great phantastickness or affected vanity. When the Lord Jesus Christ shall come to his judgement-seate, it will be with great pompe indeed, but it fhall be ferious as well as glorious pompe; For he shall com e in the glory of his Father, with all his holy Angels. (Mark. 8. 38.) Christ shall have a traine of Angels; as the Arch-angel shall give the fummons, or cite the world to appeare at the barre (1 Cor. 15. 52. 2 Thef. 1. & 5.) fo there shall be thousand thonsands of Angels attending the Judge. He shall come in the glory of his Father, with all his holy Angels. The first coming of Christ, was in the forme of a servant (Phil. 2,) Yea the Prophet faith (1/a. 53. 2.) He had no forme nor comeline fe. comming, he was followed by Fishermen, or men of inferiour qualitie; but his fecond coming will be in the glory of the Father; his Glory will be such, as the Fathers glory is; and his followers shall be greater then the greatest of men, and these not a few but many, even all his holy Angels.

And 'tis but equal that Judgement should be put into the hand of the Redeemer, and that he should come in all this glory, when he comes to fit in Judgement, because he hath been judged, and condemned, because he haih borne shame and dishonour, while himselfe stood in Judgement. Christ did not onely dye for us, but he was condemned to death as an evilldoer, there was not onely paine in his death, but shame; He in this humbled himselfe indeed, and which is more. He became obedient, and (which is the lowest obedience) he became obedient unto death, and which is the lowest and most ignominious death, the death of the Crosse. The Apostle makes this threefold humiliation, the ground of his threefold exaltation (Phil. 2.9,10.) Wherefore God also bath highly exalted him. &c. He exalted him above the grave in his refurrection, above the earth in his ascension, above the heavens in his session atthe right hand of him the Father, That at the name of felus every knee should born, both of things in heaven, and things in earth; and things unden-

under the earth, and that every tongue should confesse, that fesus Christ is Lord, to the glory of God the Father Indeed if God be so carefull to redeeme the honour of his Saints and Servants, who have suffered reproach, if he will get them fame in every Land where they have been put to shame, and make the Sons of those that have afflicted them to come bending to them, and to know that the Lord hath loved them; and if whereas they have been hated, God will make them an eternall excellency, furely then much more will God be carefull of the honour of his Sonne; he that will not let his servants bonour lie in the dust, but will repaire their credit, and take off the reproach which they have borne for his Name, how can he be unmindfull of his Son? or to treinvest him in that Glory of which he stript and uncloathed himselfe, that he might perfect the worke of our Redemption.

This honour of Christ the Redeemer, to be Judge of the world, together with the glory in which he shall appeare when he comes to judge the world, carries a twofold effect in it. according to that twofold distribution of those who are the objects of this Judgement, Good and bad, the Godly and the wic-

ked.

First, It carries terror to the wicked, who know not God, and who have not obeyed the Gospel. What more terrible to unbeleevers, then to be judged by him, whom they have not beleeved? What more terrible then to be judged by him whom they have neglected, to be judged by him whose grace and mercy they have refused? What more terrible then to be judged by him whom they have despised, and said (at least in their hearts) This man shall not reigne over us; How terrible will it be to those wicked men, to stand before Christ as their Judge, whom they have trampled underfoot, and counted his bloud (the bloud of the Covenant) as an unholy thing, and have done despight unto the Spirit of Grace?

There is nothing in condemnation more dreadfull, then to be condemned by a Redeemer; They who are without Christ, are without hope, how hopelesse then and helplesse are they who are cast out by Christ? By whom shall they be saved, who are condemned by a Saviour? As the love of Christ is most desireable, so his wrath is most insupportable. Who can stand before

before his wrath as a Judge, who as a Redeemer came to deliver us from the wrath which is to come,

There are five things in this Judge, which make his wrath most

dreadfull.

Chap. 19.

First, He is such a Judge as the power of the most powerfull

cannot dant. Secondly, He is such a Judge as the wealth of the wealthich

cannot bribe. Thirdly, He is such a Judge, as the wis and subtilty of the wi-

fest and most subtile cannot delude.

Fourthly, He is fuch a Judge, as there is no appealing from his

Fifthly, He is such a Judge, as there is no repealing of his sentence. sentence. What he sets downe shall stand for ever. 70b applyes to his friends in the last words of the Chapter; Beye afraid of the sword : for wrath bringeth the punishment of the sword,

that ye may know there is a fudgement.

Secondly, This carries Comfort, and speakes joy to Saints. How sweet is it to remember, that their Redeemer is their Judge. For as the Apostie argueth, who shall condemne, it is God that justifies; so may they, Who shall condemne? it is Christ that judgeth us. The time of the Judges comming, is the time of their refreshing. So the Apostle Peter calls it in his Sermon, (Act : 3. 19, 20) Repent ye therefore, and be converted, that your sinnes may blotted out, when the times of refreshing shall come from the presence of the Lord. What these times are is expressed (Vers. 20.) And he ball fend fefus Christ, which before was preached unto you, whom the heavens must receive, untill the times of the restitution of all things. When Christ shall restore and set all right, which fin hath disordered (which will be a time of Judgement questionlesse, if not the time of the last Judgement) then it will be a time of refreshing to all the people of God ; even of such refreshing (and infinitely more) as the weary labourer or tired traveller takes in his repose under the coolest shades (as the word there used implyes) which fetcheth up his fainting spirics, and renewes his strength. When God came at once to judge, and restore Adam after his fall, he came in the coole of the day (Gen. 3. 8.) And when Jesus Christ shall come to judge and perfect the restauration of man, though it will be the heate ef

of the day, or a day of heate to all his enemies, yet it shall be the coole of the day, or as the refreshing shadow after heate to all his Saints. That Christis Judge, cannot but be a rejoycing to the Saints. For

First, He being Judge, the Judge is their friend.

Secondly, The Judge is their kiniman, their brother; For though (as we ought not now 2 Cor. 5. 16. fo) Christ in that day will not know any m n after the flesh, yet all Beleevers who ore his flesh, shall then be knowne, that is, accepted with him.

Thirdly, The Judge is also their Priest and Propitiation; He shall judge them, who hath satisfied for them, and knowes how all reckonings and accounts stand between God and their foules; for he it is that hath by his owne bloud ballanced and

made them up.

Fourthly, The Judge is their Advocate and Interceffor; he shall judge them, who hath often moved for them, who hath powred out his foule in prayer for them, as well as he once powred out his foule an offering for them. Surely he who hath spoken so much for them, will not (though he hath cause to blame them for many things) speake or pronounce any thing against them

Lastly, The Judge is he who was judged in their behalfe; and feeing he was condemned bearing their fins, he will not lay those fins againe upon them who have laid hold on him, and fo con-

demne them.

All these considerations land together, shew how sweet it is for Saints to remember that the Redeemer shall stand upon the earth to judge them. And hence the Saints are described.

First, Not fearing but hoping for his appearing, (Tit. 2. 14. where it is called not onely the hope; but the bleffed hope,) Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour fefus Christ; it is the bleffed hope, because the thing hoped for being once attained, we shall be for ever bleffed.

Secondly, They are described (not fearing but) loving the appearing of this Judge (2 Tim. 4. 8.) Henceforth (faith Paul) there is laid up for me a crowne of righteousnesse, which the Lord the righteous Judge shall give me at that day, & not to me only but to all

Verl. 25.

them also that love his appearing. To be a lover of the Appearing of Christ in Judgement, is the character and almost the definition of all true beleevers. None can love it but they, and they cannot but love it.

Thirdly, They are described (not fearing but) praying for it, and that not coldly but earnestly and importunately (Rev. 22. 17) The Spirit and the Bride (that is, the Spirit in the Bride saith, or the Spirit presseth and provoketh the Bride to) say come, and let him that heareth say, come. Who is thus invited to come, and for what to come? The person invited to come, is Christ, and he is invited to come to fulfill all the Prophecies of that Book revealed to John, and therefore to come to judgement, which as it is there Prophecyed, fo it will be the utmost fulfilling of all the Prophecies. And to shew that Christ approved and accepted this earnest prayer of the Bride for his comming; he answers (at the 20th Verse) He which eestigeth these things (and that is none but Christ, The Amen, the faithfull and true Witnisse (Rev. 3. 14.) he (I say) answers, and) saith. Surely I come quickly, and this is the third cime that he faith it in this Chapter; for he had faid, verf. 7th, and againe, v. 12th, Behold, I come quickly. Which threefold promise of his comming quickly, is fealed up with, Amen, and the prayer of John, seconding the Churches prayer, Even so, come Lord fesus. What longing is there for his comming, who having been prayed to come, promiseth to come quickly, and is yet againe prayed to come. The preparations and prognoflickes of the comming of Christ, are dreadfully fet downe, to the amazement of the world, (Luk. 21. 25, 26.) There hall be signes in the Sunne, and in the Mosne, and in the Starres, and upon the earth, distresse of Nations, &c. mens hearts (that is, the hearts of the men of the earth, or of earthly minded men) failing them for feare, and for looking after those things which are comming on the earth, &c. And then shall they fee the Sonne of man coming in a Cloud with power and great Glory. This glory and terror of the coming of Christ, which shall dazle the eyes and aftonish the hearts of all that know not God. shall be delight to the eyes, and rejoyce the hearts of all that obey him. These Christ bespeakes in the 28th Verse, When these things begin to come to passe, then looke up and lift up your heads (looking up and lifting up the head, is a posture of confidence and 2 7 2

Chap. 19.

and of joy) for your Redemption draweth nigh; That is, you shall soone receive all the fruits of your redemption, or redemption in full. Our Redemption was wrought when Christ came first into the world, but we reape not all the benefits of our redemption, till Christ comes the second time into the world.

Then they who are dead shall be redeemed from the power of the grave, and they who shall be found alive, shall be redeemed from all the troubles and forrowes of this life. Then Christ will wipe all teares from the eyes of every afflicted 7cb; then he will heale all the fores of his fob's; then he will supply all the wants, and restore the broken estates of his 70b's; then he will repaire the credit and honour of his 7.6's; then he will rightly interpret the actions and speeches, the workes and words of his 706's; then he will give his 706's a full estate, a double estate, a seaven-fold estate to all that they had before; then he will make his fob's like himselse; they that lay on the dunghill, scraping their fores with a Potsherd, when Christ appeares, shall appeare with him in glory (Col. 3. 4.) The diseased and seprous bodies of his 706's shall be fashioned like the glorious body of Jesus Christ, by that mighty power by which he is able to subdue all things to himselse; Yea, when the Redeemer shall stand upon the earth in the latter day, he will marry all his fob's to himselse, he will take them from the dust, and lay them in his bosome for ever. Therefore well might 7.6, and well may any Saint in his, or in a worse condition then his (if worse may be) rejoyce and triumph in this faith; I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.

The Date consider of Chill.

JoB 19. Vers. 26, 27.

26. And though after my skin, wormes destroy this body,

yet in my flesh shall I see God.

27. Whom I shall see for my selfe, and mine eyes shall behold, and not another; shough my reins be consumed within me.

I N the former Verse we have considered and improved the consession of 306's faith in the Redeemer.

First, As living or eternall.

Secondly, As riling from the dead, or raising the dead to

life.

Chap. 19.

Thirdly, As judgeing both the quick and dead. He in these two Verses enlargeth the consession of his faith concerning his own personall resurrection. Which

First, He afferts in the close of the 26th Verse, In my flesh

Ball I fee God.

Secondly, In the strong actings of his faith he assure himfelse of it, not withstanding all the difficulties that might obstruct and hinder it, in the former part of the 26th Versand in the close of the 27th; Though after my skin, wormes destroy this body; though my reins be consumed within me, yet I believe I shall see God; These impediments doe not weaken my faith.

Thirdly, He declares the benefit or happines which shall acerew to him after the resurrection of his body, which he doth

First, In those words, I shall fee God.

Secondly, In those, I shall see him for my selfe. In both which expressions, he sets forth the happinesse of the Saints after the raising of their bodyes out of the grave, and the reunion of soule and body.

Fourthly, He maintaines the identitie of his flesh or body in the resurrection, or that the same body which falls shall rise.

And this in a twofold notion.

First, An identitie specificall, it shall be the same body in kind.

Secondly, An identitie numericall, or individuall, it shall be the same particular body which he had on earth, and layd downer.

downe in the earth. Both which are evidenced and evinced from those passages in the Text: I shall see him in my flesh; Mine eye shall behold, and not another; I, my, mine, and not another, imply nothing, if not himselfe, or no other thing but himselfe.

From all we may collect how excellent a confession of faith 70b made about that great mystery of the resurrection, and how

firmely his foule was established in it.

Vers. 26. And though after my skin wormes destroy this hody.

I will not stay eyther upon the opening or disproving of the translation of the vulgar latine; which as it varieth extreamly wide from the Originall in the close of the former Verse, so at the beginning of this. There instead of, He shall stand upon the earth in the latter day (as we translate) its rendred, I shall rise agains in the latter day. And whereas here we say, Though after my skin wormes destroy this body; that reading is, and I shall be againe encompassed about, (or cloathed) with my skin. This vast difference in the translations arisern from hence, because the word which we render to destroy, may be derived from a double root, eyther from a root that signifies to compasse or circle a thing round, or as we and most Grammarians derive it from a root that signifies to break, or to destroy, to diminish, or crumble a thing (as

it were) into the smallest pieces or atomes.

1993 vel a radice pp 1 circumdedit vel i a 993 contri-

Et rursum circuindabor pelle

mea. Vulg.

vis fregit.

A second reading we give in the margine of our Bibles ; after I shall awake; though this bodie be destroyed; yet, &t. whereas we say in the Text, Though after my skin wormes destroy this body. We put in the margine, After I shall awake, &c. The reason is because the same word in the Hebrew which signifies the skin signifies in the Verbe, to awake or arise from sleepe. Master? Broughton gives light to this, in the exposition of his own tranflation, And after this my skin is frent. Which he glosseth thus, in the person of fob; And after wormes spend this my skin and fless. I meane after my resurrection, and I use a doubtfull word to conteine both. A; if a word were intentionally used by 706, which signifies both his kin, and his amaking or resurrection, that so we might take it both wayes, and neyther of them both against, eyther the scope of the Text, or against the truth ('tis usuall in Scripture to compare death to sleepe, and the resurrection to awaking) When (faith he) I amake, though this he destroyed, I shall see God.

God. Or though this skin be destroyed, yet I shall see God To this Et postquam sense another translates; After wormes have digged through this, derint ifud e-(that is, this skin or body) I awaking shall see God in my fl sh. vigilance me. The Interlineall varies little; And after they (that is, the jun: wormes) have consumed this my skin, I shall see God in my flesh. Et postquam The strict letter of the Hebrew is very concile; And after my skin pellem meam destroy this. So that we supply three words in this one clause, hanc. Mont. to make up that which we conceive the fense; First, the word though; Secondly, the word wormes; Thirdly, the word body; neyther of which are exprelly in the Originall. Therefore our translators have put them in a different character, implying that those words are added to explain the meaning of the place, which is somewhat darke, by reason of that concilenesse of ex-

pression.

Some Interpreters take notice of the elegancy of fob's speech, who therefore doth not name his body, or fay, this body, eyther because with the demonstrative particle, Thu, he used a gesture putting his hand upon his breaft, After wormes have destroyed this which I now laying hand upon, that is, this my body, I shall yet see God in my flesh. Oc as some others conceive he faith onely This, not this body, because his body was so worne and disfigured with his fores and sicknesse, that it could scarse be called a body; After wormes have destroyed this, call it what you will, I can hardly find a fitting word to call it by. As if he had more largely fayd; After I am dead, and layd in the grave, where wormes doe not onely eate my skin and consume this upper garment, but my whole body also; yea, and not onely the outward limbs and members of my body, but my very bowels and entralls. Though my reins be confumed within me; though wermes devoure, and rotteness invade what- do video intesoever I am, or have of a bodie, though I am spent from head to tee, rim consumi re. from (kin to reins, mithout and within, yet notwithstanding all this, nes meos in me-I believe that I shall rife again, and see God in my flesh. Hence ob- dio orporis mei. ferve, first,

Death may, yea shall prevaile over the whole outward man.

Death spends both skin, and reins; it devoures all. Death swallowes up flesh and bones. We may well say of death, It makes no bones of any man. It takes in one part after another, till all be taken in; skin, and flesh, and bones, and reins;

vermes confo.

Credo carnis resurrectionem Consumor totus ab una parte ad alteram.]un-

death

death unmakes us. Hence the same word in the Greeke that fignifies to unmake, fignifies also to dye, because death is the unmaking of every creature that lives. Man is unmade man by the first act of death, That seperates soule and bodie, and this makes him no man i The foule alone is not man, the body without the foule is not man . Therefore the difunion of thefe unmakes man. And when death hath unmade man, by disjoyning foule and body, it proceeds to unmake the body. Though death can doe no more to the foule then seperate it from the body, yet it can doe much more to the body then seperate it from the foule, Death consumes the body when 'tis alone, it pulls one member from another, till it prevaileth over all; as an old building is pulled downe peice after peice, till all be layd in dust and rubbish ; not onely doth it fade the beauty, and deface the skin, but it enters into the bones, and fucks the marrow. The Apostle Peter weth a word of this sense, while he speakes of our death to fin (I Pet. 2. 24.) Who his awne selfe. bere our sinnes in his owne bodie on the tree, that we being dead to sin. erc, (fo we translate) the word is, that me being unmade, or off made to fin: every converted soule is united to, or made up in Christ, and unmade to lin, that is dead to fin Now as spirituall death to fin, is the u making of a man, the pulling him in peices in regard of what he was, the unmaking of his finfull nature, that he may be made up again by grace; fo naturall death is the unmaking of the body,

There was never any body made, but death (according to common appointment of God) had or hath a power to unmake it, one excepted, which one was the body of Jesus Christ. Some indeed, as Enoch and Elias were translated and did not see death; and others, though they dyed, yet were raised to life by the power of God before death did actually unmake or consume their bodyes; But there was never any body which being dead, death had not a power to consume, but onely the body of Jesus Christ. And therefore the Apostle (Alts 2.24.) puts it as a special excepted case: Chaist dyed, but death could not doe with his body, as Job supposed it might with his, destroy his kin and reins; For (saith be) God raised him up, having logist the painer of death, The original which we render painer, commeth from a roote, which signifieth bands or coards: for

death

a roverduevos.

death when it seizeth upon man, binds him (as it were) hand and foot, with bands and coards, aud keepes him fast, that he cannot stirre till it hath totally devoured him. Death bound the hands and feete of Jesus Christ, and layd him in the grave : But God raysed him up, and loosed the bands or coards of death: And Jesus Christ, who as Mediator, or God-man, layd downe his life, had power also to take it up againe (fob. 10. 18.) As Sampson, whom when the Philistims had bound with new coards, he snapped them asunder, like a threed at the Candle : So Jesus Christ when he was layd in the grave, broke the bands of death, or was raifed up by God loofing those bands; and why? not onely because he had power to doe it, for so he hath power to loose the bands of death from any man as soone as they are tyed on, if it were his will and purpose to doe it; But the Apostle affignes a reason beyond this, shewing that Christ was rayled before death could confume his body, not onely because it was possible, or in the power, as also agreeable to the will of God. speedily to loose those bands, but because it was not possible that he should be holden of them. It was possible that death should feize on Jesus Christ, and so it did he freely yeilding himselfe up to it, because a death was owing and to be payd to the Justice of God for fin. But (faith the Apostle) death could not hold him, and keep possession, That was impossible. And that upon a twofold account.

First, In reference unto himselse.

Secondly, In reference to us.

First, It was not possible in reference to himselfe, because he is life, and life essentially; I am the resurrection, and the life, (saith Christ to Martha, feb. 11.) Christ is the resurrection, because he rayseth us. He is not formally the resurrection, (as was shewed before) but effectively. But Christ is life formally and effentially; now it is not possible for death to hold life it selfe longer under its power, then he who is life pleaseth. Therefore Christ eing essentially life, could not but prevaile over and conquer death. Or as the Apostle speakes, Smallow up death in victory, (I Cor. 15.54.)

Secondly, It was not possible in reference to us : for he having undertaken the work of restoring us to life, if his life had been subdued by death, if he had been held downe by the power

Aaa

And upon this confideration too, he faw no corruption. For three dayes (as Naturalists observe) a body may continue without corruption; especially as it was with Christ who dying and being buried the evening of the fixth day, lay the feventh in the grave, & role early in the morning of the first day of the weeke. Martha faid to Christ when he came to the Sepulcher of Lazarus, Lord, he bath been dead foure dayes, by this time he finketh (Joh. 11.37.) When a body hath been dead foure dayes, we may fay, furely it is corrupted; but in three dayes there is no necessitie of corruption; So that, God (as it was prophecied in the Pfalme) did not suffer his holy One to see corruption; no not the least corruption; this was peculiar to Jesus Christ, And the Apostle is very earefull to keepe this close to Christ; for though it were spoken by David, yet he shewes that David did. not speake this of himselfe, as if he expected any such priviledge (vers. 29.) Men and brethren, let me speake freely to you, of the Patriarch David, who is dead, and buried, and his Sepulchre is this day with ses. David who spake this is dead, and buried, and lyes

in the dust still among us: therefore he spake this of another, and that other is Christ, whose body was so exempted from corruption as none, besides his, ever was. For though Christ (as was toucht before) raised some dead bodies before they were corrupted, yet every body that dyes is naturally subject to corruption, and continuing under the power of death, must needs corrupt and be destroyed by wormes.

Secondly, Observe;

The totall consumption of the body of man, is no impediment, no barre in the way of faith to stop us from believing the resurrection.

70b speakes in such language as might represent the greatest difficultie to faith, and yet conquers it. And wee to reach his fense, supply such words as expresly shew it, Though and though; Though after my skin, wormes destroy this bodie; Though my reins be consumed within me. Though it be thus, and thus, yet I believe. As death shall triumph over my body, so my faith triumphs over death. Christ himselfe puts in a Though to this poynt of faith about the refurrection, speaking to Martha, (70h.11.25.) He that believeth in me, yea though he were dead, yet shall he live againe. But it may be fayd, Lazarus was dead at that time, why then doth Christ suppose that which was no more then actually was? And how can any man be faid to live againe who was not dead? Why then doth Christ say, He that belieweth in me, though he were dead, yet shall he live. I apprehend that by dead in that affertion or promise, somewhat more is intended by Christ, then barely to be dead, as Lazarus was; He that believes in me, though he were dead, seemes to speak not onely the seperation of the soule from the body, yea, not onely (as Martha suspected it was with Lazarus) the body beginning to corrupt. but even a totall corruption and consumption of it; when (answerably to the expression of the Text) skin and bones. and reins, and all are eaten up. Now though he were thus dead (faith Christ) yet shall be live againe. Faith faith to death, Doe thy world, and to the grave, put forth the utmost of thy power, digest me fully (the grave is a great eater, it hath a strong stomack) affimilate me to thy felfe (as by the last act of concoction meats received into the stomack are) turne me into thine

Aaaa

owne

own snbstance; make my bodie looke like the grave, make it fo like thy felfe, the earth, that no man can distinguish me from the earth, yet this doth not at all weaken my faith in believing that I shall rise from the dead. Put all these disadvantages upon it, yet the pawer of God aniwers, or rather tramples upon them all. The faith of Abraham (Rom. 4. 18, 19, 20.) moved much after this rate, or in fuch a spheare of holy hight and strength in reference to the promife of a Son; That a Son should be borne to Abraham, was like the rayfing of one from the dead. So the Author to the Hebrewes speaks expresly (Heb. 11.17.19) By faith Abraham when he was tryed effered up Isaac and he that had received the promise offered up his onely begotten Son accounting that God was able to rayle him up even from the dead, from whence also he received him in a figure. See how Abra. hams faith acted about the receiving of Isaac in his old age, (when his body was (in reason) more fit to goe to the grave, then to beget a son) like 7cb's for the receiving of his dead body out of the grave. He (faith the Apostle, Rom. 4. 18.) against hope, believed in hope. Every thing stood in the way of this hope, that he should have a son, yet he believed that he should become the father of many Nations, according to that which was written, so shall thy seed be. And being not weake in faith, he considered not his owne bodie, now dead, (that is, decayed with age) when he was an hundred yeares old, nor the deadnesse of Sara's womb. This probably was the figure of which the Author to the Hebrewes writes, when he affirmes, that Abraham was willing at the command of God to offer his fon to death, from whence (by the promise of God) he had received him in a figure. There were two deaths, a double death to hinder Abraham from having a fon, and yet his faith lived and prevailed over both. He ftaggered not at the promise of God through unbeliefe, but was strong in faith, giving glory to God. And being fully perswaded, that what he had promised he was able also to performe. Faith looking to the power of God, triumphs over our owne weaknesse. Now as Abrahams faith triumphed over those two deaths, or decayes and declensions of his owne and his wives bodie, believing strongly that thorough these two figurative deaths, God would rayse him a son. So faith triumphs over, and breakes all those bands, by which death may seeme to hold the body in the grave beyond all hope of rising. We

We finde Faith putting many hard cases to it selfe; David did so (Plal, 23.4.) Though I malke in the valley of the shadow of death, I will feare no ill. Againe (Pfal. 46. 2.) Therefore we will not feare, though the earth remove, and the mountaines be carrid into the midde ft of the Sea. You fee what thoughts faith proposeth to it feife, and yet gets over, and above them. Faith is not onely a purifying, but a prevailing and a conquering grace. Faith is our victory over the world and all worldly objections. As the grace of God towards man triumphs over all the unworthinesse of man, and will doe man good, though many stops lie in the way. (Pfal. 106.8.) They understand not his works, they remembred not the multitude of his mercies, they rebelled at the Sea, even at the red Sea. Every one of these were as a stop in the way of mercy to doe that people good, yet mercy got over them all. Nevertheleffe he faved them. Now (I fay) as the grace of God triumphs over the unworthinesse of man: so faith triumphs over all the improbabilities and impossibilities that feeme to lie in the way of God, to hinder him from doing any thing for us, when once we have his word or promise. And as to that speciall word, or promise of God for the resurrection. of the body, faith feemes to speake, yea to glory and boaft thus : He that gave me abeing when I had none can easily reduce me to the being I am in, when I seeme not to be what I was before, or no such thing as now I am; though wilde beafts of the earth and birds of the ayre; though Canibals, or men-eating men devoure this bodie; though fire consume it; though the ashes be scattered in the agre, (as the Church-Story speakes in the reigne of persecuting Dioclesian or throwns into the river, as lost for ever, and never to be gathered up. againe in the opinion of man; though all these difficulties and encumbrances grow upon my faith, yet I believe Ishall be repaired, and see God in my flesh. Which is the next point of 7.6's faith.

Yet in my flesh shall I see God.

The Hebrew is, from my flesh, it is usuall in that language to Non dicit, per put the Preposition De for In. Mr Broughton keeps to the letter, carnem mean and saith, Tet from my fleshshall I see God. His meaning is, I be- sed in carne ing raifed and cloathed with flesh, shall see God, or from my mea quod in-Aesh. When I am in the flesh I shall see God. There are two things cum videbo further in those words, In my flesh.

First.

Chap. 19.

First, He saith, My flest, that is, my owne flesh, In opposition to another flesh, whether specificall or personall, as was intimated before.

Secondly, My flesh, as poynting to his present estate, My flesh, this flesh of mine which is now so miserably worne, and will shortly be worm- eaten, this my flesh, which is now unmeet for the presence of any man, much more for the presence of the great God; even this flesh of mine, this diseased and despised flesh shall be fitted for the presence of God, the great and glorious God; I, in my flesh, in this my flesh shall see God.

Shall see God.

To fee, is often used in Scripture to note a divine and supernaturall act; hence propheticall revelations are called visions, and the Prophets Seers. There is a twofold feeing; First, seeing with the eye of the body; Secondly, feeing with the eye of the minde : a corporall and an intellectuall light : both which may here be understood, according to the twofold acceptation of the word, God. I shall see God. The word God, may be taken, eyther, first, effentially for the divine nature, and then we must expound the word fee in the latter fence, I shall fee him with the eye of my minde, or intellectually. Secondly, the word Job, in cane God, may be taken personally for Jesus Christ the Mediator, who having two natures, the divine, and humane, united in his perfon, or having affumed the humane nature into the divine, which is the person, himselfe is often called God: So that, I prophetavit non shall see God is this also, I shall see Jesus Christ, God-man, who being glorified in the body, shall be seene with bodily eyes. And so fob affures himselfe that he shall see God in the first sense, with the eye of the body; As if he had said; I shall have a glorified eye to see a glorified Saviour with. From or in my quiper carnem flesh, I shall see God. Thus one of the Ancients gives the interpretation of this Text. Whereas (faith he) 706 (ayth, in my fleib I shall see God, he without doubt prophecied the resurrection of his cipi, in carne flesh : yet he did not say, By my flesh, while if he had sayd, the Text notwithstanding might be expounded of God, who being in the flesh shall be seene by the flesh; yet we may understand it only thus, I shall be in the flesh, when I see God.

Illud quod air mea videbo deum, resurrectionem quidemcarnis procul dubio tamendixit per carnem meam god quidem st dixisset posset deus intelligi, in caone videbitur; ninc vero potest de sic acmea ero, cum videbo deum. Aug:1. 22. de Civ: D. c. 24.

Verf. 26.

Hence Observe :

Chap. 19.

First . The body after the resurrest ion shall be true stess, or hall have true fle sh.

That opinion hath been condemned as herefie, which fome held long fince. That when the body rifeth againe it shall be a foirit subtile, and thin, like the ayre or winde, not subject to the touch of the hand, or fight of the eye. To which one of the in illa refurrec-Ancients answereth well from (Luk. 24, 39, 40.) where Christ tionin gloria ewhen the Disciples were affrighted at his appearance, after his rit inpulpabile refurrection, thinking they had seen a spirit, vers. 37. (for so absurdly they spake, as if a spirit could be seene, Christ, I say) ch: Constant. to free them at once from that absurditie, and feare, calls to Epicthem: Why are ye troubled, and why doe thoughts (that is, fuch vaine thoughts as these arise in your hearts. Behold my hands and my feet, that it is I my felfe (much in the language of fob whom I shall see for my selfe) handle me and see ; for a spirit hath not flesh and bones as ye see me have. Mine is a true body, composed of flesh and bones, it hath the dimensions and properties of a true bodie, it may be seene and handled: Christ admitteth the testimony of their owne senses, to assure them it was no delusion or phansie which was presented to them, but his reall body.

But, faith not the Aportle (1 Cor. 15. 37. 38.) treating of the refurrection; That which thou sowest then sowest not that body that shall be, but bare graine, as perchance of wheat, or some other graine: but God giveth it a body as it pleaseth to every seed its owne body. From this similitude some argue, if that which thou sowest is not that body that shall be when thou reapest. Then the body that dies, and is laid in the Grave, is not that body that shall be in the Non dicir grano resurrection; and if it be not the same, but some other body, quod erat, sed

then it may be an avereall body.

I answer; It is true, corne, or graine which is sowed, doth erat qui autem not rise againe in that manner, or after that likenesse in which ver i corpus reit was cast into the ground. We sow bare seed, but when it surgeredenegar, comes up againe, it comes with a stalk and an eare, and shoots up in much beautie, glory, and verdure. There is a great dif- deerat sed abesse. ference between a graine of wheat in the bushell, aud a flourish- qued stat. ing stem, or eare of Corne in the field. God gives it another Greg:in difbody in the growing up, but yet it is still a body, and there is Butichs.

Corpus noffrum ventis aereq; Sabtilius. Euti.

seminis deesse adesse quod non naquaquam dicit adelle quod

the same nature in it still, the graine remaines still. Onely, there is an addition of beautie and greennesse when it growes up So the body that is cast into the ground is like bare graine, (the Apostle useth that word) it is a bare body, a naked body; but when it shall be raised ag line, the body shall have many great additions, it shall have a cloathing, and an excellency of glory put upon it. (2 Cor. 5. 4.) We hall be cloathed upon, yet still it is a true body and the same body. The Apostle Paul doth not fay, that the body shall be utterly cast away or lost in Glory, but the body that dyes is uncloathed, and those bodies of Saints which live at that Great day, shall be cloathed upon with a house which is from beaven. So that in the resurrection there will be an adding somewhat to that which was before, not a taking away of that that was before; the flesh shall be refined and purified, it shall not be layd aside, or annihilated. diverla; eadem The corne growes up, with somewhat that it had not, but it per naturate, die doth not loofe any thing that it had; 'cis still a graine of wheat and better. So the bodie layd downe in the grave is raifed, not the fame in all things but better in many things; it will not lofe any thing of perfection which it had, but it will gaine many perfections which it had not, even the excellency and perfection of glory.

Caro no ra post resurrectionem eadem est do versa per poten.

> Secondly, It is objected, How can it rise fiesh, when the Apostle (1 Cor. 15.50) sayth, Flesh and bloud cannot inherite the Kingdome of God, neither doth corruption inherite incorruption? If no flesh shall inherite that state, how can it be affirmed, that the true flesh shall be rayled to enter upon that inheritance.

> I answer, by way of grant, that by flesh and blond in that Scripture, we are to understand naturall flesh and bloud, not flesh and bloud as it notes a finfull, or corrupt condition. In which sense it is also true, that flesh and bloud shall not inherite the Kingdome of God. But the Apostle speaking there of the resurrection of the bodie, he meanes the flesh and bloud of which the bodie is composed and made up; and of that he faith, It shall not enser into the Kingdome of heaven. 'Tistrue, it shall not, in the state wherein it is, flesh and bloud as it is corruptible shall not enter into heaven. Himselse seemes to expound that we are thus to conceive flesh and bloud in the latter clause of the same Verse; Neyther shall corruption inherite incorruption, that is, corruptible

flesh and bloud, or flesh and bloud that hath the seeds and principles of corruption in it, shall never enter into the Kingdome of heaven: fuch flesh and bloud is unfit to weare the garland of glory. As our foules must be changed before they can be fit for glory, so also must our bodyes. Meere natural! flesh and bloud are too weake to bear the weight of Glory. Which the Apostle intimated (Vers. 44.) It is somen a natural body, it is raysed a spiritual body. As if he had faid; Such a body as man layd downe in the grave will not ferve his turne, when he rifeth againe. Man layes downe onely a naturall body, or as the Greeke strictly speakes, an Animal body, or a Soule body; that is, a body quickned and maintained onely by a living foule, fuch as Adams was in the Creation, whose body being formed out of the dust of the earth, and the Lord breathing into him the breath of life, He became a living Sonle (Gen. 2. 7.) yet such was his foul that it could not maintaine his bodily life without helpes from without. And fo his (as also ours who are descended from him) was but a meere naturall body; but when man is rayled from the duit, he shall be provided and fitted with a spirituall body. The Apostle fayth not that the body shall be changed into a spirit, but it shall be raysed a spirituall body, which yet some urge strongly to prove that the body shall be attenuated into a spirit; But for the removing of that objection and the clearing of the Scripture; I answer, that the body raised to glory is called spirituall these three wayes.

First, Because the body shall ever be subject and serviceable to the spirit; for as the spirit of a man while it is subject to and serveth sinful stess, is called carnall in the language of Scripture; so the stess of man when it is purely subject to the spirit, may,

by the same proportion, be called spirituall.

Secondly, It may be called a spirituall body in regard of the great strength and activity, with which it shall be endowed: Spirits are strong, and so is every thing which is spirituall. Spirit is often in Scripture opposed to sless, to denote strength. When the Prophet would have the Jewes know that the Ægyptian Horses were to weake to be trusted too, he sayth, Their horses are flesh and not spirit, (Isa. 31. 1.) The Devill is called a spirituall mickednesse, to shew that he is a strong and a powerfull wickednesse (Eph. 6. 12.) In this reference also our bodyes af-

mightie frength which is able to beare a weight of glory, or as the Apostle amplifies it, An exceeding weight of glorie. There is such a weight in glory that our frayle bodyes would be crushed under it, unlesse being made spirituall, they were also made

strong to beare it.

Thirdly, 'Tis called a spirituall body because then the body shall have no need of naturall helpes. This the Apostle tercheth us in that opposition; It is somen a natural body, it is raysed a spiritual body. A naturall body stands in need of naturall supports; but a spirituall body needs them not. When they in the Gospel put that tempting Question to Christ, whose wife the Woman should be at the resurrection, who had been successively married to seven husbands; Christ gives an answer. implying that such Questions shall then be out of doores, (Mat. 22. 13.) After the refurrection, they neyther marry, nor are given in marriage but are as the Angells in heaven. Mariage will be out in heaven : yea the body shall be so spirituall in heaven, that we shall need, neyther sleepe, nor meat, nor cloathing, as Angels and Spirits doe not. I may give the spirituallnesse of the body in foure words, according to the Schoolemen in their disputes about the state of a glorified body.

First . Clearnesse and beauty : the face of Steven did shine as ulceribusrespere the face of an Angel (Acts 6. 15.) Not that an Angel hath a face or shines visibly, but so 'tis phrased to note excellent beautie; as excellent bread is expressed by Angels bread : there was an amazing beautie stampt, upon the face of Steven, because he bepunctis luminis gan to border upon heaven, and had received fome beams of glodo guitis lucis ry approaching, then instead of those filthy ulcers, with which the body of 70b was spotted, his body, as also the bodyes of all the Saints with him, shall appeare (as it were) with starres and fluds of light, and resplendent beauty; and which is the beautie of this bodily beauty in heaven, it will be such as whereof none shall be proud themselves, nor yet by it be a snare to

others.

Secondly . Agilirie, nimblenesse, and activitie; whereas now our bodies move heavily, they shall then ascend and descend like Angels.

Thirdly, Impaffibilitie, we shall not suffer hunger or cold, Fourthly, forrow, or paine in the body-

Pro immundis sum erit Jobi corpus atq 31lluminatum, quibuldam quasi dy stellulis clarissimis distinctum & circum, datum. Pin:

Fourthly, Spiritualitie, which, I conceive, may rather be the comprehension of the other three. Then that of the Apostle will be fulfilled, Christ will change our vile body, that it may be fa-Thioned like unto his glarious body (Phil. 3. 21.) Not that a glorious body shall be of another fashion then now it is, in regard of the symmetrie and disposition of parts and members (the same fabricke and frame shall continue) but it shall be of another fashion in regard of qualifications and endowments; Such as those fore-mentioned, and in all those our bodyes shall be fathioned like the glorious body of Jesus Christ (which is the highest ascent of honour which the body is capable of) and excepting these changes the body shall be the same it was; the samein nature, invested and sublimated with those noble additions of clartie, agilitie, impassibilitie, and spiritualitie. Thus it shall be sowen a naturall body, but rayled a spirituall body, yet still a body, a true body still. That's the first poynt, the body after the refurrection shall be true flesh.

Secondly, Observe;

Chap. 19.

Saints raised to life shall see God.

It will be onr whole worke, and our whole wages, our whole businesse, and our whole blessednesse to see God. 706 speakes as if there were nothing to be done in the next life but onely to fee God, nothing to be had or enjoyed then, but onely a fight of God; and indeed there shall be nothing else; I shall see God (faith he) that's enough for me, yea that's all to me (P/al. 16. II.) In thy presence is full nesse of joy; That is, when I shall see & enjoy thee present. (Mat. 5.8.) The pure in heart shall see God. (2 Cor. 13 12.) Now we see through a glasse darkly, then face to face; that is intentively and directly, not reflectively or by effects; we shall see as we are seene, and know as we are knowne; according to the utmost comprehension which a creature is capable of, our veffel; shall be as full as they can hold, and what would we have more? yea our happinesse shall be that we would have no more. Our hearts shall be so full of joy, and our heads fo full of knowledge, that we shall defire no more. We see the world, and are not filled; The eye, saith Solomon, is not satisfied with seeing. But the fight of Godis satisfying and filling, that, will not leave one empty space or corner in the B b 2 foule.

foule. God is enough for us, and we shall certainly have enough when we fee him (as then we shall) as he is- That priviledge is affured to the fons of God (1 fob. 3. 2.) We shall fee him as he is. In this life the Saints fee God; the life of grace is the vifion of God, as well as the life of Glory; and though it be true that here the Saints doe rather see what God is not, then what he is; yet 'tis true also that here the Saints see God as he is, as those words may note a reall seeing of him, though not (as they intend) a full feeing of him. Here we fee God by faith; We (faith the Apostle, 2 Cor. 5.7.) walke by faith, not by fight. We neyther walke by fight, as carnall men doe, who have no faith, nor doe we walke by fight, as glorified Saints, who are above faith, But we walke by faith, which though it be appofed both to the fight of nature here below, and to that fight of glory, which we shall have above; yet that also is a fight, and by that we fee God ..

First, In his Promises; Abraham saw my day (saith Christ) (7.b. 8. 56.) He saw it in the promise; and there God is seene. Secondly, In his Ordinances; David desired to dwell in the house of the Lord, all the dayes of his life, to behold his beauty,

(Pfal. 27. 4.)

Thirdly, We see God in his Providences; in them God is so eminently to be feene, that he is as angry, when his people fee him not in Providences, as when they fee him not in Promises, or Ordinances. In all these we have a fight of God by faith in this life, and we fee him truely as he is; yea God hath been pleased to make himselfe visible to some of his people in this life, even to their sense as well as to their faith, (Ifa. 6. 1.) I sam the Lord, faith Isaiah the Prophet; he speakes not of an intellectuall, but of an occular fight; and fob, I bave beard of him by the hearing of the eare, but now mine eyes have seene hom (Job 42. 6.) And so faceb (Gen. 32. 30.) I have seene God face to face : & he calls the place Pennel the face of God. Not that he (or they) faw God himselfe with the eyes of his body, so no man hath feen God at eny time (1 Joh. 4.12.) and so no man can see God and live. (Exod. 33. 30.) But these saw God in some representation of himselse, in some such breakings forth, and evident demonstrations of his Glory to the eye, as gave them an undoubled argument of the presence of God with them; yea sometimes God hath

Verf. 26.

hath condescended to appeare in the forme of a man. So that besides that sight of faith which all Saints have of God in this life in his workes and word, some have had a kinde of fight by sense in those illustrious and familiar manifestations of his presence with them; yet all this is but a glimple, to that fight which we shall have of God in heavenly glory, when we shall fee him as he is. Which words of the Apostle John, as they are applyable to the person of Christ, whom we shall then see as he is, as that is opposed to what he was, while he was here in the forme of a servant; fo they are also applyable to the Nature of God, or to God essentially taken, whom we shall see in that Glorified state, as he is, though not with the bodily eye, nor with any full comprehension of our understandings (for how can finite comprehend infinite) yet our understandings shall have such a full apprehension of God, that comparatively to any fight of God which we have had here, we may be fayd to fee him as he is. This intellectuall fight, being unexpressibly far, more excellent and evident then eyther that fight which every Saint hath by faith, or which any have had by the eye, in those appearances which he sometimes hath vouchsafed to dust and ashes here. And therefore that fight of God is called by way (not onely of distinction, but) of eminency, The beatificall vision.

Thirdly, As this Text is expounded peculiarly of Christ the Mediator, then we may observe yet further for our comfort

that

Saints glorified Ball fee, and ever behold the glorious body of fesus Christ.

We shall see Christ in our nature glorified. Therefore some Videbo deum in tender the Text, Not, In my flesh I shall fee God; But I shall fee God carne nea i. e. in my fl b; that is, I shall see Christ sitting in glory, cloathed Christum in with flesh or in the likenesse of man. God fent his Son in the like. nesse of finfull flesh, to condemne fin in the flesh (Rom. 8. 3.) And he shall appeare the seco: d'time nithout sin unto salvation (Heb. 9. 28.) That is, there shall be no likenesse of sin upon him at his fecond appearance, as there was no fin in him at the first. Bue though he shall then have no likeness of finful flesh upon him, yet he shall have the likeness of flesh, & that, not as likenesse is sometimes

374

times taken, for the resemblance of that which it is not, but as likenesse imports the truth of that which is. Christ shall be seene in true humane flesh, and this seeing or beholding of Jesns Christ in the flesh, will be (if we may conceive a second there) the fecond great joy in heaven: To fee the Saints will be great The Disciples saw Moses and Elias in the transfiguration of Christ (which was a shew of heaven, Matth. 17.) What joy then will it be to fee the Glorious person of Jesus Christ. Christ is indeed the Defire of our eyes. It was the wish of Austin. that he might have feene three things. First, Rome in her flower. Secondly, Paul in the Pulpit. Thirdly, Christ in the flesh. To have a view of Christ in the dayes of his humiliation and debasement, was to them, who knew him by faith, matter of great rejoycing. Old Simeon defired to fee no more of this world, when once he had feene Christ; he wishes to depart and have his eyes closed, when his eyes had feene the falvation of God, that is Christ whom God sent out to be a Saviour (Lik. 2. 30.) What then will it be to the Saints, when they shall see God their Saviour, Jesus Christ sitting cloathed in that stell that they themselves weare, though in a more excellent cloathing of glory, then a meere creature is able to beare. The Apostle Peter foreshewes this joy of Saints (1 Pet. 1.7, 8.13.) That the tryall of your faith may be found to praise, and honour, and glory at the appearing of fesus Christ, whom haveing not seene yee love. As if he had faid; If ye love Jefus Chrift, now you have not feene him, but have onely heard him spoken of, and seene him by faith: If ye haveing not feene doe love him. O how will ye love him when you shall fee him! for that is the strength of the Apostles argument, Whom having not seene ye love in whom though now ye fee him not, yet beleeving, ye rejoyce with joy unspeakeable exfull of glory. As if he had said; if ye now rejoyce with joy unspeakeable and full of glory, believing in Jesus Christ whom you never faw, what rivers of joy will flow in upon you when you fee Jesus Christ; And therefoee at the 13th Verse, the Apofile Peter gathers up his own spirit & the spirits of all the Saints to the serious expectation of this thing; Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace to be brought to you at the revelation of Jesus Christ. There is a twofold interpretarion of that Scripture, according to the twofold fignificanification of the word grace. Some read it thus, Rejoyce for that grace that is brought to you by the revelation of fesses Christ. It is matter of highest and purest joy to remember that grace (whether we take it for the favour of God to sinners, that they may be justified, or for that, heavenly principle which the Spirit workes in the hearts of sinners, that they may be sanctified) at the revelation of Jesus Christ to the soule in conversion. When this grace is brought to (and through the effectuall working of the Spirit) received by sinners, there's joy in heaven, and therefore the thought of it should cause joy on earth. Yet

Our translation refers rather to the time future; Gird up the loynes of your minde, &c. for the grace to be brought at the revelation of Jesus Christ. Jesus Christ hath been revealed alreadie, but he shall be revealed yet more plainly. But is that the time of grace? We received grace at the first revealing of Christ, shall

wkreceive more grace then?

I answer, Grace may be put for glory, or for that uspeakeable favour and wonderfull love which shall be given out to the Saints when their bodies shall be rayled, and Christ appeares to them in Glory. So the word grace is used (1 Pet. 3. 7.) where the Apostle exhorts husbands and wives to walke according to knowledge, as heires of the same grace of life. We are possessors and not heires onely of grace in this life, but in this life we are onely heires of the grace of life, that is, of eternall life, or glory. Such is the grace that is given at the revelation of Jesus Christ, that is, when Jesus Christ shall be set forth to the view of our bodily eyes, at the rifing againe of our bodyes. Then fullneffe of joy is promised, and God hath provided for it every way. He hath provided joy for the eye of the minde, by that vision of himselfe : be hath provided joy for the eye of the bodie by the vision of Jesus Christ. And some have piously conceaved it one part of the defigne why Jefus Christ tooke flesh that we might have tompleat joy in him, both by feeing the divine nature in him intellectually, and by feeing him glorious in the humane nature, for lo at once both minde and bodie shall have fulnesse of consolation by him.

Fourthly, Forasmuch as 7 b to comfort himselfe in his present sorrowes, hath recourse to this hope; I shall see God in

my flest; As if he had faid; I fee nothing but visio ns of horrour and amazement now, I see nothing but friendlesse friends, and miserable comforters now; I see nothing but povery and want compassing me now, but I shall see God, there's my hope, and there's my happinesse.

Hence Observe;

Our compleat happinesse confifts in the vision of God.

Christ placeth the future happinesse of the Saints in the vision of his Mediatoriall glory; Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory that thou hast given me (Joh 17. 24.) Glorified Saints shall for ever feed their eyes with unutterable delights in beholding the

Glory of Jesus Christ.

The fight of the eye gives much contentment; It is a pleafant thing to behold the Sunne (Ecclef. 11.) How pleafant will it be then with the eye of the foule to behold God, and with the eye of the body to behold Jesus Christ? Mine eye affects my heart, faith feremiah in the Lamentation.; That's true of joy as well as of forrow. Sights refresh; how doe people flock to see great shews? Now, the cleare light that comes into the understanding, brings infinitely more refreshing and gladnesse to the soule, then that which comes in onely by the body. It is the joy and happinesse to Saints to see God now, as was shewed before in his word and workes, in his ordinances and administrations. Good Hezekiah lamented his feared losse of that priviledge (Ifa. 38. II.) I fayd I shall not see the Lord, even the Lord in the land of the living; That is, I thought I should never have gone to Church more (as we use to speake) or to the Temple, there to behold the beauty of the Lord, and partake of his Ordinances. But what Elihu promises in a like case (90b. 33 26.) was performed to Hezekiah; He shall pray unto God, and he will be favou. rable unto him, and he shall see his face with joy. When shall he have this joyfull fight? even in this life; as 'tis explained at the 28th Verse : He will deliver his soule from going into the pit, and his life shall see the light; That is, he shall be raysed from his sicke bed to fee the light of the Sunne, and then also he shall fee the light of Gods countenance. This will be a joyfull fight to him here, much more will the fight of Gods face fill him with joy hereafter. And And the reason why this vision is our joy and happinesse, ari-

feth foure wayes.

First, Because our seeing of God makes us like him, like him two wayes, or in a double conformitie. First, in holinesse; and therefore, secondly, in blessednesse. These two cannot be separated. They that are (according to their capacitie) holy as God is holy, shall also (according to their capacitie) be happy as God is happie; Now that our feeing of God impreffeth upon us a similitude of his holinesse, is affirmed by the Apostle John (1 Epist 3.2.) We shall be like him, (Why?) for we shall see him. For if the vision we have of God here, (in proportion to it) draw a likenesse upon our soules (looke how much any soule sees of God by faith, by so much is that soule made like to God in holinesse) we all as in a Glasse behold the glory of the Lord, and are changed into the same Image (2 Cor. 3. 18.) Now if here in grace, while we in promises and providences, and ordinances behold God we are made like to him, much more shall we be so, when we see him face to face. The true reason why we are not more like God in this life, is because we see and

truely know fo little of him.

Secondly, Blessednesse is nothing but satisfaction, and content. The Devill is most miserable, because he is nothing but diffatisfaction, and discontent. And hence the Devill labours to put all into a discontented moode, that they may be miserable, as he is. Now as our liknesse to God riseth from vision, so our satisfaction, content, and rest, rise from both. (Pfal. 17. 15.) As for me, I will behold thy face in righteon fne ffe. The Psalmist spake in the former Verse of the utmost happines of worldly men, who have their portion in this life; and in this Verse he speakes by way of opposition to that, of his own happinesse, together with the happinesse of all the people of God; As for me I will behold thy face, &c. As if he had fayd, Let others place their happinesse in what they will, as for me or for my part here is my happinesse, To behold the face of God in righteoufnesse, (without holinesse no man can see the Lord.) But what's the benefit of beholding the face of God? The next words expresse it; I shall be satisfied when I awake with thy likenesse. If we understand the Pfalmist (as some doe) of beholding God here in his favours and mercie, that confirmes the poynt more; for if the foule Ccc

Verf. 27.

soule recieve satisfaction in beholding God here as he is pleafed in part to reveale himselfe, then we shall much more be satisfied when he reveales himselfe fully to us. God is satisfied in and with himselfe, and therefore he can quickly sacisfie us. The very gleanings of God being infinitely more then all the vintage and harvest of the creature.

Thirdly, Our feeing God, is the enjoying of God. How then can we be but happy in feeing him? We fee many good things now that advantage us little, because they are none of ours; we doe not enjoy them by feeing them, it is but a tranfient fight : but this fight is enjoyment, and the appropriation of God to our selves. Faith appropriats God here, vision shall

much more hereafter.

Lastly, This fight will make us happie, because when once we enjoy God by fight, we shall be filled with affurance of enjoying him for ever. There is nothing but affurance in heaven, and that not onely that our estate is fure and shall continue. but that we shall have a continuall fight or manifestation of it. Glory shall never be hidden from our eyes, it shall be revealed in m, (Rom. 8. 18.) This evidence of Glory compleats our happines in glory. And seeing this vision of God, and the revelation of Glory in us, are the compleature of our happines, no marvaile if fob comforts himselse in this expectation, After wormes have destroyed this bodie I shall see Ged in my flesh. fight will recompence all our forrows and sufferings, year when once we have attained this fight, we shall not onely never see, but forget our sorrows, and remember our sufferings no

Vers. 27. Whom I shall see for my selfe, and mine eye shall behold. and not another, though my reines be consamed within me.

Fob concluded the former verse with an affurance, that In his flesh be should see God. This verse begins upon the same poynt, whom I shall see for my selfe; but though it be the same in the matter, yet it comes cloathed with new confiderations and additions. He doth not say barely, whom I shall see; but, whom I shall see for my felfe: there is the first addition. Secondly, mine eyes shall behold, and not another: there is a second addition; and this,

this, (faith 70b) I believe though my reins be confumed within me, that's a third.

Whom I shall fee for my selfe.

It is one thing to fee, and another thing to fee for our felves. In some cases to doe or see for our selves is sinfull. As, No man Bould live to himselfe; so in that sence, No man should see to himselfe, or for himselfe. Job promiseth himselfe a time, wherein he should see, and doe for himselfe without fin. And there is a doing for our felves, or a living to our felves in this life (much more may it be so in the life to come) which is not sinfull, nor at all contrary to those Gospell rules of denying our selves, and living unto God. The originall which we render for my felfe, Eft Dations is in the Dative case (as Grammarians speake) which imports bene volentia, favour, I shall fee to, or for my selfe, that is, for my own good, favoris, comadvantage, and comfort; The Prophet speakes in this con-Aruction (Ifa. 9. 6.) To us a son is given, to us a Childe is borne. He is given to us, or for us, that is, for our benefit, and falvation: there was never such a birth to us as Christ was, and it were better for us never to have been borne, then not to have an Interest in the birth of Christ. The promise of Christ is the foundation of our comfort; I shall see him to my selfe, (saith fob) as having my share, my part in him.

Or, I hall fee him for my felfe, that is, as a friend to me, as he Videbo deum that will take my part, and give sentence on my side. Some ex- mihi, non adpound the latter clause of the verse suitably to this; whom I Ball (ee for my felfe: and mine eyes shall behold him and not another; am pronunciathat is not an adversarie: For the word in the Hebrew fignifies turum. Pined. not onely alium, but alienum, not onely another, but an adversarie. A learned Interpreter puts the word in the Accusative, not in the Nominative case; thus, whom I shall see for my felfe, and not as my adversarie (but friend) So it refers to God himselfe, I shall cen zu esse acnot fee God as a stranger to me, much less as ad enemie, but shall cufativi casus. finde his heart opened to me, and him ready to receive me into non nominativi,

his everlaiting embraces.

It hath been shewed from the former words, that the happi- vel alies, quam nesse of Saints after the resurrection confists in vision; Here 706 aldeum issum. rifeth up to a fuller affurance of that priviled which glorifi. Bold. ed Saints shall have in heaven; Whom I shall fee for my felfe. Cccz

versum me sed pro me sententi-Videre, bec loco, unhi Japit forum. Bold. Exist mo vonec debere referri ad alium

Hence note.

In heaven Saints shall have their interest in God cleare, undoubtedly cleare to them for ever.

It is the busines of faith now to believe in God for our selves: to take Christ for our selves. But though this be the worke of faith, yet faith cannot alwayes reach to it, or read its owne evidences by it. There may be true faith, and yet no fight of Christ for our felves; we may fee him, and yet feare we have no interest in him. Come to Saints under temptation, or in times of differtion, and tell them of mercie, and free grace brought in by Christ the Redeemer; they answer, yes, they believe that it is so, Christ is the Saviour, grace is free, mercie endureth for ever; but what's all this to them? They fee this by faith in the generall promise made to sinners, but they see not this for themfelves, nor can they make out their share in it; yea possibly they see God angry; they see him indeed, but not for themselves, but as an adversary to them, or as departed from them, his face is hid, and they doubt whether he will ever unvaile it againe towards them. This is the flate of many Saints here, and there are very few who see God alwayes for themselves in this life, or whose hearts are cleared from all scruples and feares about their interest in Christ. This is reserved for Glory when love shall be perfected: Perfect love will cast out feare (1 Joh.4. 18.) and when feare shall be totally and finally cast out, we shall never have so much as one suspitious doubtfull thought, crossing our spirits, or shaking our affurances. Heavenly enjoyments shall not know the least interruptions. Saints in this life are in a happy condition above all people in the world; but they meete with many rubs in the making out, and evidencing of their happines: but in heaven the favour of God shall ever be in fight, we shall see him continually for our selves. Job said in this booke ; Thou holdest me for thine enemie. He found God against him, and dealing with him as if he hated him: but his faith recovered to the highest pitch, I shall see God, and he will never act as an adversary any more. God will not so much as personate an enemie in heaven, though here he smites and wounds his beloved ones even with the wounds of an enemy; but there's nothing but smiles and embraces in glory; Whom I shall see for my felfe. Againe,

Verf. 27.

Chap. 19.

Againe, This addition to the vision may refer (by way of opposition) to that fight which wicked men shall have of Christ in the resurrection : I shall see him for my selfe. There are others that shall see Christ as well as I, but I shall see him - fo as they shall not see him, they shall not see him for themselves, (Matth. 24.30.) There will be an universall vision of Christ in that great day; Then shall appeare the figne of the Son of Manin heaven, and then all the Tribes of the earth shall mourne, and they shall see the Son of Man coming in the clouds of beaven with power and great glory. All the Tribes of the earth ; he speakes of all Nations in allusion to the Nation of the Jewes, who were distinguished into twelve Tribes, All the Tribes, that is, all the families and kindreds of the earth shall fee him : but shall all the Tribes of the earth rejoyce in seeing him? No, all the Tribes of the earth shall mourne. Not that every particular person of every Tribe shall mourne, but many of every Tribe shall mourne. And this Scripture may give us light in the explication of those universall termes about redemption; for as it is said, Christ dyed for all; so here he saith, all the Tribes of the earth shall mourne at the appearance of Christ: yet then many shall rejoyce. Lift up your heads (faith Christ to the Saints) for the time of your redemption is at hand. But all the Tribes, that is, a number of the Tribes, or the greatest number of the Tribes shall mourne. All shall see him, but with a difference : the Saints shall fee Christ coming, and it will be a welcome day to them. The wicked shall see him, but it will be a black and a sad day to them. (Revel. 1.7.) Behold he cometh with clouds, and every eye shall see him, good, and bad. Which he addeth by way of specification; Every eye shall see bim, and they also which pierced him. If every eye shall see him, then they that pierced him must needs fee him, and if so why are they particularly named ? It is usuall in other Scriptures, when an universall is first laid downe' yet to nominate a particular kinde or person, though that be included in the former generall. As in the title of the 18th Psalme, A Song of David in the day that the Lord delivered him from the hand of all his enemies: there is the universall, & yet it follows, and from the hand of Saul. Saul was among his enemies, and so was included in the generall stile of all his enemies, but be puts in Saul by name for speciall reason, because he was his molt

Verf. 27.

most mortall enemie. Samuel commands Israel to put away all their false Gods, and Ashtaroth (1 Sam. 7.3.) If they put away all, they must needs put away Ashtaroth; but he names Ashtaroth because that was a principail Idol. So here; Every eye shall see him, and they also which pierced him. Under the generall they that pierced him are included; yet he specifies his piercers, who were of two forts, and so according to the Text and poynt in hand, must have a twofold sight of him. Among those who pierced Christ, there were some that repented, and returned, (as we read) at that Sermon of Peter. Acts 2d. Peter told them they were the betrayers and murtherers of Christ; this pricked them to the heart, and many repented, embracing and beleeving on that Christ, whom they had betrayed and murthered. These shall see Christ with joy, though they pierced and put him to forrow: The death of Christ hath procured mercy for those, whose cruelty, procured his death. They who judged Christ worthy to dye, judging themselves so, were through faith delivered from death.

There were another fort that pierced him, who never repented, and they shall see him too, but they shall see him to their forrow. They would withdraw from this fight, they would not behold him whom they pierced, if they could helpe it, they would fain be excused, but they shall not. Every eye shall see him, even they that pierced him. What a dreadfull thing will it be when they who willfully and maliciously pierced the Lord Jefus Christ to death, and dyed impenitently in that sin, shall be brought into his presence ? This fight of a pierced Christ will pierce their foules with forrow; yet they shall fee him not with forrow only, but with vexation of heart, and anguish of spirit. They who have not seene a pierced Christ in the forrows of repentance, can never fee him whom they have pierced, but in the forrowes of despayre. To behold Christ with the eye of sence will be most grievous to all those, who have not beheld him with an eye of faith. See him ! No, they had rather be covered with the mountains, & that the hills should fall upon them. But they shall see him and be afraid, terrour shall take hold of them. 'Tis a promise to some, that they shall see him whom they have pierced and mourne, (Zuch. 12. 10.) 'Tis a threat to others, that they shall see him whom they have pierced and monroe;

every

every eye shall see him, even they that have pierced him. To see the Saints in happines, shall be a part of the punishment of the damned (Luz. 13.28.) There shall be weeping and gnashing of reeth. when you shall see Abraham, and Isaac, and facob, and all the Prophets in the Kingdome of God, and your selves that out. You shall be vexed with anger and envie as well as with paine and loffe. Now as there shall be a different view and fight at that day in reference to the Saints, Saints shall looke upon one another rejoycing; but wicked men shall looke on the Saints mourning. It will be a bleffed meeting when we shall see Abraham, Isaac, and facob, and our selves let into the Kingdome with them. But the wicked hall see Abraham, Isaac, and faceb let into the Kingdome, and mourne that themselves are thrust out. Thus also there shall be a different sight of Jesus Christ; believers shall see him for them elves, and rejoyce: The wicked shall see him against themselves, they shall see him as their enemy, and mourne. I hall fee him (faith fob.) for my felte. That's the first addition.

And mine eyes shall behold, and not another.

We have in this Text, fee, and fee, and behold. The word in TIXT verbum the originall is different from what we had before, I shall behold conspiciend hoc bim. It signifies more then the bare seeing, or the gathering in soco, a sind, est a the species of any object into the eye. It signifies a very vehe- nificat proprié ment beholding; a critticall discerning, view, and sight of a intendere in rem thing. Whom I shall behold. That is, with deepe intention, both airquam oculis of eye, and minde, to finde out and rejoyce in all the excellen & animo, rum cy, beauty, glory, and worth that is in him. A man may come dan fensu do into a roome adorned with goodly pictures, he fees them in experientares passage, he hath a transient view of them, and he takes some conspecta. pleasure in this view. Another beholds them, to see the workmanship, how the lines are drawen, and features shadowed to the life, he views with skill, and art, this pleafeth much and gives the accurate beholder high contentment. So here, Mine eye shall behold him; That is, I shall even set my felfe to take a view of him, to gather up (as it were) into my felfe the idea's of his divine perfections, and so to receive all those delights and contents which rife from such an excellent object. Moses (Exed. 3. 3.) had a vision of the burning bush; The Angel of

the

the Lord appeared in a flame of fire in the middest of the bush. I will now turne aside (said Moses) and see this great sight. He saw it before; for it is said, the Angel of the Lord appeared to him But that did not satisfie ; I (saith he) will turne aside and see it ; He useth the word of the Text; that is, I will turne afide to view it yet more exactly, to confider it more fully. I will fee it with diligence and intendment, as well as I have feene it with wonder and aftonishment. I will get neare to observe this miraculous flame, that the bush should burue and not consume. So, the word is used (Eccles. 1. 16.) I communed with mine own heart. (aying, loe I am come to a great estate, and have gotten more wifedome then all that were before me in ferusalem. Yea, my heart had great experience of wisedome, and knowledge. The Hebrew is, my heart had seene much of wisedome and knowledge, that is, I had not onely taken a light view, and confideration of those things that concerne wisedome, and knowledge, but my heart was studying, and beating upon them, I experimented them from time to time, till I was greatly seen in wisedome, and knowledge. So here, mine eye shall not onely take a glance, or a fight in passage, but I shall feede and satiate mire eye with a fixed observation. But Saints in glory shall come nearer and nearer to God, they shall as Mofes faith, turne afide, to fee this great thing the glory of God, who is an everlasting burning. Saints in glory shall ever contemplate the ravishing excellencies of God, and have a very intimate fight, and apprehension of him: they shall see, and behold him: they shall have as cleare a knowledge of, and as free a communion with God as the state of a creature can beare. This the Apostle distinguisheth from our present sight and knowledge of God, which is through a glasse and darkly, whereas he calleth this a fight, face to face, and a knowing even as also we are knowne. Mine eyes shall behold.

Post primum illum de jucundissimu sui redemptoris conspectum, ait deinde se attenti
úr.obse vantiús
diligentiús prospecturum, intenturum, oculis de animo in
tantam glor am.
Pined.

And not another.

The word which we render, another, signifieth first one differing in heart, condition, and affection as was touched before; It signifies also any one differing onely in name and number: Another person, another man, how much soever he be a friend, or affected to us. This sence of the word our translators seeme to intend; And then the meaning plainly is this; Mine eye shall behold

behold and not another, that is, the fight which I shall have of God I alienus, vel in my glorified state, shall not be at the second hand, but such alius, non videas I shall have my selfe: The joy which I shall then receive shall us, nam aperia not be from any report or narrative that others shall give me of of clarum vithe glory of God, but it shall be from mine owne personall visi- debo ipje. on, or fight of God. I shall see with mine owne eyes, not ano-

thers, or not by another.

Now wee know God by the reports made to us of him; as those of Samaria knew Christ by the report which the Woman made: So, upon the matter the knowledge which we have of God here, is upon the report made to us of God in ordinances, and in providences: but as those Samaritans came to the Woman and said; Now we believe, not because of thy sayings: for we have heard him our selves, &c. So we shall say at last to all whether things or persons which have been as meanes reporting and conveying to us the knowledge of God, now we know, not because you have sayd it or shewed it, for we our selves have seene him. Wee shall behold God our selves, and not by another. Such shall be the difference between all the knowledge we have of God here, and that which we shall have in glory. The knowledge we have here, is but like that which the Samaritans had of Christ by the Womans report, but that which wee shall have in heaven shall be like that which they had of Christ when himselfe came personally among them, and spake immediatly. Or we may illustrate it by that of the Queene of the South: The knowledge which we have of God here, and of his glory and excellency, is like that of the Queen of the South in her owne Countrey: there shee heard a report of Solomons person, of his government, of his riches, and dignitie, and such a report as did not onely affect and aftonish her, but provoke her to undertake that great journey, that shee might see for her lelfe, and her eyes behold and not another; and when thee came to the Court at ferusalem, and there beheld Solomon in his person, and attendance, when shee observed the service of his Table, and heard his wisedome, there was no more spirit in her, (I Kings 10.5.) that is, shee was as one aftonished, whose spirits are conquered and over matched, or as one in a swoone, whole spirits are sunke and dissipated. Where the natural Spirit doth not act, it is said not to be. When we come to the

Ddd

Court of heaven, as the Queen of the South to Solomons Court, and there behold how much God is beyond and above all that we have hitherto heard of him here at home in our own Countrey, we shall be rapt up into admiration, and there shall be indeed no more of this low and narrow spirit in us for ever.

It alienus a fide dissimilitudinem quandam
morum Gruita
indicare potest,
significat eriam
id quod amico
Gr familiari
apponitur, Gr
quod propter insuetudinem est
horrori Gr
nausea.

Further, The word is taken, not onely for another person, or for one differing personally, but for one differing in condition, and in qualitie, or bearing any dissimilitude in manners; and so it was applyed to him who was an alien from the faith, a stranger to the Covenant, and Common-wealth of Israel. As is the had sayd; I shall behold him, and not another, that is, not an alien from the Common-wealth of Israel, not a stranger from the Covenant; not a man of another frame of spirit then I now am of, such shall not behold him. Which suggests this note;

All that behold God in Glory, shall be of one condition, of one faith and frame of Spirit.

No stranger shall behold him, all shall be brethren, they all shall be as one man, or as if there were not another among them all. Heaven hath no mixture. All things and persons shall be as in one state, so of one peice. No tares in that feild, nor goates in that flocke. Saints enjoy unmixt communion here sometimes, and live together as if there were not another among them : This Spirit of holinesse and of unitie was eminently powred out upon the first Gospel-Church, (Ast. 2. 1) They were all together with one accord in one place; as if they had all but one foule; and they continued as in the Apostles doctrine, so in fellowship, v. 42. Thus it is in the truth and height of spirituall communion below: Saints have not a stranger among them. And it is promised as the great priviledge of Sion, the Canaanite shall be no more in the land, that is, there shall be no alien among them, (Nahum 1.15.) Beheld upon the mountaines the feete of him that bringeth good tydings, that publisheth peace O Judah keep thy solemne feasts, performe thy vowes: for the wisked shall no more passe through thee, he is utterly cut off. The wicked, or Belial, (in the originall) he that will not beare the yoke of God, shall no more passe through thee, much leffe flay and lodge in thee : no man shall be voaked with you, but he that beares the yoak of Christ: O rejoyce, and keepe thy feafts. That will be the day of Sions glorious liberty, when all (within her liberties) beare the yoak of Christ, and none shall be unequally yoaked. This is the glory of Saints below, and this shall be perfect in the state above. There shall be no stranger, no Canaanite in heaven, none that are uncircumcised, or uncleane: this is the harmonic of heaven, none but Saints shall be admitted there, and all the Saints shall be of one minde, and minde the same things there. Mine eye (sayth

holy 70b) shall behold him and not another.

Thirdly, Mr Calvin carries the sence of these words to an Identic of the object to be seene, not to an Identy or consimilatude of the subject seeing. I shall behold him and not another; that is, I shall behold him, and none other; I shall behold God alone: as he is the adequate, so he shall be the sole object of mine eye. He shall fill me with himselfe, I shall see God, and not look after, or take notice of any thing besides him. Mine eye shall not wander upon other objects. From that reading wee are taught.

That, as in heaven we shall see God; so we shall eye nothing but God.

We shall then indeed love God with all our heart, with all our foule, with all our might, yea then we shall see him with all our eye, or contemplate him with all our understanding. Our whole man shall be fixed for ever on God, and God alone. Now the Saints have their eye upon God, they behold God by beleeving, but there are a thousand objects that draw us away from God, and mingle with our fight of him. We behold God, and other things too: we behold God, but we behold men, and many times, we have mens persons in admiration. And whereas we should have God onely in admiration, we have the wisdome and knowledge, the holines and graces of some men, the power and greatnesse of other men in admiration. But then nothing besides the wisedome and knowledge, the holines and grace, the power and greatnesse of God shall be admired and exalted. I shall behold him, and not another. Then God shall be all in all. (1 Cor. 15. 28.) All shall behold the face of God, and that shall be an eternall satisfying feast Glorified Saints shall not goe for one morfell to any creature, they shall have all in the vision of God. It is the duty of faith to doe so here, faith is taught to live upon God alone, to behold God, and none other, Ddd2 Christ.

Christ, and none other; to behold Christ for justification, and none other, that we may be found in him, not having any righteoufnesse of our owne. This is the lesson that faith is taught here, to looke to Christ, and to none other; and so to God, and to none other (Pfal.73.25.) David (or Afaph) professeth that such was his faith: he speaks as high of his faith here, as he could of his vision in heaven; Whom have I in heaven but thee? and whom have I in earth that I defire besides thee? Davids faith beheld God, and none other, in heaven, and comparatively to God, he valued none upon this earth. I have none in heaven, neither Saint nor Angel, I have neither Abraham, Isaac, nor facob, to rejoyce in: and upon earth I have none, neither wife nor childe, neither friend nor servant, that I look to, or rejoyce in, in any the least degree with God: Whom have I upon earth that I desire besides thee? David was a man deservedly desired by many, and he had doubtlesse duely bounded desires to many on earth, yet his desire of God had such a holy excessivenes in it, that he might fay, I defire none but him. This is the businesse of faith to draw the soule purely to God. Saints are invited (Pfal. 48. 12, 13, 14.) to walke about Sion, as if we were to make it our happinesse to behold her strength and beauty; Walk about Zion, goe round about her tell her Towers, mark her Bulwarks, consider her pallaces, that you may tell it to the Generations following. We are to busie our selves, to imploy both sence and understanding upon Zion, upon her Towers, and Bulwarks, upon her Pallaces and walls, not as if the Saints should be taken up meerly in the admiration of the beautie, and glory of Zions ordinances and priviledges. The last verse tells us, we must not stay in Zions Bulwarks and Pallaces, while it concludes thus: For this God is our God for ever and ever, he shall be our guide even unto death. He saith not, It is this Zion, these strong walls & Bulwarks, these goodly pallaces, which I call you to look on as your joy and happines: No, this God, the God of Zion you are chiefely to look on, and he is your chiefest happinesse: unlesse you see God in Zions Bulwarks, and walls, and pallaces, it is not worth your fight. This God is our God. He quite flips the mention of walls, Bulwarks, and Pallaces, and refts in the memion of God. Thus we should live upon God, not onely in the great mufferie of Redemption and Justification: in reference to which Christ by the Prophet bespeakes the whole attention

tention of our foules (Isa. 45. 22.) Looke to me, and be ye saved, that is, to me alone; but also in all our enjoyments. This I fay, will be perfect in vision above, we shall have, we shall enquire after nothing there but God, to be filled with, to all eternitie.

As God hath none upon the earth that he desires to look on, but onely his Saints; he cares not for all the rest of the world, he scarce gives them a looke : To this man will I looke (sayth the Lord) even to him that is poore and of a contrite (pirit, and trembleth a: my word (Ifa. 66. 2.) As the Prophet favd when there were two great Kings before him, whereof one was very wicked; Were it not that I regard the presence of Jehoshaphat the King of Judah, I would not looke towards thee nor fee thee (2 King. 3. 14.) fo the Lord beholds all the children of men from heaven, yet he is fayd to look only to the Saints; He beholds the great, the rich, but he looks only to the poore in spirit, and to them he lookes, how poore foever they are in the flesh. To him will I looke that is poore, &c. As if he had fayd; Mine eye passeth over others lightly, but where ever I finde a man of a contrite heart, I fixe mine eye upon him, and rejoyce in such a fight. There is not one humble foule, but the eye of God is on him, and will continue upon him for ever. Now as God is taken up with viewing, and beholding Saints, fo the Saints are and shall for ever be taken up in beholding God. God fees through all the perfections that are in us in a moment; God needs not looke long on us, as if he were unfatisfied what we are, there is no excellency in us, but is open to him: but we can never draw out the perfections of God, how long foever we flay beholding him, fome new glory will breake forth to us, or rather the whole Glory of God (fo farre as the most perfect creature is able to take it in) will be everlafting new to us.

All these conceptions about and interpretations of the Text, do non alienus. are pious and profitable, but that which I rather take to be Jon: the proper meaning of these words (Mine eye shall behold, and Hisce oculis ego ipse, hac ipsa not another) is this; 7 b (as was touched in giving the analy- carne, doc. fis of these two verses) speaks here of the Identitie of his flesh Resulcitating der in the returrection : I fall fee bim, I fall fee bim for my felfe, gloriofus non emine eyes shall behold him, and not another. That is, I, the man who rit alius a seipso more eyes shall behold him, and not another. That is, I, the man who rit alius a seipso more ality nonnow stand here before you, this same fob who now speaketh; dum g'oriofo.

Idem qui sum. I Bold.

aliud quidpiam commutatus. Bez.

Quoruncung; Substantia est corruptibilis, reiteratur eadem specie non eadem numero. Arift. lib. 2do de Gener.

Egomet non in I the very same numericall person shall see God in this very sells. and with these eyes; they shall be indeed new dressed and dyed. trimmed, and made fit to come into the presence of the great and glorious God: yet it shall be even this flesh, and these eyes. in which I shall come into the presence of God, and behold my Redeemer. I shall be altered from what I was, but I shall not be another then I was, I shall be changed into a better condition, but I shall not be changed into another person. My qualities shall have a perfective alteration, but I shall retaine the same matter, and be the same man. A man raised glorious and immortall, is what he was except his mortalitie, and hath no more then he had except his glory. The Philosopher acknowledgeth there may be a specificall, but not a numericall restauration of that which is corrupted. But Jobs faith was clearer then Aristotle's reason, He beleeved a personall resurrection, Mine eye shall behold, and not another, I shall not be changed into another person, what ever changes I undergoe, I shall be 706 still, the same tob.

Hence observe;

Every man at the resurrection shall receive the same body that now he hath, and be the same man which now he is.

Resurget cutis meaque perpe-

The Septuagint are full in this; And therefore they translate by way of explication, my skin that hath suffred these things shall rise againe. We shall be in the resurrection what we are now. titur hac. Sept. except our infirmities, and imperfections, our lamenesse, and blindnesse, our sores, and sicknesses; All these shall be done away, but we shall remaine, wee shall loose nothing but that which is not worth the keeping : we shall loose nothing but that which to loofe will be a gaine to us. Every man in the refurrection shall be, though not in every consideration, The WHAT he was, yet he shall be The WHO he was, both name and person. Christ will not loose those particular parts and members of the body in the dust of the grave, which himselfe hath redeemed from the fire of Hell. There are two Pronounes, the one possessive, the other demonstrative, in these words, which speake much to this poynt. Mine eyes, and This, fob did as it were lay his hand upon his breaft, and say, This flesh, this bodie; as Christ (John 2. 19.) Destroy this Temple, and in three dayes I

will raise it againe. This very Temple though destroyed, shall be built up againe. The Apostle useth such Identicall expressions, (I Cor, 15.53.) This corruptible, must put incorruption, and this mortall must put on immortalitie. This corruptible, and this mortall. He doth not only fay corruptible shall put on incorruption, and mortall shall put on immortalitie, but this, and this to shew the samenesse of it. It was a custome in the primitive times (as some have observed,) when they repeated that article of the faith, I believe the resurrection of the flesh, to point to their owne bodie and fay, even of this flesh, I believe the refurrection of this Eriam hujus

flesh, of this bodie.

One of the Ancients hath a large discourse upon this sub- Tertullianus eos ject, wherein he discovers some who though they granted the foule immortall; yet denied the resurrection of the same bodie : ma non ejustem fuch were the Marcionites, Basilidians, and Valentinians. These, fayth he, went halves with the Sadduces in their opinion. The Sadduces denyed Spirits. Hence (Alts 23.6.) Paul perceiving that the affembly was mixed of Sadduces and Pharifees (and wife- Barfilidianes, et ly confidering that if he did but minde them of their differen- Valentinianes,) ces between themselves, they would not so strongly agree and combine against him) he made his advantage of it by professing teile Sadduceopenly that he was a Pharisee. And the facred Historian tells us or w, ut quid diwhat the peculiar renets of the Sadduces were (v.8.) The Saddu- midian tantum ces say there is no resurrection, neither Angel nor Spirit (they denyed both) but the Pharisees confesse both. They held, that there were Terrol. de reimmortall spirits or soules united to the bodies of men, that fur: car. L 2. those bodies should arise and be reunited to the soule. They also confessed that there were Angels, who are Spirits subsisting properly without bodies. Now, as the Sadduces denyed the resurrection of the bodie, so others denyed the resurrection of the same body: These he calleth sharers or halvers in the Sadduces opinion: Though not so groffely as they, yet too too groffely departing from the faith. And indeed they who deny the refurrection of the same body, doe (by implication) altogether deny the refurrection of the body. For if the same nu- 10, jam ego nonmericall bodie should not rife, it could not be called a resurre ero, qui resurgo, ction : refurrection is the riling of that which fell, and the ta- non-enim refurking up of that which was before laid downe. So that it would relliadici potebe the creation of a new bodie, not the resurrection of the old, surgit, quod ces

carnis.

qui redun anicorporis in re-Surrectione admittebant (Marcionitas. eleganier vocat partiarios fenagnoscerent re-

it cidir. Greg.

Chap. 19.

Judicium integruin non erit, nist sicut fuit inter antinum & carnem operarum focietas, ira eriam fit mercedis aut Supplicij. Tertul: perfequitur hoc Argumentum l. 2. de refur: car:

if it were not the same body. And it conduceth much to the comfort of Saints, and may be the terrour of wicked men, to keepe close to the faith of this Article. The Apostle seemes to touch it (2 Cor. 5. 10.) We shall all appeare before the fudgement-seat of Christ, that every one may receive the things he hath done in his bodie, according to what be bath done, whether it be good or bad. That hard which hath been doing for Christ, that very tongue which hath been speaking for Christ, that whole body, which hath been moved, and acted for Jesus Christ, as an instrument of his glory, that shall receive the reward: As also that hand, that eye, that tongue, that foote which hath moved, and stirred against Christ, that also shall be punished, and receive according to the evill committed in the body. Judgement would not be exact, unlesse as there hath bin a co-partnership between soule and body in their workes, so also they should be co partners both in 6.14,15,16,17 reward and punishment.

If it be objected, how can the same numericall bodie rise againe, especially in such cases, when thousands of carkasses are mingled, and their dust promiscuously heaped together, or scattered abroad? when the bodies of men are devoured by wild beafts, and digested into the substance of fowles and fishes, especially when the bodies of men are eaten and concocted into the bodies of other men? how can these numericall bodies rise? I answer; First, if we will not rest in matters of faith till we have a cleare rationall account of them, our faith may quickly be at a stand. I answer, secondly, that as it is easie to make objections against faith; fo faith hath one answer as easie as these objections. The Apostle gives it, and into that all such doubts must be resolved (Phil. 3. 20.) For having shewed the present condition or disposition of the spirit of Saints in the former verse; Our conversation is in heaven, from whence also wee looke for the Saviour, the Lord fesus Christ. He presently shewes what the future condition of the Saints bodies shall be. Who shall change our vile bodies, that they may be fashioned like unto his glorious body (How is this, who puts this vile bodie into such a glorious fashion? Trouble not your selves for that, there is power enough to doe it, It is done,) according to the working whereby he is able to subdue all things to himselfe. This is an answer to the hardest objections, Christ can subdue all things, therefore those which are hardest.

Theys

· 15年 李龙

min, Vull.

TITIS FRANK-

cat confunction

BUT TERRETTE

defiderate de

diago e. E

THE PARTY PARTY

1214 quia in illu

Sendent arreign

familiari defe-

(penera con

The Base

BEND ELL

There is no difficulty to omnipotency.

You aske how the same bodie can be restored? I aske how the first body was created? Tell me how God created heaven and earth out of nothing ? So that as the Apostle speakes (Heb. 11. 3.) Things which are seene, were not made of things which dee appeare: How were these things done? If you argue by reason, you will be pos'd and graveld in these as well as in that other; yea, you will be at a wall, and not able to answer above that which is ordinary, and every day done, and shall continue to be done in all the Generations of men (Solomon' puts the que-Rion Eccles. 11.5.) Tell me how the bones grow in the womb of ber that is with childe: can you tell how the childe is framed? thou canst not give an account of thy owne production, nor finde out the worke of God in forming the body ? how then canst thou tell me? or how can I tell thee the worke of God in rayfing the body? or how the bones of the dead grow againe in the wombe of the earth? or how that scattered mingled dust is severed and recollected to each proper body? I must say as David, (Pfal. 139. 6.) Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it; or as he at the 14th verse of the same Psalme concerning his making; We are fearefully and wondroufly made, marvellous are thy works, O God. And must conclude about this poynt of the refurrection as the Apostle begins about the creation (Heb. 11.3.) As through faith we understand that the worlds were framed, so that the body of man shall be raised by the word of God. Therefore as to the manner how such things are done, we must have recourse only to the Almighty power of God to the All-powerfull God, who is able to subdue all things to himselfe. Mine eye shall behold and not another.

Though my reins be consumed within me.

I toucht upon the interpretation of this clause before, as it suites with that passage, vers. 26. Though after my shin, wormes destroy this bodie, and though my reins be consumed within mee. Though I be totally consumed, skin without, and reins within, yet notwithstanding I believe that I shall rise and see God. Thus it was joyned with the first words of the 26th verse, to shew the triumph of faith over all difficulties that lye in the way of the resurrection. In this sence I have done with it altered to the constant of the constant of

readie; and I take that to be the meaning of our Translators;

Though my reins be consumed within me.

Yet a little further to open these words, and to give you two or three things from them. The Vulgar translat ion is extreame wide from our reading, though the abetter's of it labour to make it out from the Originall; This hope is layd up in my bosome. Tob having given a confession of his faith in the Redeemer of the refurrection, He (according to this translation) concludes; This bope, or the hope of these things is layd up in my bobac fpes in finu some. The word rendred within me in the He brew, fignifies the befome or cheft (as we call it) of the body; and fo, by a metaphor, that wherein we lay up our fecrets, our defires, and our hopes; thefe are all layd up in our bosomes. Je sus Christ is fayd to come out of the bosome of his Father, where his secrets, his hid treasures are flored up.

Reposita est meo. Vulg. .

773 fignifivel deficere, ut alii, medis fic siderio alicujus nis. rei. Unde eriam usurpatur pro desiderare de dliige e. Hinc dicun'ur renes quafi בליות concupiscentes aut consummanvidenturiconsummari desideria. Hinc vulgatus ve tit. desiderto rei Sperata con juncta eft.

We fay, Though my reins be confumed within me; they fay, This cat consummari hope is layd up in my bosome. But how come they by the word hope, and the word, layd up? The answer is thus given: The same peculiarite de- root which fignifies the reins, fignifies also to confume, or to fi-And because our desires consume us, (a man by strong desires is as it were wasted and spent). Or because a man endeavours by all meanes, to perfect and confummate his defires. by attaining and enjoying the thing defired; therefore the word doth also fignifie to consume, or to consummate as well as to defire. And because the reins are the seat of desire, as Naturalists speake, they are therefore in the Hebrew exprest by desire it tes, quia in illis selfe. The same word is rendred both reins and desire, because the reins provoke defire, or to the fulfilling of defire (Pfal. 26. 2.) Try my heart and my reins, that is, Lord try my defires what the things are which I would have. So (Pfal. 7.9.) The Lord spes, que cum tryeth the heart, and the reins; that is, he finds out or discovers the most fecret desires of men; He knows what every one would have, as well as what every one doth; He knows what the motions of our reins are, as well as what the motion of our hands are. And hence because what we hope for, we desire and waite for, therefore the Text is thus read; This hope is layd up in my bosome. It's true, Saints treasure up in their breasts the hope of the refurrection, the hope of the glorie of the life to come: This they keepe among their chiefest treasures; This is the riches,

the

Chap. 19.

the gold and filver which they lay up in their bosomes; whatfoever they loose in the world, when they are stripped of all, yet they have a chelt full of this treasure. This hope is layd up in my bosome. Saints have their bosomes full of this hope, when stript of all. But because this reading, though the sence be pious, strains too hard upon the Text, therfore I will not infift upon it.

Further, Whereas we say, Though my reins be consumed within me. The word, Though, is not in the Hebrew; There tis onely Now because ordinarily in Scripture my reins are consumed. reins are taken for defires, therefore this sence is very clearly made out from it, that fob having spoken of the sight he should have of God, and the assurance of his owne resurrection, con- Desideria, vota cludes with this expression; My reins, or my desires are spent, that mima anima is, I have nothing more to desire, nothing more to wish and seeke egitationes de after then this. A bleffed refurrection, and the enjoyment of God summata, ad flfor ever. Hence we may note;

All the defires of Saints are consummate, yea (I may say) consumed in the hope of a happie resurrection, and of the vision, and Nibil habeo enjoyment of God.

These are the consummation, and the very utmost of their defires: The feventy second Psalme concludes thus; The prayers of David the sonne of fesse are ended: Which some render, the defires of David are confumed and finished; David had no more to defire. Why doth he put fuch a conclusion to that Psalme, The prayers or desires of David are ended. That Psalme is a Prophesie of Christ; David was setting faith on work upon the Kingdome of Christ, and when he had done this, he shuts up all, I have no more to defire, here I make an end; here is the utmost of my joyes Cum bic pfaland comforts; not an end of confumption, but an end of perfe- mus fit de pection, I can goe no further; being come to Jesus Christ, I have no more to aske.

So also David (2 Sam. 23.) having elegantly described the plate fuum bleffings which follow a righteous Government, thuts up thus Malterin claufie (v. 5.) Though my house be not so with God; that is, though I have David sed etinot fuch a glorious posteritie, and such an illustrious succession ife summa sua upon my throne; or, as the former verse speakes it; Though my spei, defideriohouse be not as the light of the morning when the Sun rifeth, even a rum, & precum-

nem of perfectionem deducta quod desiderem.

tendo de expectando Messia non folum eo

Eee 2

mornin g

morning without clouds: as the tender grasse springing out of the earth by cleare shining after raine: though my honse be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure, this is all my salvation, and all my desire; here is the end of my reins; What though my house doe not flourish, nor shine in that outward brightnes that now it doth? Are these my chiefe hopes? doe these carry my strongest desires? No, my hope is layd up in the Covenant of life and peace, the good whereof is all my desire: doubtlesse David desired that his children should prosper, and that the throne of Israel might continue in his line, but comparatively with the spiritual benefits of the Covenant of God in Christ, and the enjoyment of him, those were no desires, and therefore referring to them he saith, this is all my desire, or I have no more to desire, my reins are consumed within me.

Againe, Some render thus; My reins are consumed by reason of my desire: As if he had said, I have spoken of death, I have spoken of glory, of the vision of God, and now my reins are consumed, my very desiring part is consumed with desire after these things: I desire these things, so that I am consumed with the desire of them, and my desiring facultie is spent with desiring. Not onely were all his desires terminated in this, but his desiring power was swallowed up in the pursuite of this desire; he had such strong affections to God, that he was even readie to fall into a swoone, and saint away.

Hence note;

Saints upon the discovery of the glory of God, and the happinesse of the next life. are filled with longing desires after God, and those enjoyments.

Lord, I have maited for thy salvation, sayth faceb (Gen. 49 19.) Faceb speaks this upon his death-bed, as that which he had been looking for all his life; as if that were the account of all his actions in the world, and the story of his whole life; Lord, I have been maiting for thy salvation (Psal. 119.81.) My soul fainteth for thy salvation; that is, it fainteth with destre after thy salvation; and (vers. 127.) I have longed for thy salvation. All desires are summed up in longing. There is a strong desire in Saints here to see God, and such as makes them faint, even to see and enjoy.

enjoy him in his Ordinances. (Pfal 27. 4) One thing have I defired of the Lord, and that I will feek after (that is never give over seeking after till I reach and attaine it) to behold the beautie of the Lord, and enquire in his Temple Againe, (P(al. 42.1, 2.) As the Hart panteth after the water-brookes, so my heart panteth after God; when shall I come and appeare before God? That is, when shall I behold and enjoy him in these lower heavens, his spirituall dispensations and ordinances. Now if there be so great and fo longing a defire to fee the Lord through these mediums, or in these glasses, how much more to see him immediatly and sace to face? And if that be The one thing, the onely thing which David desired, if all his desires were summed up in that here, how much more in heaven, how will that defire swallow all our desires in glory. And indeed we could not abide in Glory with any other defire but that. The Saiuts are described in their present state by this Periphrasis; Such as love the appearing of Christ: as if they loved nothing else. What then will Christ be to them when he shall appeare? They who love Christ, whom they have not seene, how shall they love Christ when they see him!

We may speake of the precious things of the Gospel, and of the glorious enjoyments of Christ to carnall hearts and they never desire them; they are so farre from having their reins consumed in the hot love of them, that their spleene is only stirred a-

gainst them.

From the whole context, consider upon what subject 7eb falls when himselfe was fallen into that sad condition, he was fallen into the depth, and gulfe of worldly misery, and outward affliction, the hand of God was heavie upon him, what was his resolve, whither, doth he betake himselfe? He meditates the resurrection, he meditates the estate of Saints after this life, and this beares up his spirit in the middest of all the afflictions with which he was burdened in this life.

Hence observe;

Faith in the resurrection to life encourageth us in or against all the troubles and afflictions of this life.

As Saints finde present support and strength in affliction, by what Christ every day administers and gives forth unto them,

fo by what they hope and are aff ured he will give and be unto them in that great day. The hope of future good is a present comfort, (2 Cor.4. 17.) For this canse we faint not; what cause was that? because we have this hope, this faith (vers. 14.) That he which rayled up the Lord fesus, shall rayle us up also by fesus & shall prefent us with you. Expectations from Christ are as the cordialls which keepe us from fainting under our burthens, and revive us in the forrowes of death it selfe. The faith of Christ in the refurrection of his owne body to life is spoken of prophetically, as that which bare up his spirit in the houre of death (Pfal. 16. 9, 10.) Thon wilt not leave my sonle in hell, nor suffer thy Holy One to see corruption. Now as that was Christs support in his forrows, and fufferings, that he should not be left in the grave, that he should not see corruption, so it is the support of Saints, that though they fee, yet they shall not for ever lie under the power of corruption. (Pfal. 17.15. Pfal. 49. 15.) Thou wilt redeeme me from the power of the grave. The Apostle makes his Doctrine the Canon of Consolation (1 Theffe. 4. 18.) Comfort one another with these words: what words were these? All those words beginning at the 13th verse to the end of the Chapter. I would not have you to be ignorant brethren, concerning them which are afteepe (he means dead) that ye forrow not even as others that have no hope, for of we believe that fesus, dyed and rose againe, even so them also which sleepe in fesus will God bring with bim, &c. The Author to the Hebrewes is abundant in testifying how the fewish Martyrs comforted themselves with this thing in the middest of those various deaths with which they were encompassed. (Heb. 11.35.) They did not accept of deliverance. that they might receive a better refurrection. Why it is called a better refurrection was shewed in opening the 14th verse of the 14th Chapter of this Booke. The hope of the resurrection was a ground of such strong consolation to the Saints of former times, that it was called expressy, The Confolation. collect this from the discourse which Christ was pleased to maintaine with Martha concerning the death of her brother Lazarus, whom Jelus loved. For whereas Christ tels her (90h 11. v.23.) Thy brother shall rife againe. Martha sayth, I know he shall rise in the resurrection at the last day; What the Greeke cal-Jeth The Resurrettirn, the Syriack Paraphrase calls The consolati-

on, reading it thus; I know that he shall rise aguine in the consolation. What strong consolation did the believers of those ages draw from their assurance of a Resurrection, seeing Resurrection & consolation were termes equivalent? When this was but ramed, the other was understood; we have now the first fruits of consolation, but our harvest will not be, till our dead bodies which the Apostle compares to feed fown spring out of the earth

againe.

I might further shew, that the resurrection is not onely the consolation of Saints, but the consolation of the whole creation: the Apostle speaks of it under that notion (Rom. 8. 19. 22.) For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And againe, The whole creation (not onely living but sencelesse creatures, these must be taken in to make up the whole creation) groaneth, and travelleth in paine untill now. But what would the creature have? it maireth for the manifestation of the sons of God, and to be delivered from the bondage of corruption into the glorious liberty of the children of God. We are now the fons of God (faith the Apostle John I Ep. 3 2.) and it doth not yet appeare what we shall be. But we know, that when he shall appeare, we shall be like him : at the appearance of Christ, the Son of God by nature, his Adopted sons shall appeare what they are, there will be a glorious manifestation of them when Christ shall appeare in glory. This glory (which will be compleae at the refurrection) the whole creation now groaning waiteth for being subjected under hope to participate (each creature according to its capacitie) in the glory of it. Now if all creatures are fustained by this hope, much more man, who is chiefely concerned in it. Job is a great example of it, who upon his forrowfull and ficke bed rayled his foule into consolation, by thoughts of the refurrection. His friends pressed him with hopes and promises of a temporall resurrection, if he did repent; but he disclaimed the hope of such a resurrection, or was not much affected with it, he little minded a resurrection to temporall glory; but he had an affurance of that which ferved his turne a thousand times better, making him even then, if not joyfull, yet patient under all his tribulations. I shall fee God for my selfe, and not another, though my reines be consumed within me.

70b having thus declared his faith, makes an application of all particularly to his friends in the two last verses: But ye (bould fay, why persecute me him, &c.

JoB 19. Verf. 28, 29.

But ye should fay, why persecute we him, seeing the root of

the matter is found in me?

Be ye afraid of the fword: for wrath bringeth the punishment of the sword, that ye may know there is a judge-

Hus fob concludes, and his conclusion consists of two

Whereof the first is a direction.

The second a commination.

He gives direction (ver. 28.) where he tells his friends their dutie, or what resolutions became them concerning him: Te should say, why persecute we him; He subjoynes a reason, or the ground of that direction. Seeing the root of the matter is found in

The commination or threat is layd downe (ver. 29.) Be ye affraid of the sword. While he bids them be afraid of the sword. he fore-warnes them that the fword is comming, and that the judgement of God was readie to overtake, and fall upon them, if they still persisted in their hard thoughts, and uncharitable cenfures of him.

Here also he subjoynes a reason or ground of this commination; for wrath bringeth the punishment of the sword. I warne you of the fword, and I fee a reason why; wrath seemes to awaken, and who knowes what worke it may make among you ere long: This I know from many Authorities and experiences. That, Wrath bringeth the punishment of the sword, that ye may know that there is a fudgement.

First, Consider the direction.

Vers. 28. But ye should say, why perfecute we him? Te should say The Hebrew is rendred three wayes.

First thus: for, you will say, as implying a future ground, or occasion, yea an urgent necessity which they should see, and be convinced of at last to say, why persecute we him?

Secondly, thus ; Wherefore doe ye fay ? intimating their present

action or affertion.

Thirdly, We render it, Te Should Say, at once shewing their כי האסרו duty, and convincing their neglect of it. As if he had fayd; O dicere debuer amy friends ye ought to fay, or it is best for you say thus; look to your tis, vel vestrum selves this is your duty to say, why persecute we him So the Pro- eras dicere. phet (Mal 1.6) A (on honouresh his father; the meaning is, a Merc: fon ought to honour his father; There are many fons who difhonour their fathers, but it becomes every fon to honour and obey, or by obeying to honour his father. Thus here, For you fay, that is, you should fay, or you ought to fay,

Why [persecute] we bim ?

We had this word (verf. 22.) Why doe ye persecute me as God, and are not satisfied with my flest? Here he puts it to them againe

Te should say, why persecute we him?

The word which we translate to persecute, is a metaphor ta- par insecuken from wilde beafts, or ravenous birds, whose hunger or cru- tus, prosecutus eltie makes them swift and fierce to overtake, and so to satiate persecutus; themselves with their prey. The Greeke translators of the old die ko. Testament usually render it by that word which is used in the Greek of the New Testament, to expresse the vexation of the Saints or Gospel-professors by the world, for the faith of Christ and the testimony of a good conscience. And because this word beares in it the sence of a most earnest and vehement pursuite. therefeore when the Spirit of God would put Sains upon the strongest, and most vehement pursuite of any grace, or dutie. he uleth this word, and exhorts them even to persecute it (1 Cor. 14. 1.) Follow after charitie. Persecute charitie: that is. be as eager after charitie as a cruell man is eager to perfecute him that is innocent, and godly. (Heb. 12. 14.) Follow peace with all men; and bolinesse: it is this word : As it is the strongest evidence of the finfulnesse of any man to persecute those perfons who have received grace; fo it is an evidence of purelt holineste to persecute or earnestly to pursue the highest attainments of grace, There is nothing of freer gift then grace, and

the kingdome of heaven, yet the kingdome of God delights to suffer violence, and then 'tis best when the violent take it by force. The grace of God to man is free, yet man should be feirce in following the grace of God. The love of good hath made as hot perfecutions as ever wrath hath made against it. But to the Text.

Why persecute we him?

This word may be confidered two wayes. There is a persecution in a strict sence; and a persecution in a large sence. I conceive that we are not here to take persecution in a strict sence, as if 706 did imagine his friends were (as we may say) bloudie Bonners, or Nero's, or Disclesians, that they did oppose and vexe him directly (or eo nomine) for truth and righteousnesse sake or that in opposing him, they opposed or suppressed their owne light: But here persecution is taken in a large sence, for unfriendly dealing, or for such unkinde carriages as are very wide from and unfutable to those who professe love. There is a threefold persecution. First, A mentall persecution, when the spirit of a man riseth up, and opposeth another. Secondly, There is a verball peersecution, when men give hard words and uncharitable censures. Thirdly, There is a reall persecution (there is reall per ecution in both the former, as reall is opposed to imaginary) or a persecution by the hand: hach as is the dragging of innocent persons before the tribnnall of the Magistrates; As Christ foretells his Disciples; Te shall be brought before Governours and Kings for my Names sake. (Matth. 10. 18.) Here we are to take persecution in the second fignification. Jobs friends did not hate him, they thought indeed that he had done very wickedly, and that he was very wicked, they concluded that he was leavened with hypocrifie, but I cannot conceive that they were leavened with malice against him, nor was theirs persecution in the third sence; they did not hale him before the Magistrate, nor bring him to judgement and tryall. But it was persecution of the middle ranke. hard language, and unfriendly censures fob was under the persecution of the tongue, he complained of that (Chap. 12. 4.) I am as one mocked of his neighbour. And againe (Chap. 17. 2.) Are there not mockers with mee? Mocking is called perfecution. (Gall. 4.

(Gall. 4.29) He that was borne after the flesh, persecuted bim that was borne after the spirit, Ishmaell persecuted Isaac with scornefull language, he mocked him, (Gen. 21. 9.) Such was fobs perfecution, and he bids his friends give him any reason if they could, why they perfecuted him thus. But ye should say why perfecute we him? There are three or foure readings of the words as joyned

together. First. Some thus, Because you will say, who persecutes him? Quia diceis As if he had fayd, You put it off from your felves, you think you doe qui perfecutus not persecute me at all, ye say it is the hand of God on me, not yours, est eum? we doe not touch you, God hath; and Satan hath by his permission. You will say, who persecutes him? is it we that have done it? nist Deus qui is not the hand of God on you, doth not that lead us to speake omnia merita thus concerning you, and to judge thus of you? Why doe you novit. Cajet. fay that we perfecute you? it is God who knows very well what you deserve, and now renders to you according to your deser-

vings, it is he (not we) that persecuteth you.

Secondly. Thus: For I trust you will say, why persecute we him. Nam confide As if he had faid, I have therefore made this profession; because diceru, quid I hope that when you have once heard it, you will deale more perjequitur il. gently, favourably, and friendly with me, then hitherto you have done; you will fay, why perfecute we this man? you will begin to question your selves for what you have done, and take up better counsells and resolves for the future. This is a proper sence of the words, and comes neare that intended in our translation.

TAYS

Thirdly, The vulgar Latine renders; Wherefore doe ye now Qure ergo far, let us persecute him? This translation makes it a reproofe of nunc dicitis, their purpose to oppose him, or a description of his friends, persequamur efill confpiring to persecute him. As if 70b had heard them combining together, and encouarging one another against him; as some are expressed, against whom David prayeth (Pfal. 64.) Hide me from the secret counsell of the micked (v. 2.) Who whet their tongue like a sword, &c. (v. 3.) They encourage themselves in an evil matter: they commune of laying snares privily (v.5,) They search out iniquities, they accomplish a diligent search. both the inward thought of every one of them, and the heart is deepe (v. 6.) Solomon warnes his fon not to hearken when such follicite (Pro. 1. 10.) If sinners entice thee, consent those not, if they Fff2

404

Jay some, let us lay waite for the blond. Fob according to this translation is here conceived reproving and chiding his friends for such a combination; Wherefore doe ye fay, let us persecute him?

Æquum jam effet ut in cordibus veftris compunger emimi dicentes, mur virum pro bum, de recte de deo, deq; divinis sentien

Fourthly, Our translation gives the words the sence of an Exhortation, either to confider why they had alreadie oppofed him, or to repent of that opposition; Ye should fay, that is, it is your dutie, I exhort or advise you to say, why doe me perfequare perfequi- cute him? It is but time that you should now recollect your selves, and be in a better minde, that your hearts should smite you for what you have done, and that you should put this question home to your own foules, why have we thus farre troubled tem?Rab:Lev. him? or why should we trouble him any further?

> Some joyne this verse with the former, thus; My griefe and forrow are so great, my paine is so painfull, that my very reins are consumed within me; so that unlesse you had put off all humanitie. unlesse your compassions were totally consumed in you, you would have said before this time. Why doe we persecute a dry leafe? Why doe we persecute a carkasse, a dead man, a man whose reins are confumed within him. From the third of those readings, which reproveth their persevering, or resolvednesse to persevere in the

way they were in. Observe:

To advise and resolve upon any sinfull way, is a high aggrava-

tion of sinne.

It is bad enough to fin for want of advice, but to fin advifedly is farre worse. To faile or fin is common to men, yea even to the best of men, but to resolve to fin, or to be resolute in finning, is proper to the Devill, and the character of the worst of men. I have elsewhere in this Booke had occasion to rayle observations of neare affinitie with this, and therefore I onely touch it here.

From our reading, But you should say, why persecute we him? 70b feems to tax his friends with rashnesse and inconsideratenes: You hould far: but you have not, you have not yet examined your own hearts, nor my condition as you ought.

Hence observe ;

That as some speak they know not what, so others doe they know not why; their actions outrun their reason, and they are more busie then mile.

Chr.ft was persecuted to the highest, he was persecuted to

death; But had his enemies said, why doe we persecute him? had they looked to their ground? Christ (Luk. 23. 34.) makes their inadvertency the ground of his prayer for them; Father, for give them, for they know not what they doe. They have not fayd, why persecute we him? They were resolved but not advised, Crucifie him, crucifie him, downe with him, down with him : It must be so: but no true cause was shewed why it should be so. Many may fay of their finfull wayes according to the letter of the Apostle (Rom. 7. 15) What we doe we know not. Paul speaks of himselse as over-powred by corruption; What I doe I know not, we translate, that which I doe I allow not. Paul speaketh not of his fins of ignorance; or that he had done what was indeed finfull, not knowing or not being convinced that it was a fin; and therefore we doe not translate, I know not, as if Paul had been in the darke about his own doings; but, that I doe I allow not, though I cannot but know that I have done finfully, yet I. doe not favour or take part with any sinne that I have done. When a godly man fins, he alwayes doth the evill which he allows not: but when ignorant men fin, they doe the evill which they know not, and wicked men doe the evill which they have no minde to know, they cannot endure to confider (as to finfulnes) either what they are doing, or what they have done. The foole offers a facrifice, and Solomon would not have true worshippers like him; Keep thy foote when thou goest into the house of God, and be more readie to heare then to offer the facrifice of fooles, for they consider not that they doe evill, (Eccles. 5. 1.) Some by the supplement of an adversative particle, render the Text thus; They know not but to doe evill. They do evill while they doe good, even while they worship God, and they cannot doe otherwise. Our rendring is clearer, when they doe evill they confider it not, they care not to be acquainted with the evill which they have done, or they act at a venture, whether good or whether evill, fall back or fall edge, it never troubles them. Ignorant persons are fuch fooles that they know not when they doe evill, wicked men are fuch fooles that they never confider or regard it when they have done evill. Secondly, Observe;

Before we doe any thing we should take account of our selves why we doe it.

There are two things we should take account of our selves about

Vers. 28.

about before we fet upon any action. First, For what end we doe it. Secondly, by what rule we doe it. These two questions we should put before all our actings : What is my deligne? What is my warrant? for according to the designe, the heart and hand too are ordered in every undertaking. Singleneffe of eye, makes all our wayes fingle. Yet we must looke as well to our warrant, as to our defigne; to our rule as well as to our The Apostle bids us malke circumspectly (Ephes. 5. 15.) No man can walke circumspectly, unlesse he take notice of his ground, and see where he treads. To walke circumspectly, is to walke looking round about us. And unlesse we doe so, we shall soone loose our way, and misse our end. We have a proverbiall speech; Look before you leap, that is, consider before you act: a fooles bolt is soone ; he shoots before he sees his mark. and before he takes his ayme; he neither observes the art of shooting, nor the marke at which he shoots. And because his bolt is so soone shot, therefore his mark is never hit. To queftion our selves about what we doe, is a great means to preserve our selves from doing amisse; And they most usually doe well, who feare they may doe ill. The Prophet gives this as the reafon why many went on so groffely and fearlesly in Idolatrous wayes, (Isa. 44. 19, 20.) None considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire, &c. therefore it is, that he feedeth of ashes, a deceived heart hath turned him a fide, that be cannot deliver his foul, nor fay is there not a lie in my right hand? He is not able to put this thing to himfelfe, or to question his heart whether he be right or wrong, he had never fed upon ashes had he but considered, that he had burnt part of his idol in the fire. That Man may doe any thing fooner then that which is right and lawful, who never enquireth whether that be right or wrong, lawfull or unlawfull which he doth : he cannot deliver his foule from the groffest Idolatry, from worshipping wood & stone, the works of his own hands, while he cannot question, Is there not a lie in my right band? am I not out of the way ? am I not deceived? If this man would but have asked himselfe the question, it is probable he might have feene or discovered the lie in his right hand; but he had not a heart to fay this, and so his heart was deceived. An unconsidering person may soone be deceived; And the reason why he is

not alwayes deceived (if he be not) is onely this, because he is not alwayes tempted by deceivers. And hence it is that they? who love errours in opinion, or finfull wayes in practice, doe not love to make doubts, or to raise questions concerning ei ther their practices or opinions. As the way to fasten our selves upon dutie, is to take up a resolution to doe it, yea to persevere in doing it; and where there is no resolving about what we doe, there is nothing but unsetlednesse in doing it; as the Prophet toucheth (fer. 5. 24) This people hath a revolting backsliding heart; They are altogether unfixed, you know not where to have them, or what they will be at. What is the reason? Neither say they in their hearts, let us now feare the Lord our God. that gives us raine, the former and latter raine in season. This was the reason why they revolted, they did not so much as say in their hearts, or pitch upon this thing. Let us feare the Lord. Now as men are unfetled in good, because they doe not resolve to doe this or that which is good, so they fall into evill, because they doe not question, Why doe I dee this? or is this which I doe good or evill? They doe not so much as say, Is there not a lie in my right hand? They aske no question for conscience sake, (as in some cases the Apostle adviseth we should not) and therefore they act fo much against conscience.

Thirdly, The words may have reference as well to what had been done, as to what they intended still to doe, Te should say, why persecute we him? That is, why have we persecuted him? He may speake of an acted or antecedent, as well as of a subsequent or in-

tended persecution.

Hence note;

To question our selves for what we have done, is an excellent meanes to bring us to repentance, and to break our hearts for the evill we have done.

What have I done? is the question of repentance. The Prophet feremie (Cap. 8.6.) brings in the Lord taxing that people for their impenitencie, and layes all upon this, I hearkened, and heard, but they spake not aright, no man repented of his wickednesses, faying, what have I done? Every one turned to his course, as the horse rusheth into the battell: They sinned resolutely, because they never questioned themselves about their sin. We can never re-

408

turne, till we stop: nor recover out of an evil way, till we checke in it. This question is as it were the stop, the checke, or arrest of the soule, What bave I done? We cannot say to the Lord as Paul (AEt. 9 6.) Lord, what wilt thou have me to doe? till we have first faid to our selves, What have we done? This shews us the very genius of repentance, or of a repenting person, he is a man questioning what, or calling himselfe to a reckoning for what he hath done. Repentance is the review of our lives, and makes the foule answer to every particular, What hast thon

Further, If we looke to this questioning in reference to the particular act of perfecution, you should say, Why perfecute we

him? Hence note;

Fourthly:

we should be sure of a good ground before we oppose or persecute others.

We should question our selves in any ordinarie thing we doe, even in what we doe for a friend we should question, doe I well in helping him, much more when we oppose any man, should we say, Why persecute we him? What ! persecute a man hand-over-head, oppose him without ground? It is hard to reprove a brother duely, much more to oppose him duely. We should examine our love, much more our anger. Be angry and fin not, is the Apostles rule, (Eph. 4. 26.) which implyes that it is no easie matter to be angry and not to sin. If we had a hundred eyes, and as many tongues, 'tis but need we should imploy them all to looke about us, and enquire whether we are right or wrong, when we oppose or persecute a Brother. Where it is fo easie for us to doe wrong, we should consider and consider. whether what we doe be right.

Fifthly, Note;

To persecute or oppose-another without just cause, is very sinfull.

Tis finfull not to fhew kindnesse, and expresse love to those who deserve it, how finfull then is it to expresse unkindnesse and wrath towards those who deserve it not? It is a great sinne to hold an errour, or not to doe good, then how great a fin is it to oppose another for doing good, or for holding the truth? To perfecute him that walketh in holines, or holds the truth, is to perfecute Christ himselfe, who is The Holy One and The true. Perfecution opposeth him whom all should adore, even Jesus Christ. Saul, Saul, why perfecutest thou me? Christ was perfecuted in person while he was on earth, and he is persecuted in his members and servants now he is in heaven. As to suffer persecution for righteousnesse sake, is one of the highest acts of grace: so to persecute the righteous, is one of the highest acts of wickednes, seeing this opposeth not onely the Saints, but him, who is infinitely better and more excellent, then all the Saints.

The Apostle (Rom. 1. 32.) describing the extreame sinfullness of the Gentiles, gives it thus; They knowing the judgement of God, that they that commit such things are worthy of death, not onely, doe the same, but have pleasure in them that doe it. He makes it the blackest part of their sinfulnes that they had pleasure in those that did evill. On the other side, we may say it is the blackest part of sin to oppose those that doe good: not onely not to have pleasure in them that doe good, but to be vexed at and vexe them that doe it, is the sullest discovery of an evill heart. Most wicked men take pleasure in those that doe good. As to love truth and goodness is better then to know them, so to hate truth or goodness is farre worse, then to be ignorant of or to neglect them.

Sixtly, Jobs friends thought they were upon their dutie; or that they were employed in a great service for God, while

they dealt thus rigidly with this diffressed man.

Hence note;

Some persecute others, and yet thinke they doe God and man good service.

There are two forts of persecutors. First, Such as oppose Conscience, or persecute others for their Conscience sake. Secondly, Such as persecute others for their owne Conscience sake, they doe (in their owne opinion) conscientiously: they thinke that a dutie which upon tryall will be found their sinne. They doe not persecute, as the bloudie Heathens did, to satisfie their cruell lusts, or as some bloudie Christians (in name)

Ggg

have done and doe, opposing the truth against their light; But they doe it according to their light. There are very few but as they persecute the Consciences of others, so they persecute upon the dictate of their owne Conscience; and thinke they have done a worke acceptable to God, while they thus reject and reprobate their Brethren; yea, they glorie in it, and put it among their most meritorious acts, as having designed the glorie of God, and being carried on with zeale (fuch as it is) for his glory. These are described by the Prophet (Ifa. 66. 5.) Your brethren that cast you out for my Name sake, (as there are many perfecuting enemies, fo there are fome brethren persecuters) Your brethren that cast you out for my Name sake, said; Let the Lord be glorified. This was their ayme, they did it to glorifie God: Thus they licked themselves whole, when they wounded their brethren; they did no offence, but service. So (fer. 50.7.) All they that found them have devoured them, and their adversaries fay, me effend not, because they have sin'd against the Lord, the habitation of Justice, even the Lord the hope of their fathers. Christ is expresse in this poynt (70h. 16. 2.) The time cometh, that who foever killeth you will thinke that he doth God fervice. This was once Pauls case (Act 26.9.) I verily thought that I ought to doe many things against the Name of fesus, I was bound in conscience. I could not suffer these men, and these wayes in peace, unlesse I would breake my owne peace. He speakes as if his owne Conscience would have troubled him, unlesse he had troubled others for that which was, indeed, their conscience. Jobs friends were farre enough from owning the name or title of perfecuters, and yet they did the thing, and spake the words which were very fwords. Many love to persecute, but all hate to be called perfecuters. As many hate vertue and goodnes, who yet are proud to be called good and vertuous: So many love evill acts, which they disdaine to be denominated by. Job adviseth his friends, who esteemed themselves nothing lesse then persecuters, to bespeake their owne soules, and fay, Why persecute me him?

Seeing the root of the matter is found in me.

Job was affured (it seemes) that the roote of the matter was found in him, but it is not easie to finde what this roote of the matter

marter was in 70b. In generall, by roote we are to understand the bottome, basis, or foundation, that which gave him establishment, as the roote doth to the tree. The Hebrew is, The root 707 wow of the word. It is ordinary in Scripture to put word for thing, or Radix veroi, matter. The roote of the word is the roote of the thing in con- we bum pro retroversie between fob and his friends, (Eccles. 12. 13.) Heare Juniconsulas the conclusion of the whole matter, or, the end of the word, Feare causa d citur God, and keep his Commandements. There is nothing impossible to rese Bold. God, the Text is, There is no word impossible to God, that is, he can Radix werbi doe whatsoever pleaseth him. This root of the matter, or root of the word, is (as some say) the bottome of the businesse, the mentum causa state of the cause, or the case stated. The Civill Lawyers call, the seu rei ; Cicero -cause, the thing. And the Oratour useth an expression very neare vocat stirpem this of 70b, where, he titles the maine matter in question, The questionis. Difroot of the question, upon which all dependeth. What root he in- quit) varien tendeth, we shall consider further.

The Vulgar renders the whole verse thus; Wherefore doe yee stirps quastionis now say, let us persecute him, and, we shall finde the root of the mat- Cic. lib. 4. de ter against him. The root of the matter according to that tran-

flation is taken two wayes.

First, For some word which 70b might unwarily let fall, contra eum. upon which they would ground a further accusation, or charge Vulg. upon him, or justifie the charge and accusation already brought against him. As if he had fayd, let us follow him close, and he will quickly speake somewhat to the disadvantage of his owne cause. It is indeed the usuall policy of persecuters to feek matter against another, when none appeares. And to provoke a man to speake, till he speake arry, or give them an occasion to ensure him in his speech. Usually in the multitude of words there is no want of errour, and he that speakes a multitude of words (as'tis possible) without errour, may soone have some of them erroneously interpreted. Persecuters are greedy to hunt for and finde out faults, they will rake in every channel, and never give over interrogating and fifting, till fomewhat drop, or fall, that at least may beare some colour of offence. They make a man an offender for a word, faith the Prophet (Ifa. 29. 21.) A good man may quickly offend in a word, but is the figne and the work of an evill man, to make a man an offender for a word; especially for a right, though a sharpe Ggg2

nihil alud est quam fundaque est quasi Radicem verbi inveniamus

benè prolata audiunt, quid aliud quam contra a. liquem radicem verbi quærunt, originem fumani (5' ramos Prava loquacitione dilatent. Greg.

word; of such the Prophet speakes, as appeares in the next clause; They lay a snare for him that reproveth in the gate: they Qui malo studio get a word from him, and make that matter of offence. That is also the meaning of the Prophet when he fayth, All my familiars matched for my halting. They would be glad to fee him halt, that they might accuse him for his halting. It is a dutie to reprove him that halteth, that is, him that finneth, and it is a greater ex qua lequendi duty to watch over another to keepe him from halting. But it is a wickednesse to watch for a mans halting, in hope that he will halt, and that we may have an occasion or ground to retatis in accusa- prove him; such reproofes proceed not from a spirit of love, but of revenge, as the Prophet discovers them; Peradventure he will be enticed (into some sin or snare) and we shall prevaile against him, and we shall take our revenge on him. They were glad to see him halt, that they might fay somewhat against him for halting. This was the disposition of the persecuting Pharisees (Mat. 22. 16.) They fent some to entangle Christ in his talke. They had no matter readie, but they fought it. Another Gospel faith (Mark. 12. 13.) They sent certaine Pharisees to catch him in his words; Christ spake the word, that he might catch men to fave them; These men laboured to catch Christ in his words, that they might accuse and destroy him. This some would fa-Iten upon fobs friends, but I forbeare them.

Secondly, The roote of the matter according to that reading is, Some fecret fin; let us follow him hard, let us but continue with him in dispute, and we shall make him discover his bosome, and heart at last; we shall finde that hidden underground evill, which is the root of the matter; even of all his distempered speeches and passions against us, and of all the judgements and rods of God that have been upon him. Some one fecret fin is indeed often the roote of many open ones, and though we may conclude, that any fin may be the root of mifery and affliction, yet usually it is some special fin, that gives suck and sap to the speciall troubles that either afflict the godly, or render the lives of wicked men milerable. For though God might make every finfull fayling, beare gall and wormwood, yet he doth not, but spares his people after many faylings. And though death (which containes all penall evills) be the wages of every fin, yet in this world God rarely payes it to

wicked

wicked men, till their finnes become very full of finfull evill; This fobs friends are likewise here conceived to call the roote of the matter, a discovery of which they supposed he would soone make (according to this exposition) were he but a little put to it and pressed. Let us persecute him, and we shall finde the roote of the matter against him.

But though this reading may yeeld some profitable meditation, yet I shall not insist upon it, because the words plainly ap-

peare as spoken by fob, and not by his friends.

Te should say, why persecute we him? seeing the roote of the matter is found in me.

Secondly, Some have given this sence of the words, Te should (ay, why persecute we him? seeing (ye ought to say each one of you judging himselfe) The roote of the matter is in mee, that is, the fault is in mee, or I am the cause of this contention: I, by my prejudices and unfriendly jealousies have been an occasion to stirre the passion of this afflicted person, and to draw out this troublesome debate between us. Thus the latter words are made that forme of acknowledgement, which 70bs friends should make. in charging the blame and fault, the the roote and rife of all upon themselves. But

Thirdly, Rather fay, These words have the forme and force Radix woods of a reason, upon which fob would perswade his friends to for- ours to fiduite beare perfecuting him, or why they should reflect upon and con- alloquendi deum fider themselves as having persecuted him; The roote of the mat-

ter is found in mee.

The roote of the mord or matter, according to this interpretati- fum. Coc: on is, first, grace and faith in his heart : As Beleevers are fayd to Cumpia fide inbe rooted in grace, in love, &c. (Eph. 3. 17.) fo grace of any kinde deum radicatus is as a roote in believers. Faith in the heart is the roote of the adbuc in mea word in every mans mouth who believeth, and it is the roote integritate de of the worke in every mans hand that believeth. And so fobs nune verbs vescope in this speech may be thus represented; As if he had sayd; ritatis coram eo O my friends, ye wonder that I have spoken and done thus, I tell you radicate in isso the roote of the word and worke is in me, Faith makes me speake and fructus, non audoe (faith is the root of our holy libertie and boldnes in speaking and te folia aut faldoing both towards God and man) (Pfal. 116.10.) I believed (faith laces verborum David) therefore have Ispoken: We also believe (faith the Apostle, esfunditis, dec.

est fides in servatore in que habemus accefsim, qua perrexi 2 Cor. Jun:

2 Cor: 4.13.) and therefore speake. When once with the heart man beleeveth anto righteosifnesse then (presently) with the mouth confession is made unto salvation (Rom. 10. 10.) So that fob having made such an excellent confession with his mouth in the former

words, here he would have his friends know, that he did not fpeake by rote, but by the roote of the matter which was in him; He beleeved with his heart, and therefore they should take heed,

how they did oppose or persecute him, he being a true beleever. Job nibil aliud As if he had further faid; This profession of my faith, should move you to bethinke your selves better then to persecute mee; for though

you may finde me a sinner, yet you may finde that in me also, which doth interest me in the Redeemers love, who takes away sinne. I am rooted in the Redeemer by faith, and through his strength I have

walked in mine integritie, I have not spoken these things, in a vaine flourish or oftentation of my selfe, but as an evidence of the grace of

God in me, from whence as from a roote, I bring forth not leaves and blossomes onely, but I have my fruit in bolines, maiting for the end,

verbamdici de- Everlafting life.

vult dicere quam veritatem a parte sua sta. re, illam autem eleganti periphrasi vocat sa dicem verbi. Mendacium e nim cum nihil fit, illud vere bet, quod in ve-

Secondly, By the root of the matter, we may understand his ritate fundatur. finceritie, or the uprightnesse of his heart. The testimony which God gave of him was, A man perfect and upright; and his owne heart gave him that testimony also; As he professed faith in the Redeemer, so he loved him in sincerity. He had as the Apostle Peter phraseth it (1 Ep. 3.21.) The answer of a good conscience in himfelfe, as well as a good answer in his mouth to them. He whose conscience makes a good answer to himselfe, can answer any man. As if fob had laid ; When my conscience asks me the question, What I am, and what I hope for? I can give it a good answer, and therefore I can easily answer you, & you should not easily trouble me. And indeed when once a man can answer himselfe bonestly, he may answer all the world boldly. Sinceritie is the roote of the matter in every godly man. And he who is upright in what he fayth and doth, needs not trouble himselfe what others say of him, or doe against him. Men may (as we speake proverbially) cast their caps at him that is upright, they cannot much hurt him; Te (bould fay, why doe me perfecute him? (what can ye gaine by it, or what can I loose by it) seeing the roote of the matter is in me.

Our annotations glosse it thus ; Gods promises are rooted in my heart, and true pietie is found there (both parts fall in with, or fill

EXEPOTEMA.

Bold.

up the expositions alreadie given) therefore I should not be condemned by you. Now for as much as feb urgeth one of, or all these Considerations, namely, that he had the grace of faith, that he had made a right consession of his faith, that he was sincere, and right-hearted towards God, In all, Seeing (I say) he urgeth these Considerations as a reason to stop, or give checke to his friends opposing, and persecuting of him. Wee may observe; First, from the expression; and then from the connexion. From the expression, that

Grace and truth are the roote of a godly man.

They are as a roote under a twofold notion.

First For establishment: the root is to the tree as the foundation to the building, the strength and stay of it, so are grace and. truth, faith and finceritie to a godly man : by these (for in these the strength of Christ is) he stands (Heb. 13.9.) Be not carried away with diverse and strange doctrines: for it is a good thing that the heart be established with grace, not with meats. The Apostle meanes the doctrine of grace, in opposition to the doctrine of means. The ceremoniall Law about meats doth not establish the heart, but the doctrine of grace doth; now as the doctrine of grace, fo grace much more establisheth the heart, and will not suffer us to be carried away as the waves of the Sea, or as the clouds of the ayre by contrary winds, to contrary poynts and practices. now forwards and then backward; They who are come to the unitie of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullnes of Christ, thenceforth are no more children, to fed to and fro and carried about with every winde of doctrine, by the fleight (or cogging) of men and cunning craftines, whereby they lye in waite to deceive. But speaking the truth in love, they grow up into him in all things who is the head, even Christ, (Eph. 4. 13, 14, 15.)

Secondly, Grace in the heart is a root, because it sends out juice or sap, and is the next cause of our fruitfulnesse in life; Grace in the heart, buddeth and blossometh at the hand, and tongue, in good actions, and savory speeches. The whole man is filled with good fruit, where grace is a roote in the heart. There is a roote of this roote, Jesus Christ is the roote of our graces; but as Christ is the roote of our graces, so the grace of

Christ:

Christ in us is the root of all our holy actions. Christ is (Origo originans) the original and the originating roote of our Graces. Grace is (Origo originata) the originative roote, or that roote which Jesus Christ planteth in us, that by the continuall supplyes and moystnings of the Spirit, wee may bring forth fruit in him and to him. As Originall corruption is the naturall roote of the matter in us, as to the production of fin, and cur unhappy fruitfulnes in evill, so Grace insused or wrought in us, is the Supernaturall roote of the matter in us, as to our germination in holines, and our happy fructification in goodnesse.

Secondly, From the connection, or argument couched in these words; Ye should say, why doe we persecute him, seeing the roote of the matter, Grace and truth are in me.

Observe.

He that bath Grace and holds truth, root-truthes, should not be persecuted

The Apostle (Heb. 12. 14.) exhorts to follow (or as the proprietie of the word is to persecute) holines, that we our selves may reach and attaine the highest degree of it; But we must take heed of following those with persecution (though it be but in hard words) who have (through mercy) attained, the least

or lowest degree of it. For

First. They should not be persecuted by men, who are imbraced by Christ, nor be cast out by us, who are received by him. Them that hold the fundamentalls of faith and holinesse, Christ ownes, therefore we should owne them too. Job possibly had failings, and errours; but he had the roote of the matter: what though you my friends and I doe not agree in all things, yea what though we differ in many things, and cannot reconcile these differences, yet I have told you the roote of the matter. Why doe you persecute me? such a profession of faith as 706 mines inter vi- made containes the summe of the Gospel, or of the mystery of Christ, therefore they who hold it are not to be slighted, much leffe vexed, though they hold not all the truth, or are deceived into some things which are erroneous.

Secondly, They that hold out the same fundamentall truths,

debet rejitere. have the same spirit of truth at least to enlighten them.

Thirdly.

Dum arbor radicem habet, sperari potest eam repullulaturam of plus fruckuum pro. genitura, tta hotia de navos Juos sanitatem pracipui capitis fidei retinentes, nemo temere

Thirdly, They who make such an outward profession of faith from a root of faith within, shall certainly be saved; Heaven shall receive them, and shall not we receive them? Heaven will open its gates to entertaine them, and shall we thrust them out of the world? Why persecute ye me, seeing the root of the matter is in me.

And if they be not to be persecuted, who hold the fundamentalls, or chiefe doctrines necessary to salvation, what shall we thinke then of their persecution, who oppose those that doe not onely hold fundamentall, but most superstructive truthes too, which belong to faith and a good life. Many such have fallen under persecution, upon their differenting about some outward formes of order or worship.

Further, Job seemes here to be his own witnesse, he doth not stay to receive testimony from his brethren, that the root of the matter was in him, but himself saith, the root of the matter is found

in me; which may teach us first,

They who have the root of the matter in them, may know they have it.

Grace comes from light, and is light. Grace carrieth light to discover it selfe by, unlesse God hide it from us, and put our light into darknesse, our candle under a bed or under a bushel. He that hath grace doth not alwayes know it, this roote may lye so deepe under-ground, that he in whom it is cannot see it, or say it is in me. Yet this roote how deepe soever is discernable in it selfe, and is often clearly discerned by those in whom it is.

Secondly.

It is lawfull, and a dutie in some cases for a man to give testimony to himselfe.

Job's friends thought there was nothing in him but a roote of wickednesse, and hypocrisse, but he saith the root of the matter is in me. Let another praise thee, and not thine own menth (saith Solomon) Thats most comely and so it should be, yet sometimes a man must, and may speake for himselfe, to maintaine his owne innocencie, and advance the glory of God, which may be darkned by the silence of man.

Hhh

Thus

Thus farre I have opened the first part of Jobs conclusion; namely, the direction and counsell which he gives his friends to take them off from their bitter opposition, and to sweeten, or meeken their spirits towards him; Te should say, why persecute we him, seeing the root of the matter is found in me. He proceeds to a Commination, threatning them into this duty if he could not perswade them to it; Be ye afraid of the sword, &c.

JOB 19. Verl. 29.

Be ye afraid of the sword: for wrath bringeth the punishment of the sword; that ye may know that there is a judgement.

IN the former verse Job counselled, and directed his friends; here he warnes, and threatneth them.

The timere aus expanefore in all uius præfentis aus conspællu terribili. Fugite ergo a facte gladii,

Yoig.

Verf. 29. Be ye [afraid] of the sword.

The word notes strong seare, such a seare as makes us stee, or run for it: So some translate the word here, whereas we say, Be asraid of, they say, flee from the face of the sword: seare puts many to their seete.

Flee from the sword; or be afraid of the sword.

The fword is an instrument of death. The sword may be looked upon in a twofold hand.

First, In the hand of the Souldier; and so it is the sword of warre.

Secondly, In the hand of the Magistrate; and so it is the sword of peace; both ought to be the sword of justice, yet the latter is more properly called so. He (that is, the Magistrate) beareth not the sword in vaine. He beareth it to doe justice, and to maintaine peace. The sword is one of the chiefe Emblemes of Magistracie, and power. We may take the sword here as in either of these hands, Be ye asraid of the sword; the sword of the Souldier, and the sword of the Judge or Magistrate.

Againe,

Againe, By sword in Scripture, all manner of evills, pu- Gladij no mine nishments and revenges are understood, because the sword vindista signibrings so many evills, and is so great a punishment, therefore any kind of evill, punishment, or revenge, comes under this fiumentalis title, the sword. The children of Israel cry out upon Moses, causa pro effecthat when he came to deliver them, he did but more enthrall 10. them: and therefore tell him (Exod. 5.21.) Thou hast put a Sword into the hand of Pharoah to flay us; that is, thou haft been so farre from mollifying the heart of Pharoah towards us, that thou half provoked Pharoah to lay new troubles and heavier burdens upon us, not onely to our further forrow and affliction, but to our ruine and utter undoing. So the Lord speaketh (Deut. 32. 41.) If I whet my glittering sword, and my band take hold of vengeance, that is, if I prepare my judgements of what fort soever, then I will render vengeance, &c. The whetting of the fword notes the fitting, and preparation of those judgements, by which the hand of God taketh hold of vengeance.

And hence in Scripture, wicked men and oppressors, who bring the greatest troubles, whether upon persons or Nations. are called the sword of God, (Pfal. 17.13.) David prayes, Deliver my soule from the wicked, which is thy sword. He calls them the sword of God, because they are often used by God as instru- ritur, tanquain ments to punish whom he pleaseth, or rather those (who soever gladio ad puni-

they be) that have displeased him.

Further, Job doth not only fay, Be afraid of the fword; but vult, Drus. be afraid of the face of the fword : yea the Originall is Plurall : Be afraid of the faces of the sword The sword hath and makes many faces, and they are all ill and fad ones. In Scripture ordi- Cum dichur a narily the face of a thing, notes that very thing whose face it is. or the presence of it: so the face of the sword is the sword pre- iam constitutam fent. Be afraid of the face of the fword; that is, of the fword & paratam ulwhen it appeares. The fword sometimes wraps up its face in tonem significant the sheath, its face is hid. but when the sword is drawne, then we behold the face of the fword. So that to be afraid of the face of the sword, is to be afraid of the swords appearance, of the fword looking out of its scabbard, of the sword drawen, and brandished. Some are very busie and curious about the physicanomy of the sword, to tell us what the face is. The sword hath

Hhh2.

ficatur per Meionymiam in-

Improbus vocatur Gladius dei endum quos

facie gladij. præsentem & A facie insipioculos meos.

its face. The two flits of it are as the cheeks of the face; and the glitterings of the sword, are as the eyes of the face which raye from it: and the edge of the sword is the mouth of the face; and the point of the fword as the tongue of the mouth. Thus they allegorize, I will not stay upon such nicities. The face of the fword, is the instant presence of the sword; and so the phrase is used in reference to other things, (Psal. 38.5.) My wounds enia mea Heb: stink and are corrupe, because of my foolishnesse. The Hebrew is i. e. quam fem Because of the face of my foolishiese, or, before the face of my foolishper babeo ance neffe, that is, at the presence of my sin, or when I see the face of my fins. Some have abundance of fins yet their wounds flinke not, nor are corrupt, that is, they are never troubled for their fins; why? because they doe not see the face of their fins; but at the face of my fins, or the faces of my fins, my wounds stink, and are corrupt, that is, my fonle is troubled, and my conscience is in a sad condition. The Prophet useth this straine. in that famous promise of deliverance from the Babylonish yoak (Ifa. 10. 27.) It shall come to passe in that day, that his burthen shall be taken from iff thy shoulder, and the yoake shall be destroyed; because of the anointing: So we render it, The Hebrew is, his yoak shall be destroyed before the face of the anounting. Grammarians tell us, that before the face in the Hebrew supplyes the place of the preposition, because, Which is the reason why we positionis pro- render, because of, or for the anounting, but strictly, the yoake shall be broken at the face of the anounting, or (as the word is) at the face of the cile; that is, at the face of him who is anounted with oyle. Litterally Hezekiah, but spiritually and typically fe-Ins Christ, The Messias, the anointed of God At the face of Christ, at his appearing the Babylonish yoak is broken off from the neck. of his people; When Christ appeares his enemies disappeare, and his people are freed from the yoake of Bondage. But to the poynt, as we reade of the face of sin, and the face of oyle (in those. gladio et uni. Scriptures) fo here of the face of the fword. It may well be faid, verso armoram he afraid of the face of the sword; because the sword of all things, generiut faciem hath the most dreadfull face. Some men have terrour stampt in habere videan- their faces, they scare others with their looks. The sword hath tur, cum vel so- a terrible aspect. The face of the sword is as the face of Goliabmo afgettu ter- was to the Army of the Ifraelites (I Sam. 17. 24.) All the men rosem inificiant, of Israel (like women or children) when they saw the man fled from him

Peculiare eft

A facie sumi-

breas toco pre-

sur apud He-

him (we put in the margine, They fled from his face) and were fore afraid. Goliah was a moniter among men, A whole Army gave ground at his approach; The face of the man was dreadfull, much more was the face of his sword. 'Tis said (1/a. 21. 15.) That as soone as the sword appeared, and shewed its face. they feared, and fled; They fled from the swords, from the drawn (word, from the bent bow, and from the grievousnesse of warre. Now, for as much as the fword in kinde is fo great an evill to man, and so terrible, therefore when that is threatned, we may expect any kinde of evill; This one threatning comprehends all threatnings. Where the fword comes, feare will not flay behinde, (fer. 6.25.) Goe not forth into the field, nor walke by the way, for the sword of the enemy, and feare is on every side. When the fword is abroad, all keepe at home. So Ezek. 21. 12. Cry and howle Son of man, for it shall be upon my people, it shall be upon all the Princes of I frael: terrors by reason of the sword shall be upon my people, smite therefore upon thy thigh. That is, use the most fignificant geflures and expressions of griefe and forrow.

Hence Observe:

First. The sword is a very dreadfull evill.

That which is put for all evills must needs be a very great one; we may spel and reade any judgement in the sword; As it shews that peace is a great good, an exceeding great good, because peace is put for all good. When it is said, Peace be to you, All good is wished to you, every mercy is included in peace. So when 'tis said, The sword be to you, you may write any evill under that menace. While the sword is threatned, all miseries are threatned in one. The sword is a great evill, considered barely in it selfe, and it is a greater, considered in the consequents and essects of it. It hath it selfe a very dreadfull face, but it leaves a more dreadfull face of things behinde it. That Land which before it is as the garden of God. behinde it is as a desolate Wildernesse.

Secondly, In that 70b thus threatens his friends, and warnes them, Be ye afraid of the sword; take heed, least some suddaine judgemens fall upon you; observe;

We may use arguments from feare of judgments; both to dismade

from sin, and to persuade to duty.

706 was a preacher to his friends, and here he is upon a vehement

422

hement dehortation to take them off from that perfecuting spirit spoken of in the former verse; here we have his argument, or motive; The feare of the fword: you run upon the fwords poynt, while you run this courfe. The Apostle Jude (v. 23. of his Epistle) gives direction, of some have compassion making a difference, others fave with feare, that is, make them afraid, terrifie, and threaten them, that they may be faved. Some spirits must be dealt with gently, others roughly: therefore (faith he) make a difference, but rather then let any perish, save them with feare, skare them to Heaven. Some must be led to heaven by the way of Hell; and be cast into the fire, that they may be delivered from it. Save them with feare, pulling them out of the fire. 'Tis a defireable feare which is a meanes to pull a foule out of the fire. We are faved by faith, as that receiveth and taketh hold of Christ; we are saved by feare as that takes hold of us and driveth us to Christ. By faith we see and apply our helpe in Christ, and by feare we are brought to fee our need of his helpe. Christ (Luk. 12.4, 5.) useth the argument of the seare of hell to cure his friends of the feare of man, and to difwade them from deferting him, and the truth of the Gospel. I say to you my friends, be not afraid of them that can kill the body, and after that there is no more that they can doe. But I will forwarne you whom ye shall feare, feare him, which after he bath killed, hath power to cast into hell, yea, I say to you, fear him. See how he doubles upon that poynt of feare; teare him, yea I say to you feare him. We may parrallel it with that expression of Paul to the Phillipians; Rejoyce in the Lord, and again I say rejoyce. I eat not my word, but I averre it, and frand to it; as I bid you rejoyce, fo I againe bid you rejoyce. So faith Christ to his friends, feare. Some might object, Is this sutable counsell to a friend, to bid him be alraid. Thould they be kept in beaven way for feare of Hell? Enemies have cause of feare, but should friends? Yea, faith Christ, I say againe to you my friends, feare him; 'Tis good to bid a friend feare, when that fear tendeth to his good. Paul (Rom. 8. 13.) writing to Saints, and applying the doctrine of free grace to the beleeving Romans, yet tells them, If ye live afser the flesh ye shall dye, even die eternally: he threatens them with Hell, who were candidates of Heaven, and poynts them to death, who were passed from death to life, that he might keepe Some them out of the wayes of death.

Some say, this is base to be kept from evill by seare; they take scandall at those who preach seare, calling it legal prea-

I answer; It is indeed most noble to obey out of love, To feare the Lord and his goodnesse, (Hosea 3 5.) But yet it is good to feare the Lord, and his wrath. It is most excellent to fay, we feare the Lord, because there is mercy with him, but it is our duty to feare the Lord, because there is justice and judgement with him. A good heart will improve the ingements of God as well as his mercies, and the wrath of God as well as his love: A good heart is bettered by all the dispensations of God both in his word, and in his works; if God speake death, it is an advantage to his spiritual life; and he mends upon threatnings as well as upon promises. Every word of God is good. and hath a favour of life unto life in it, by the working of the Spirit. It is best and most Gospel-like, when we can say as the Apostle directs (2 Cor. 7. 1.) Having these promises, we cleanse our selves from all filthinesse of flesh and spirit, persecting bolinesse in the feare of the Lord: but it is well, when we can fay, having these threatnings we cleanse our selves, and perfect holinesse in the feare of the Lord. It is a choice frame to fay, as the Author to the Hebrewes calleth us (Heb. 12. 28.) Seeing we have a Kingdome that cannot be moved, let us have grace to serve him acceptably with reverence and godly feare. Yet it is our duty to say, and a mercy when we can fay it, Seeing we live in a Kingdome or in a State that is moved and shaken with judgements and troubles. therefore let us have grace to serve him acceptably with reverence and godly fear. Feare either of trouble threatned, or of trouble felt, may be improved to purer actings in grace, and a more acceptable serving of God.

I shall only adde three things to shew what this feare right-

ly improved will doe upon the heart.

First, It doth not straiten, but enlarge the heart towards God. Thus the Prophet speaks of that holy seare which should follow, or be an effect of that glory of the Church, in the aboundant accesse of the Gentiles to the Gospel (Isa. 65.5.) Then thou shalt see and some together, and thy heart shall fear, and be enlarged. Feare and enlargement goe together. Fear under a natural consideration shuts and straitens the heart. A man surprized a

Chap. 19.

prized with feare is lesse then he was in all his abilities, and seldome hath the use of any but of those, which discover his weaknesse. But spirituals feare or feare spiritualized, maketh a man more then he was, and better then he was, he is enlarged to

God, and only straitned towards evill.

Secondly, This feare of threatnings and judgements will not cause us to run from God, whose the word of threatning or the workes of judgement are, but it brings and keeps us nearer to God. As holy feare is a bridle to restraine us from sin, so it is a bond to hold us to duty. (fer. 32. 40.) I will put my feare in your hearts, and (what will this feare doe? will it cause you to withdraw from me? No;) you shall never depart from me; the more you feare me, you shall keep the closer to me; None live so neare God as they that feare him; As the fearing of God and the eschewing of evill are joyned together in Scripture, so are

our fearing God and strictest obedience to him.

Thirdly, It is such a feare as proceeds from high thoughts of God, not from hard thoughts of God. Some when they heare of judgement, or of the sword of God, they have hard thoughts of God, he is fevere (fay they) wrathfull, terrible. and therefore they tremble and are afraid of him. But the feare intended hath a better spring, it flowes from pure reverentiall thoughts of God in his greatnesse and unparalel'd excellency. (ferem- 10.6, 7.) For as much as there is none like thee, O Lord. thou are great, and thy name is great in might. Who would not fear thee O King of Nations? for to thee doth it appertaine (or it liketh thee) for as much as among all the wife men of the Nations, and in all their Kingdomes, there is none like unto thee. Here are high shoughts of God indeed. There is none like unto thee, thou art great, and thy Name is great, and among all the Mations there is none like thee: The wifest are not like thee in wisdome, the greatest are not like thee in greatnes, the holiest are not like thee in holinesse, therefore, Who would not feare thee? To be afraid of the judgements of God from high thoughts of his justice, righteousnesse, holines, and puritie, moving him to doe such things, is not a flavish argument as some have said, but that which may worke upon the most ingenious and gracious spirit; And not only fo, but (which may be a third note from these words, Be afraid of the sword.

It is our duty to feare the judgements of God.

We should seare the judgements of God while threatneds and only heard of; What though we see them not? What though the feele them not? What though we are not the per fons intended in them, or to be smitten by them? yet the report of them as directed against others should make us tremble. When God threatned the old world with the floud, Noah was excepted, yet such was the temper of his spirit, that though he were the only favourite of God in all that age, yet his very hearing of that judgement (which he was affured not to feele) had this effect upon him (Heb. 11.7.) By faith Noah being warned of God, of things not seen as yet, moved with feare, prepared an Ark to the faving of his house. He heard and was afraid of the Judgement, therefore he applied himselfe to those meanes which God had directed him to for the faving of himselfe and family. We reade (Revel. 14. 7.) of a vision which John had : I saw an Angel flie in the middest of heaven, having the everlasting Gestel to preach to them that dwell on the earth, and to every Nation, and kinred, and tongue, and people, saying, feare God, and give glory to him. Why? for the houre of his judgement is come. When God fends the everlasting Gospell to be preached, he calls it the houre of his judgement. The preaching of the Gospel is the hour of mercy to fome, but it is the hour of wrath to others, even to all refusers and contemners. Upon this denunciation or threatning of judgement, which should overtake the sleighters, and neglecters of the Gospel, all are warned to feare God, and give glory to him.

Now, if we are to feare God for his judgements threatned, then we are to feare him more for his judgements inflicted. (Revel. 15.3,4.) Who would not feare thee, O Lord, and glorifie thy Name, &c. for thy judgements are manifest: In the old Law when judgements were executed, 'tis said, They shall heare, and feare, and do no more presumptuously, (Dent. 17. 13.) They shall heare what hath been already executed upon offenders, and fear to offend, Moses there sheweth what all ought to doe, not what all did, upon the appearances of judgement, and the executions

of divine wrath upon high Transgressors,

Fourthly, Observe how feb was dealt with by his friends when

Pirsanstus cum

tra eos sed mao gu pro ipfis do

les ac mala eis,

que fugiant

a pravio talia

when he thus bespake them, and warned them of the sword. Their words were as a fword in his bowels, they were very fowre and bitter against him; yet foreseeing their danger, and what evills their illulage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present paines, and mindes them of those evills which were like to overtake them, if they perfifted in the same mind.

Hence note:

A good man will warne others of danger, and labour to prevent their forrow, though they have caused his.

While they are doing him hurt, he will be keeping them from hurt ; while they trouble him, he discovers much tendernesse towards them. He doth not rejoyce, and fay their day is coming, let it come, let it overtake them; No (faith he, as fob.) I fee a sustines non con- black day coming, even the face of the sword, therefore be ye afraid of it, and labour to get out of the reach of it. The Prophet speaks much this sence to that hardned generation, who causely contrived and called for his death, (fer. 26. 15.) I am in your bands, offendir. Greg. doe as it seemes good and meet, (I doe not so much stand on it, what you doe with me, it shall be well with me, but I warne you to looke to your felves, and to take heede of your own foules,) but know for certaine, if you put me to death, you will furely bring innocent blood upon your selves, and upon this City, and the inbabitants thereof: for of a truth, the Lord hath fent me to you to speak all these words in your eares. He doth not plead to be freed from their hands, but onely lets them know their danger if they laid violent hands on him. He was not afraid of their fword, but he would have them afraid of the sword of God; Be ye afraid of the fword.

For wrath bringesh the punishment of the sword.

Quaira ini Heb Trunca de concifa orario. Merc.

The Hebrew is, For wrath the iniquity of the sword. It is a short quitates gladii. and (as to words) an imperfect sentence in the Original. Hence. the fence is supplied, by Interpreters, with some variety of conjecture; Wrath bringeth the punishment of the sword. We supply the word bringeth; and render that word which properly fignifieth iniquity, punishment (as it is also used in other places) by a Metonomie of the effect for the cause; punishment being

cansed

caused by, or being the effect of iniquitie: Wrath bringeth the punishment of the sword. There are divers other readings, I will briefly touch them, but infift only upon this.

First, Thus, For or because the sword is the revenger of ini- Queniam when quities. When the revenger of iniquity comes, it is high time to iniquitatum look to our selves, that we doe no iniquity, or repent speedily of that which we have done. The sword (take it literally) is ufually the great instrument in the hand of God to revenge his

quarrell upon men of iniquity.

A second thus; Be afraid of the sword, for wrath (namely, the ple dei) iniquiwrath of God) is the desolation of iniquity. As if he had said; tatum desolation Go not on in this iniquity; for the wrath of God will be the destruct- est. ion of iniquity, and of you too, if you perfift in this iniquity. The reason why it is rendred desolation, or destruction, is, from a different reading of the Hebrew, in which language a word of the same sound written with a different letter, signifies both the fword, and defolation; and as they are near in found, fo nearer in sence; Where the sword comes, desolation seldome stayeth behinde. How many Cities and Nations have been made deso- bus gladii. Reg:

late by the fword?

Thirdly, Wrath to the iniquities of the sword; that is, Wrath hangeth over the iniquities of the fword. But what doth this tranflation meane by the iniquity of the sword; By the iniquities of the vina ultio manes (ford (fome fay) those iniquities are meant which are worthy es ulcifcitur inito be punished by the sword. Wrath hangs over the iniquity of the quitates gladit fword, that is, Over great iniquities : or as another; For bloudy iniquities stirre up the heate of anger: the iniquity of the sword is Nam assum ire blondy iniquity, because great and bloudy iniquities call for re- (excitant) inivenge by blood, and where revenge acts its part, anger is boy- quitates cruenled up. Againe, the iniquities of the sword; may be taken more ta. Jun. ftrictly for those iniquities, of which he spake in the former verse, the iniquities of perfecution, and undue vexation of our innocent brethren; these are smordiniquities, and these provoke the hum persecutio wrath of God to take vengeance on persecuters by the sword, off aider i. e. Hence another translates: For the fins of the sword are wraths. And so 'tis a direct predication, like that (Ifa. 65. 5.) where the Prophet brings in the Lord speaking of those hypocrites, die vindicet in that fay, Stand by thy selfe, come not neare us, These are a persequetes. Co: Imake in my nofe, a fire that burneth all the day. That is, these are Nam astus Junt

1112.

gladius est.

Quia ira Clup.

2717 gladium 272 de folationem significat.

Ira iniquitatii.c.ira imminez iniquitatibus gladii. Cajet. Velita of di-I. C. iniquitates gladio dignas. Nam delista gladij i. e.innocentium et fideexcitat ardorem dei, qui ipsum impellatout glafuch delieta gladii;

1. c. excitant cendium in nao ribus meu, fa 3700 310

fuch as stirre up a smoake in my nose, they make me angry, and fumum & in these kindle a fire that burnes in my breast all the day long, that is, these make me extreame angry with them. So here, the inician me a dere quiries of the fword, (that is, the vexations of Brethren,) are wrath, that is, they kindle up the wrath of God, and make that wrath flame out to the confumption and destruction of those who have fo provoked him. Those are the iniquities of the fword. From this last reading, and these two sences given upon it, take two briefe notes,

First Thus and how to be

Harh judgment, or rigid censuring of others, is a provoking sin.

Quia ira ci facitis me, elt ex imquitatibus; cantur. Pagn. Hac vestra tam me commorte, non minus est scelus quain st g'adio me tranftoderetis. Bez.

It is the iniquity of the fword, it is a fin which hath blood in it. Hence some put the Text, into this paraphrase; In as much as you provoke me thus to anger, it is such a fin as very well, deserves qua digna funt to be revenged by the fword, or by the severest judgement. Another ut g'adio ulcif thus; Your barft and bitter words against me, are no lesse wickednelle then if you stabbed me, or thrust me through with a sword, and acerba adversi it deserveth the punishment of the sword. Davids complaint reaches that Interpretation (Pfal. 42, 10,) As with a sword in my bones, mine enemies reproach me.

Secondly, Note;

Harsh judgement upon others, calls fox severe judgements upon our selves.

This also takes up the sence of our reading.

Wrath bringeth the punishment of the sword

DX irā, 777 *xcandescentia DYP effervel. centram Jubita quandog; Spuralorem ira genotate.

The word translated wrath, signifies burning. All wrath is hot. Some wrath is fo hot, that there is no abiding it. Fob having before threatned the sword, here he tells us whence the sword man bullame cometh, what fendeth the punishment of the sword, wrath doth senifica. In it. What wrath? There is a twofold wrath, with either of which this Text may comply.

> First, The wrath of God, who is provoked, and stirred up by the iniquity of man; As if he had faid; You having provoked God to wrath, by your unkinde dealing with me, that wrath will bring the punishment of the sword, that is, all man-

ner of evills upon you.

Secondly,

Secondly, The wrath of man against man, that also stirreth up and bringeth the punishment of the sword. Whence are wars, ore? is the Apostles question (fames 4.1.) He answers, Are they not from your lusts that strive in your members? and is not wrath among those lusts? So that in reference to both it is a touth; Whath bringeth the punishment of the sword: the wrath of God against man brings it, and the wrath of man against man brings it.

Hence observe, first,

If the wrath of God be kindled, terrible judgements may be ex-

What punishments? what consuming judgements doth wrath bring forth? The wrath of God may be specificated into any judgement, it produceth every evill. As the love of God carries in it any good, any mercy or blefling to his people, fo doth his wrath every evill, (Pfal. 2. 12.) If his wrath be kindled, yea but a little, bleffed are they that put their trust in him. When he faith, Bleffed are they that put their truft in him, he meanes, wee to those that doe not put their trust in him. If his wrath be kindled but a little, if it be but as a sparke, it will quickly grow up to a flame, and consume all. (Numb. 16. 46.) Moses bids Aaron hast to make the attonement, for (faith he) wrath is gone ont from the Lord, the plague is begun. As soone as wrath goes abroad, it brings forth a plague. What that particular plague was (intended by Moses) is not cleare. Some take it literally for the sword, The plague is begun, that is, the stroake of the sword is among us. However, any plague, or stroake may soone rise, when wrath is once risen.

Secondly, As wrath is put here for the wrath of man against

man. Note;

The wrath of man brings a sword.

The wrath of man against man brings the sword two wayes. First, It brings the sword, as it stirs up man to revenge; when men are angry, and give bitter words, they shortly after give blows; most of the warres that have been in this world have risen from wrath. What the Apostle fames (Chap. 1.15.) affirmes of sin, the same we may affirme of wrath, though it be

not sinfull. When wrath is sinished (or is come to its height and heate) it bringeth forth death. Dying facob giving this as the effect of his two sons anger and wrath (Gen. 49. 6,7.) In their anger they slew a man, and in their selfe will they digged downe a wall, cursed be their anger for it was sierce, and their wrath for it was crnell. It is good to appeale wrath, to heale breaches, to quiet spirits: for if wrath begin its worke, who knows where it

may end?

Secondly, The wrath of man bringeth the punishment of the fword; as it flirs up God to punish man; the wrath of man against man is a fin which God will punish with surther wrath. God often powreth out wrath, and he suffers men to powre out more of their wrath upon wrathfull men. The Apostle speakes as much to the Church of Galatia (Gal. 5. 15.) If ye bite, and devoure one another. What was this biting, and devouring? Did they like dogs gnaw one another ? or like Canibals eat one anothers flesh ? No; See (verf. 14.) what he meanes, Thou shalt love thy neighbour as thy felf:but if ye bite, and devour one another. Every act opposite to that love which God commands us to exercife towards our neighbour, is a biting, and devouring of our neighbour. They that are civill, and well bred, yet in this sence may be found men-eaters, and devourers of their brethren. We bite and devour one another, when we are unkinde, wrathfull and vexatious one towards another. What then ? Take beed ye be not consumed one of another. Take heed least by walking so unlike Christians, and so unanswerably to the Law of Gospel-love, you provoke God to kindle such a fire among you, and in you, as may prove an utter confumption. When Christians are not carefull and ready to walke in love, as Christ hath loved us. God sometimes gives them up to a spirit of contention, and their breaches are like the Sea, which cannot be hezled. Paul spake this to a Church, a very faulty Church, and this was one of their faults, want of love. What he spake to them, we may speak to any, whether brethren or others, Take keed that you doe not bite, and devoure one another, least you may be consumed one of another. Your unjust, and unrighteous walkings, your cruell and harsh dealings, which are yet but to the vexing and heating one of another spirits, or to the devouring, and eating one of anothers credit, may provoke fuch judgements, as shall destroy your persons, families, and estates, till nothing be left: Thus the wrath of man bringeth the punishment of the fword: As wrath workes man to revenge himfelfe, fo it provokes God to execute revenges; When men are fierce towards each other, God is angry with them all, and will not fuffer them to live in peace who loved diffention. This judgement of God upon men is both the fore-runner and demonstration of a further, and that the Final Judgement. Job concludes and closeth his discourse with a serious premonition of it.

That ye may know there is a judgement.

That ye may know. That is, that you may be made to understand what ye have taken so little notice of, or doe not at all remember.

Secondly, Take it for the event, then That you may know, is, that you may feele what you will not be perswaded of. I tell you these things that you may know them, that is, that you may be convinced and perswaded that there is a judgement, or if you cemprius cogiwill not be perswaded of it, you shall seele it by your sad experience. Thus David prayeth against his enemies (Pfal. 9. 20.) Put them in feare, O Lord, that they may know t emselves to be but men. That is, that they may be convinced, and perswaded of it. He speaks not of such as had either so high an opinion of themselves that they were Gods, or so low an opinion of themselves that they were Beasts or Devils : only they acted as if they Ut cognoscation had been more then men, and were not sencible of their owne qued ex jure mortality. They who thus know themselves to be men, will not i. e. ut saltem (in the Apostles sence I Cor 3. 3) walke as men; that is men of borro. proudly or contentiously. And as there are but few, who thus rejudiciorum eknow themselves to be men, so there are as few, who know that ins ad officium God is the Lord, (Exod. 7.8.) The Egyptians shall know that erga afflictum Iam the Lord; that is, when I bring my judgements on them, revoceminis then they will be constrained to acknowledge me in my Al- Jun: mighty power and greatnesse, confessing that I am God alone, and that besides me there is none other. When men will not know God in his word, nor in his workes of creation and common providence, he will make them know him in his rod, and in his works of judgement and extraordinary providence. So here, Wrath bringeth the punishment of the sword. That you may knom.

Hoc dico ut eum ad quem provoco justum juditetu quam id reipsa experiamini. Bez.

know, is that you may be convinced by the Logick of the fword, by paines and punishment.

There is a fudgement.

סיק שרונ אשר רונ i e. judicatio, infinitivus pro nomine verbali.

The Hebrew word is infinitive, that to judge. The meaning Quad judicare is, that there shall be a time of judgement, or such a proceeding as we call judgement; Judgement is of two forts. First, there is a judgement of absolution, Secondly, a judgement of condemnation. We may take in both here, God will make you know there is a judgement.

> First, A judgement of absolution, on my part, God will determine for me according to the innocency of my cause in that

day : he will fet me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty, and receive sentence according to your fault. But when should this judgment be given? There are two Times of divine judgement.

· First, In this world.

Secondly, In the world to come.

We may understand it of both, That ye may know that there

is a fudgement; That is,

First, That God doth moderate, order, and guide things according to his infinite wisdome in this world: The world is not left to chance, or hap hazzird, there is a providence of God, and he will bring a fword upon you, that you may know that there is a judgement, or an unerring wisdome that orders all things. To every purpose (faith Solomon, Eccl. 8. 6.) there is time and judgement. That is, a proper season and a speciall manner of acting upon the due observation whereof, the good successe of every action doth depend; Now as there is a skill or judgement of man requifite to every purpose to effect it; so there is a wisdome and a judgement of God to every purpose, to order and dispose of it, to reward or punish it.

Againe, secondly, That ye may know there is a fudgement, is, as if he had faid, That ye may know a day is coming wherein God will judge the world in righteousnesse, though now you judge unrighteously, though now you please your selves in the wrong judgement you give of me, yet know there shall be a

sight judgement given of me and you too.

Hence

Hence observe ; First,

Man is not easily perswaded that God will judge him, that Judgements are coming, or that Christ will come to judgement.

Though fob's friends were (in the maine) holy, and good men, yet he speaks of them as very insensible of their liablenesse to this judgement. The wicked (Isa. 28.15.) make a Covenant with death, and with hell they are at an agreement; There is no perswading of them that judgement shall overtake them: though all the world be over-slowed with a deluge, yet they hope to stand dry; When the over-slowing scourge shall passe through, it shall not come unto us; for we have made lies our refuge, and under falshood have we hid our selves, But will any man knowingly make lies his refuge, or secure himself by falshood? I answer.

guile which they have used or resolve to use, is that which they trust to, they live by their wits and shifts, and so they hope to

make an escape from death and danger.

But secondly, I conceive the Prophet represents these men scoffingly speaking the opinion which others, especially the holy Prophets had of all the plots and projects, of all the helpes and meanes, which they had prepared for their shelter in that rainy day fore-threatened; As if they had faid, We know very well that you call all these (our outward strengths, and secret pollicies, yea our Gods whom you blaspheme for Idols. all these you call) lies and falshood, well, let them be so, vet we will venture our felves upon their fidelity, not doubting but that the over-flowing scourge will have nothing to doe with us. though others are undone by it. A manthat pleaseth himselfe in doing evill, cannot easily believe that he shall suffer evill for doing it. And though the heart cannot put off the terror of prefent Judgements, yet it will of future judgement. We are unwilling to know that, which checks us in that which we are willing to doe.

Secondly, Observe;

They who doe not alt according to common Principles, may be said not to know them.

Job speaks to his friends, who were not ignorant that there

should be a judgment, but they judged him as if they had never looked to have been judged themselves, their actions did not ipeake what they knew; therefore he charges them with ignorance (I Sam. 2.12,) The fons of Eli were children of Beliall, they did not know the Lard. Did not they know him, and yet Priests ! not know him, and yet bred up under Eli the high Priest a godly man! could it be faid of them they did not know the Lord?. Though they had a forme of the knowledge of God in the letter of the Law, yet because their lives were unsutable, and they acted as they who know not God, therefore 'tis faid exprefly, they knew not God. They threw off the yoake of obedience, they were fons of Beliall, they walked not in the power of their knowledge, and therefore they are faid not to know. When Mana Jes being carried away to Babylon in chaines, began to come tohimselfe (the Lord haveing thus humbled him by his affliction). the Text faith, Then Mina fes knew that the Lord he was God, (2 Chron. 33. 13.) Manasses being son to Hezekiah, a godly King, no doubt was tutored, and instructed to know that God was the Lord; yet Manasses never knew God to purpose, till he was taught by the rod. Whatfoever truth we doe not hold forth in life, we may be faid not to know it, how much knowledge foever we have about it,

Thirdly, From hence note alfo :

There shall certainly be a Judgement.

This point was handled before (v. 25.) consult that verse about it.

Fourthly, From the connection, when he faith; wrath bringeth the punishment of the sword, that ye may know, &c. From the Connexion, we may learne, That,

The present judgments of God are arguments of a future judgement.

When we see the face of the sword, some visible judgement, that teacheth us to believe a judgement as yet unseene, The dayes of judgement in this world are intimations of that great day of judgement at the end of the world: Those are leffer dayes of judgement. And, as when God doth not bring judgements on finuers in this life, it hardens many in this opinion, furely there will never be a day of judgement (Athiefts are extreamly strengthned in that mis-beliefe, they flatter themselves that there shall be no judgement, because they see none, and that sinners shall escape punishment alwayes, because they are not alwayes punished.) Now as some are strengthened in their unbeliefe, that there shall be no judgement at all, because they doe not see a present judgement: so when God doth visibly bring forth judgements here, it is a consirmation of faith to others, that God will reckon with all men, and bring every worke and secret thing to judgement,

Againe, why doth fob say, That ye may know that there is a judgement? Was there no judgement then? fob sound Judges, and judgement too; True he complained often of his friends for judging him, but he looked on theirs as wrong judgement. and so as no judgement. Intimating that another kinde of judgment should passe upon him, then what had yet passed. They

should know that there is a judgement.

Hence observe:

The judgement of God is an exact and perfect judgement.

In the day of mans Judgement, some receive good for evill, and others receive evill for good. But when we shall appeare before the judgement seat of Christ, then every one shall receive according to what be hath done in his body, whether it be good or evil. Some men are blind and cannot judge aright, others are brib'd or byassed, and so will not judge aright. But Christ knoweth all things and persons, and nothing can turne him aside against his knowledge. His judgement will be strait and equall judgement

Sixtly, In reference to the persons upon whom he presseth this, That ye may know. You my friends have judged me harshly, and severely: he particularly applies his speech to them, which gives us this note further,

They who judge others harshly, have sause to feare judgment.

Christ speaks as if judgment should passe upon none but such; (Matth. 7.1.) Judge not that ye be not judged, for with what judgment ye mete, it shall be meted to you againe. Judge not; doth not prohibite the judgement of man on man; not the judgement of the Magistrate, no, nor all private judgement: but

wrong, harsh, hasty, groundlesse judgement, with such judgement judge not, why? that ye be not judged; as if Christ had said, ve shall certainly be judged if ye doe so, But shall only such be judged, shall not all be judged? yes, all shall be judged, but all shall not be judged, as this fort of judges shall, with a Judgment of condemnation. In that speech, of Christ, to be judged is to be condemned. Againe, 'tis true, this argument is applicable to all forts of fins and finners; Sweare not, lie not, steale not, that we be not judged. But though it be true of all, yet it is more specially applicable to wrong judgement and injurious Judges, Judge not that ye be not judged. Such shall surely be condemned. The Apostle (1 Cor. 4.5.) is strict upon that poynt, Judge nothing before the time till the Lord come, that will bring to light the hidden things of darknesse. As the former, so this Scrip. ture doth not take all judgement from man, as if (in all cases) we should only appeale to God, or referre every cause to the last judgement. But when he saith, fudge nothing before the time, his meaning is, Judge nothing unleasonably, judge no person in reference to his spirituall state peremptorily or finally. We may judge the facts of men, but take heed of judging their hearts. We may judge persons as they are, but we cannot conclude what they may be. We may judge what appeareth, but we must not judge by guesse or by conjecture concerning those things which are hidden and appeare not. The Lord (at last) will bring to light the hidden things of darknelle, and will make manifest the counsells of the hearts; The judgment of hidden things, and of hearts are referved to him to whom nothing is hidden, and who knoweth the heart. (fam. 4. 11, 12.) Speake not evill one of another, (brethren) He that speaketh evill of his brother, and judgeth his brother, speaketh evill of the Law, and judgeth the Law, but if thou judg the law thou art not a doer of the law but a fudge. There is one Lam-giver, who is able to fave, and to destroy. Who art thou that judgest another? Our Law-giver is our Judge, and he who is the Judge of all, is as able to destroy by a sentence of condemnation, as to fave by a sentence of absolution.

Laftly, Observe;

The remembrance of a righteous judgement to come should keep us in a holy feare, lest me judge our brethren unrighteously.

The remembrance of that judgement should keep us in a ho-

ly feare of falling into any fin, but especially of falling into this fin of unrighteous Judgement. The Apostle Paul (Rom. 14.) takes . brethren off from judging and vexing one another about either che observation or forbearance of meates and dayes, which once had a plaine and direct inflitution from God, and were then indeed abolished and laid aside; yet some judging their brethren for the use and others for the disuse of them, being unfatisfied about their abolition. In this quarrell the Apostle interposeth (vers. 10.) Why judgest thou thy brother? Why dost thou fet at naught thy brother? (Thus he rebukes and chides them) we shall all stand before the judgement-seat of Christ: for it is written; As I live, faith the Lord, every knee shall bow to me. and every tongue shall confesse to God. This thought that we must all bow to God in the day of judgement, may abate our keennes and coole our heates. This will cause us either in a loving compliance to bow one to another, or to take heed of wrathfull violence, whether in word or action, to cause others ro bow to us. Whereas they who have blotted the notion of that last judgement out of their hearts and consciences, will not stand upon those acts which are greatest blots in their lives and conversations. The Chaldee Paraphrase glossing upon the history of the murther of Abel by Caine (Gen.4th) affigns this as the occafion of it: Caine and Abel went out into the field, where discoursing some points of religion, Cain said there was no day of judgment, no account to be given of what is done here, no reward after this life; such were the tenents of Caine. Abel held the contrary, and faid there was a judgement, and an estate after this life, a reward for the righteous, and punishment for the wicked. Caine having drunke in those false principles, not only judged but rose up and murthered his brother presently. Whether Cain and Abel had such a Dialogue or no is questionable, but it is cleare, as to the poynt in hand, that when a man hath once resolved that there is no judgement, or hath not the notion fresh upon his spirit, he is apt to judge his brethren harshly, and then to act cruelly against them. No man knows where either his hand or his tongue will flop in finning, when once he hath . thrown away this barre, or laid afide the holy bridle of this principle. That there is a judgement. Thus

Thus farre Jobs answer to the second speech of his second friend Bildad hath been opened: wherein he hath laboured to take all his three friends off from the siercenesse of their opposition against him; and the harshnesse of their opinion of him by the confession of his own faith, in the former context, and by remembring them in this of the account which they were to give to God of all their words and works in the judgement of the great Day. His third friend Zophar takes up the same cause, and persecutes Job againe upon the old quarrell, that surely he was a wicked man, a man of an evill life, because his life was so full of evills.

JoB,

Accompanies the companies and the colors and

and to albited wheel out a bits bis trope and each stown automorphism.



JoB, Chap. 20. Verf. 1, 2, 3, 4, 5.

Then answered Zophar the Naamathite, and said, Therefore doe my thoughts' cause me to answer, and for this I make haste.

I have beard the check of my reproach, and the spirit of my understanding causeth me to answer.

Knowest thounot this of old, fince man was placed upon earth.

That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment.



o P H AR, no whit moved with the miferies, nor with the cryes of Job, not at
all fatisfied with the ferious confession
which he made of his own faith, nor terrified with the severe threats of the sword
of God against them, proceeds in his turn
and time to charge Job asresh with ungodlines, and that by an eligant descrip-

tion of the sudden and dreadfull downfall of ungodly men.

For the clearing of the whole Chapter we may consider.

1. The summe of what he here delivers, or his argument.

2. His fcope.

3. The parts into which we may divide his answer.

The summe or argument which he handleth is this, and he is onely in this to teach and informe us, that wicked men enjoy but a very uncertaine estate, how high and glorious soever they appeare in this world. And that after a short time of pleasure, they are cast downe and perish for ever.

His scope or aime in holding out this doctrine, is to con-

vince fob, that he was justly censured and dealt with by them as a wicked man, because God dealt with him. as with a wicked man. The high prosperity in which he formerly lived, being vanished as a dreame, his light turned to darknesse, and all his joy wrapt up in sorrow; As if he had said; The change which thou hast had in thy outward state saith to us that thy heart is not changed. If thy conversation had not continued bad, thy condition had continued good.

The parts of his answer are three;

1. A short exordium in the second and third Verses.

2. A long narration from the third Verse to the end of the

twenty-eight.

3. We have a quick and cutting conclusion in the close of the Chapter; This is the portion of a micked man from God, and the heritage appointed to him by God.

Vers. 1. Then answered Zephar the Naamathite, and said;

Vers. 2. Therefore doe my thoughts cause me to answer, and for this doe I make haste.

These words are a part of his Presace, wherein he moveth for attention; And he doth it from a kind of necessity that lay upon him to speake, from whence he would inserve, that it was surely a duty in fob to hear; When Paul said, A necessitie is laid upon me to preach the Gospel, he implyed, a necessity in others to heare the Gospel preached. Therefore now, and for this, &c.

What doth this referre to? We may give it three wayes.

First, Upon the whole matter, as if he had said; I having well weighed and considered the tenor of thy discourse upon this great point of Gods dealing with man, and seeing how erroneus thou art in thy apprehensions about it, therefore doe my thoughts cause me to answer.

Secondly, And more principally, therefore, that is, because of what thou spakest at the close of thy last discourse, threatning us with the sword; Be ye afraid of the sword, for wrath bringesh the punishment of the sword, Therefore do my thoughts cause me to answer: as if Zophar had said; You speak terribly to us, you have threatned su with the sword, and have brandished or maved it before our

Verl. 2.

eyes, like that flaming fword, which turning every way was fet to keep the way of the tree of life in Paradife, least Adam should medle with it. So, saith he, thou terrifiest us with the sword, as if it were drawn against us in case we should attempt further against thee, but I am fo farre from being terrified by thy threats, that for this very reason do my thoughts cause me to answer, and for this dee I make haste. Perceiving how wrongfully you apply the judgements of God it is time for me to restifie and reduce you considering also that the terrour you powre out upon us is fallen upon your selfe, and that you are wounded with the sword you speake of. Have you not felt the smart of it? doth not this argue that you are the man, and that you have it your selfe while you aymed at us?

Thirdly, It may be referred to those reproaches (as he interprets them) and severe censures of their dealing with him. And then the reason is plaine in the third verse, where the account of that, therefore, is thus given; I have heard the check of my reproach, therefore doe my thoughts, cause me to answer, and for this doe I make hafte; we may put both these together, as if he had thus more plainly expressed himselfe; Thou hast not onely threat. ned, but reproached not onely terrified, but checked and censured us. for this my thoughts cause me to answer, and for this doe I make

baste.

Chap. 20.

Therefore doe my thoughts.

Thoughts are the first-borne of the foule, our inward motions: The word which is here used in the Hebrew for a thought is very elegant, properly fignifying the boughs of a tree, because our thoughts shoot out from our minds, as branches doe from a tree, the force of which word was opened at the 4th Chap. v. 13. Therefore doe my thoughts

Cause me to answer.

The expression notes an active putting forward, or a thrust- Hiphil ubi proing him on to answer, as if he had not been master of his owne spirit, or could not withstand the impulses which were upon to quando de him. His thoughts did not onely containe the matter which verbu aginer he had to answer, but they provoked, and (as we render) can- respondere sigsed him to answer, or (according to the letter) to returne, my thoughts caused me to returne, my thoughts presse me: As if he had quendi stimulat fiid; It was my purpose to have given thee over, or to have medled no wiget ac accelen

שעפו

DIW convertere redire, eft in prie significat nificate Bold. wore rat me. Jun.

Chap. 20

more with thee, but thy carriage hath been such that I am compelled to ansmer. I must answer whether I will or no; The old Prophets when they received impressions from the Spirit of God, were no more in their owne power, or they had not the command. of their own words, they must speak what the Spirit dictated to them, they could not forbeare. They could not fay as the wicked are described (Pfal. 12. 4.) Our lips are our owne; no; their lips moved as the Spirit of God moved them. Thus the Apostle Peter describes them, (2 Ep. 1. 21.) The Prophecy came not in old eime (or at any time) by the will of man: but holy men of God spake as they were moved by the holy Ghoft. Such a force there is in the word of the Text. Some interpret, as if Zophar would have 7.6 understand so much, that he was moved with the Spirit of God, or that God inspired him to speake, and he could not be filent. David was under fuch a constraint (Pf. 39.3-) My beare was bot within me, while I was musing the fire burned, then spake I with my tengue. His thoughts caused him to answer. And in that Zophar faith, My thoughts cause me, &c. he seems to intimate that though he spake zealously, yet he did not speak rashly, but had sewoully premeditated & thought of the whol mater before hand.

Hence observe :

Thoughts presse us to words.

They force their way out ; it is a hard thing to keep in our thoughts; our thoughts are as conceptions, and our answerings are as the birth. Where the first is, the second must follow. Where there is a conception, there alwayes succeedeth eyther timely production, or abhortion. Thoughts once conceived and formed, strive and strugle to come to the birth, and see the light. The Apostle Paul useth such an expression (Atts 18.5.) where the Text faith, that when Silas and Timotheus were come from Macedonia, Paul was pressed in Spirit; Paul Spake before; he reafoned in the Synagogue every Sebbath (v. 4.) but after they came from Macedonia, Paul was pressed in spirit, or constrained; so pressed in spirit that he could not hold therefore it follows, I testissied to the fewes that fesus was Christ, he had a new gale a fresh breathing from heaven upon him, or as some render, a Spring-tide came in upon him, his spirit swell'd high and overflowed the bankes. The same word is used (2 Cor. 5. 14.) The love

eurkixiew, enim apudse estuabat. love of Christ constraineth me, that is, the love wherewith Christ loveth me, ('tis true also of that love wherewith we love Christ) this love constraineth me. Paul was not constrained by an outward violence, but by an internal vertue, to doe, to suffer, to speak, to act whatsoever was his duty in the service of Jesus Christ.

Againe, Whereas he saith, My thoughts cause me to answer; Observe;

That before we answer we should consider.

We should not speake till we thinke, nor utter a matter till we have beaten it out plaine in our owne spirits; Thoughts must forme our words, and words should beare the forme of our thoughts; He that speakes what he thinks not, speakes hypocritically; And he that thinkes not of what he speakes, speakes inconsiderately. Unlesse the heart worke before the tongue, the tongue will make but ill-favoured worke. As we should deliberate long, before we determine to doe any thing, so we should use some deliberation before every thing we fay. When Christ faith to his Disciples in that case of their being brought before Governours and Kings for his Name fake (Math. 10. 19, 20) Take no thought how or what ye shall speake, for it shall be given you in that Same houre, what ye shall speak; for it is not ye that speake, but the Spirit of your Father that (peaketh in you. In this Christ doth not (as I conceive) forbid all care and fore-thought what to fay, (no more then he forbids all care and fore thought about the things of this life) when he fayth (Matth. 6. 25) Take no thought for your life; He only forbids anxious diffrustfull cares and, thoughts what to fay, or that they should not like Orators and Advocates strive to make studied Rhetorical pleas, and Apologics for themselves; for as much as in the due improvement of their gifts and mannagement of their talents, the Spirit would affift and supply them, yea and if need were, give them immediate supplyes, and be with their mouths, (as he promised Moles, Exod. 4. 12.) to teach them what they should say. If their own thoughts could not, be would teach and move them to answer.

And for this I make haste.

The Hebrew is, Therefore hast is in me, I finde a motion in me, L 112 and

festinare signi.

win & deli and that motion forbids all delayes: some expound this hast, by cins affluere to a kind of delight, for this I delight in answering, it is pleasant to me ; we usually make hast to doe those things which we delight to doe. That's a good sence; as it was prophecyed of Christ (Pfal. 10.7, 8.) Lee I come, I delight to doe thy will, there was halt and delight both together in Christ; it was written in the volume of Gods Book that he should doe the will of God, and Christ came with half and delight to doe it; Zophar speaks neare the same, It is my delight to answer; we render, for this I: make hast, or for this my hast is in me : There is a twofold hast; first, a foolish; secondly, a wife hast; a hast of indiscretion; and a haft of diligence; a haft that precedes deliberation and a haft that follows deliberation; Zophar would be understood of the best hast, when he saith, I make hast, his meaning is, he made the haft of a diligent man, who having wifely deliberated what to answer, makes halt to answer; He would be understood to make the halt of an industrious man, not of a passionate man.

Hence note;

That in a good worke it is good to make half.

The Apostles rule (Rom. 12 11.) is, Not Coathfull in busine ffe, Some hast makes wast, and many make wast, because they make no hast; some make more hast then good speed, others have good speed, while they make hast. David. (Pfal. 31.22.) spake in too much halt, he spake before he had well thought of it, I said in my hast, I am cut off from before thine eyes. And Againe (Psal. 116. 11.) I said in my bast, all men are-liars take heed of such hasty sayings as these: he tells us also of a commendable hast which he used (Pfal. 119. 62.) I made hast and delayed not to keep thy testimonies, this was the haft of diligence, the other was the haft of unbeliefe; he that believeth will not make haft, eyther to doe or speak what he hath not confidered, or finds no warrant for, when he hath confidered. To run on in a wrong way is from our unbelieie, or from our ignorance, but he that believeth and knoweth will run in a right way, nothing provokes fo much to a holy hast as faith doth. Faith moveth us to doe the will of God, and not to delay; The motto of one of the ancients was, Make hast struly; another gives it as a rule, in the observation whereof he obtained all his successes Making no delay. The right Itating

stating of our hast and delay gives a good issue to all our actions; sometimes hast is best; sometimes stay is best, sometimes we cannot be too hasty, sometimes we can hardly be too slow. Paul was resolute (Gal. 1.16.) he made no stop, he would not stay for a conference; When it pleased God to reveale his Sonne in me, that I might preach him among the Heathen immediatly I conferred not with sloss and blond: He went not to counsel, eyther with his owne heart, or with the wisest heads, when once the minde of God was cleared up to him, and his conscience was attached with it. We cannot doe that too soone which is alwayes to be done. Yet about many things we may say (as one was wont) Let us not make much hast, that so we may have done the soone.

Againe, Zophar looking upon feb as a man mistaken and in a

wrong way, faith, For this I make haft.

Hence Note;

It is our duty to hasten the recalling and reducing of these that are engaged in any error, or departed from the way of truth and bolinesse.

Zophars supposition is a rule for us to walke by, though his practice be not; he was miltaken in the object of his hall, not in the ground or rise of it. He that seet i his neighbours house on fire, should make hast to quench it; He that seeth him fallen into a pit, should make hast to pull him out; in a desperate. disease, we make hast to the Phycician; such were Zophars apprehensions concerning 70b: He supposed his soule diseased and ready to gangrene with erroneous opinions, or finfull practices: And for this he made hast. As Paul speaks (Gal. 2.5.) about false Brethren in the things of the Gospel, to whom we gave not place no not for an houre. Paul made hast to reduce them. he did not delay no not an houre; fo should we. As the Sunne should not goe downe upon onr wrath, (we must make hast to. be reconciled to an offended brother) so the Sun should not goe downe upon our zeale, we must make hast to recover a lapsed bro. ther. He that maketh the former delay giveth place to the Devil (as the Apostle speakes) to take an advantage against and prevaile upon himselfe, and he that maketh the latter delay giveth place to the Devil to take an advantage against and prevaile upon his brother.

Vers. 3...

Vers. 3. I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

Some conceive that as these words hold forth what Zophar had heard from Job, so with what frame of spirit, he heard it: as if he had said, I have heard it and let it goe, I will neither trouble my selfe nor thee about it, but take it patiently. I will not check or reproach thee, though I have heard the check of my reproach; that is, such a check or reproofe as tends to my reproach and disgrace.

ad confusionem de erubescentian pertinet.

The word fignifies to make one blush, you have spoken such things (saith Zophar) as might make me blush if I were guiltie, possibly he aimes particuliarly at those words of the 19th Chap. v. 22d. Why do you persecute me as God, and are not satisfied with my flesh, where 3ob chargeth his friends with highest cruelty, ye have (upon the matter) eaten my slesh, and will ye destroy my spirit too? Now saith Zophar, I have heard the check of my reproach. What! doe we persecute you, who are come to comfore you? have we eaten your slesh who mourne over your soule? why doe you shame and dishonour us with this reproach?

Yet I conceive that which Zophar calleth the check of his reproach was fob's stiffnes and persistance in his opinion, still dissenting from his friends, and refusing to be brought over to their

judgements.

Hence note ;

Man is apt to account it a reproach to be dissented from and gaines ayed in what he affirmes as truth.

Every diffent carrieth a reproofe, yea a reproach in it; he must have a patient eare that can heare himselfer eprooved; Zophars patience was so much moved with it, that he presently adds,

The spirit of my understanding causeth me to answer.

These words are neere in sence with the close of the former verse: there he said, My thoughts cause me to answer; here, the spirit of my understanding causeth me to answer; first, some interpret it of God, who is the spirit giving understanding; As if he had said, God hath caused me to answer. But rather, secondly,

the spirit of the understanding is the highest, chiefest and most sub. limate faculty of the understanding ; As if he had faid, Not onely doth my understanding in generall, but the most refined part of it. that which is most free from the dregs of passion, the very spirit of my understanding moves me to answer. The Apostle useth such an expresse (Eph. 423) Be renewed in the spirit of your minde, not only be renewed in the outward man, in practice and converfation, but be renewed in your minde, yea in the spirit of it. Holinesse is not onely the renewing of the outward man, but of the minde, and not onely of the minde; but of the spirit of the minde, that is, of whatsoever riseth up neerest to God, as the spirit of the understanding doth; our minds need renewing, and fo doth the very spirit of them, both becaule corruption is got into the highest powers of the minde; and becanse we must serve God and answer one another with those highest powers, even with the spirit of our understanding.

Thirdly, The spiris of the understanding may be expounded by the force and power of the understanding. The spirit of every thing is the best and the strongest of it. And thus he seemes to speake in opposition to the manner of seb's speech, which was such as made it (in his construction) a check rather then a counsell, and a reproach rather then a reproofe. A check and a reproach proceed from passion, or from spleene, whereas counsel what to doe, and reproofe for what hath been done amisse, proceed from compassion or from love. Thou hast spoken my reproach, and therefore thou hast spoken from thy own passion; But I will not imitate thee. I intend not to answer thee with my passion, but with my reason and with my spirit, the force and best

Lastly, When he saith, The spirit of my understanding causetheme, &c. He (possibly) would intimate, that he had understanding or knowledge enough to answer for himselfe, to retort fob's reproach, and make good his own assertion.

From this last clause of the Verse observe.

of my understanding.

We should not answer passionate speeches with passion.

The more we see others disturbed and heated with passion, the more coole and composed we should be; we should dispose our selves to the highest degree of patience when we see others inpa-

impatient: what others speake or write in anger, we should anfwer in love; and to fall to worke with our reason, yea with (that, which hath more of the spirit of our understanding in it) our Graces, When we perceive those we have to deale with over-wrought by their owne diffempers and corruptions, when we fee plainly that the spirit of pride and contentious. nes causeth them to speake to us, then we should strive to speak with them in a spirit of meeknes, and the spirit of our underthanding should cause us to answer. Man hath this priviledge above beafts, that he hath an understanding; And not onely so, but in this he is like to Angells, yea to God him elfe; but uulesse he exerciseth his understanding he acts as a beast : so the Pfalmist concludes (Pfal. 49.20) Man that is in honour and understandeth not, (that is, doth not exercise his understanding, or act fuitably to it, but is led meerly by sence, or hurried by passion, this man,) is like the beasts that perish. It is good to be full of affection, but it is belt to worke in the full all urance of understanding; affections without understanding are blinde. and quickly run us upon a thousand inconveniences. duty which calls up all our affections, yet calls for a worke of the understanding (Plat. 47.7) Sing praises with understanding. And if we ought not to perform any publik duty in the Church (those in particular of praying and singing) so, as that others cannot fet their understandings on worke, then much lesse are we to performe any duty without the worke of our owne understanding, (1 Cor. 14. 14. 15.) If I pray in an unknowne tonque. (that is, in a tongue which others who joyne with me know not, though I doe) my first prayeth, but my understanding is unfruitfull, that is, to them with whom I pray; my understanding in prayer is no benefit to them, unlesse they also understand what I pray. What is it then? I will pray with the spirit, and will pray with understanding also; I will fing with the Spirit, I will fing with the understanding also. That is, I will sing and pray in an unknowne tongue by that extraordinary gift of the Spirit, or as the Spirit dictates unto me, yet I will fing and pray with the understanding also, that is, I will so explaine or interpret my Psalme or Prayer, that others may understand it. He is a Barbarian to others, who eyther speaketh or prayeth what they understand not, and he is worse then a Barbarian to himselfe who speaketh what what himself understandeth not. An ignorant person wants understanding; and a passionate person cannot use his understanding, both are unfit to object or answer. When we answer like men, the spirit of our understanding causeth us to answer.

From the Preface thus briefly opened Zopbar descends to the matter of his answer, which he layeth down, first, more gene-

rally, at the fourth and fifth verses.

Vers. 4. Knowest not thou this of old, since man was placed up.

These words charge fob eyther with groffe ignorance, or a resolved opposition of the truth against his own knowledge. As if he had faid, fob thou wouldest perswade us that thou art a knowing man, hast thou not this among thy experiences? is not this laid up among thy treasures of knowledge? knowest thou not this? Thus the words are a check of his ignorance, or inadvertency. What haft thou not known this? knowest thou not that which every one knoweth; children can speak of this; This hath been the course of God of old. As if he had said, I am not speak. ing paradoxes to thee and novelties, or things which fall out onely now and then, but of the fixt, & constant tenor of Gods dealings Fixa bec for and administrations even from the first, or of old, long agoe, confinute divis

from all ages and generations it hath been thus,

The word fignifies sometimes eternity frictly taken (1fa. 57. rora est Pined. a7.) Thus faith the high and holy one that inhabiteth eternity, that '19' 10 exco is, who hath neither beginning nor ending: Christ (1/a. 9, 5.) quod oitm, a feis called the everlasting Father, or, the Father of Eternity; not on ab aterno, quod ly in regard of the eterniey of his being, but as he is the Author freque er fante of eternal life (here begun, hereafter to be perfected) unto all sar pro magna those that believe on him, or have interest in him: as also be- duratione. cause of the everlattingnesse of his fatherly care of and tendernesse towards them. In other places the word signifies onely a long time or diuturnity (Pfal. 132. 14.) There will I dwell for ever, that is, for many ages. So here, haft thou not known of old, which is explained in the next words, fince man was placed up on the earth; that is ever fince or from the creation of the world, for then man was first placed upon the earth. We may read the word man not as an appellative, but as the proper name of the first man; H. It not then known this of old since Adams was placed upon Mmm

ratio omnibus's

arie of indufiria fabrica two dispessions certo loco non. cafu.

the earth: the same word was the proper name of the first man D'U possius and is the common name of all men. Thus it hath been ever fince Adam was formed and fashioned out of the earth by divine art, and made up into that goodly fabricke, and then difpofed by a divine order to dreffe the Garden. The originall word fignifies to fettle or place a man in his busines, or calling, as Adam was presently after his creation (Gen. 2.15.) And the Lord tooke the man (or Adam) and put him into the Garden of Eden to dresse it and to keepe it. Knowest thou not this, or that it hath been shus of old since man was (thus) placed upon the earth.

Hence oblerve:

First, That we should acquaint our selves with the history of Gods dealing in all ages.

Dest thou not know? He speaks it as a reproach to him, that he was not acquainted with what God had done in former times; there are some extraordinary cases, that fall not out in every age: The providence of God hath some excentrical motions; but we may draw a line and fee the footheps of many of his dispensations in all ages. Many workes of divine providence are uniforme, and run paralel in all times. Or if their face and appearance be not one and the same, yet it is not divers or contrary. Now, as it is a shame not to know common principles, fo not to know common experiences. That which any man may know, every man ought to know, if it be that which is ulefull, and a duty for us to know.

Secondly, From the particular here intended,

Observe ;

That in all ages God hath declared himselse against micked men.

God never shewd himselfe a friend to sinners, or a lover of iniquitie : he declared himselse against Adams when he sinn'd, though he receiverh him into favour againe. He declared himfelfe against wicked Cain, he excommunicated him, and cast him out; he declared himselfe against the old world by water. When they were growne so vile that all the imaginations of the thoughts of their hearts were evill, he fent a deluge, not to wash, but drowne them. He declared himselse against the wichednesse of Sodom and Gomorrah by fire, not to purifie but confumefume them. God never shewed good will to wicked men, (he is alwayes constant to himselfe) as he never shewed ill will to any of the godly, there is not one testimony of eyther upon record in any age of the world.

Thirdly, From those words, fince man was placed upon the earth; he doth not say, fince man was upon the earth, but placed.

Note:

There is a divine ordination that sets every man in his place upon the earth. Or, man is placed and disposed of by a divine ordination.

God hath appointed to every man where he shall be, and how he shall be imployed. Time and place are set downe by God: And as he hath determined the times before appoint dand the bounds of their habitation, (Acts 17.26.) so the busines of every man in that place of his habitation. When the Lord made man, he tooke and put him into the garden of Eden, There was the bound of his habitation. And being brought thither he shewed him his worke, to dreffe it, and to keepe it, (Gen. 2. 15.) he left him not at large to the whole world for a place, but fingled him his place, nor did he leave him at large for an imployment, but shewed him his worke. Adam did not thrust himselfe into the Garden, but the Lord tooke him by the hand, led him to, and placed him in it, directing him what to doe. Here was the divine ordination to a calling. It is our happines when we are able to fay, wherefoever we are, God hath placed us there; we have not thrust our selves in. This is a great support in any fervice or businesse, when we can see that God hath called and his hand conducted us to it; that we have not taken but received it, that we are not come but fent unto it.

Zaphar proceeds to expresse or name that common truth, to which all ages have borne or may bring in their witness.

Vers. 5. That the triumping of the wicked is short, and the joy of the hypocrite for a moment.

Tob having gained thus much upon his friends, at least upon Zophar, that wicked men may enjoy outward prosperitie in this world, is yet opposed upon the same account, because, though they doe prosper, yet it is but for a little time, so little that Mm m 2

they can hardly be known to have been at all in prosperity For (faith Zophar) to this Affertion, all ages give their sufferage: The triumphing of the wicked is short, &c. We have in the two parts of the Verle, three payre of parallell termes : Firft, Triumphing and joy; Secondly, The wicked man and the hypocrite; Thirdly. Short and a moment. These in substance are the same.

The truimphing of the wicked is short.

TIDA ovario proclamatio ob. felicinatem & verum succes gaudent de pul rum Juarum.

brevis esto. quo, Jun.

The word which we translate triumphing, fignifies not onely triumphus, lata joy, but joy proclaimed, that all may know it: Such is that of triumphers after victory obtained in battle. It is applyed both to honest and to finfull joy, yea the word is sometimes also fum; hincpr- applyed to forrow, when forrow is loud, and maketh an outwones dilli Ra- cry, or lamentation : From this root the Hebrewes derive that name a clamore word whereby they expresse a Peacock, and they give the reason, both from the shrill cry of the Peacock, as also from the cause chrindine ala of that cry, the Peacock shouts (saith Naturalists) when he looks upon his painted wings, and goodly feathers, then he triumpheth, and so do wicked men: when they reflect upon Low impiorum their painted and spreading plumes, when they look upon their worldly splendour and greatnesse, then they triumph, and Cantum impro. sing. Some read, The praise, others, The song of the hypocrita. Borum a propin. All rendrings layd together, do but reach the fullnesse of the Text, in letting out the hypocrites vanity, who ascending (as it were) his Chariot of pride and self confidence, rides in triumph and bleffeth himself, as the onely happy man. But

The triumphing of the wiked is short.

de propinquo.

Or according to the Hebrew, It is of neare, This nearnesse may be taken two wayes. First, In reference to its beginning, it is not long fince the triumph of fuch began, Secondly, In reference to its ending, the triumph of fuch shall not long continue, 'cis but a while since it rose, and within a while it will fall. We read of new Gods (Deut. 32. 17.) (it is this word in the Hebrew, Gods of near new Gods) which our fathers knew not, we have a certain race of Gods that were never heard of but of late, Gods of a late date or Edition, and it will not be long but they will be out of date again, such is the triumphing of the wicked, it is not long fince he began to triumph, a child

may number the yeares which his prosperitie hath lived, and the oldest man may out-live it. I finde some Interpreters expressing the word by a locall distance, rather then a distance of time. The triumph of the micked is neare, that is, it is not come from farre; Its pedigree and originall is not from Heaven, the fatre Country, but from the earth, to which he is a neighbour, and therefore (as all earthly things) it is fading, transitory, and quickly passet away.

Hence observe;

First, Wicked men may flourish in great prosperitie.

Triumph is the height of prosperitie, if ever Heathen Rome were seene in her glory, it was when her Casars having gotten some great Victory rode in triumph; To such a state may a wicked man ascend. I have seen the micked in great prosperity, (saith David, Psal. 37.) flourishing like a green Bay tree, yea they may sourish like the Cedars of Lebanon, or like the Oaks of Bashan, Let not their prosperity scandalize the Saints, or make them to stumble. Some know not what interpretation to put upon it, or how to bear it. Wherefore look est thou upon them that deal treacherously? and holdest thy tongue, when the wicked devouveth the man that is more righteous than he, (Hab. 1. 13.) This point I have met with before, therefore I shall not stay upon it. But (which may easily take off this scandall)

Observe, secondly;

That a wicked mans prosperity is of no continuance.

It is but like a statue of snow before the Sun, soon defaced and melted down. It is but like some goodly Characters drawn upon the sand, which the next pusse of wind blots out. He may have the pleasure of sin, but it is but for a season, his pleasures are scarce sweet at all, his pleasures are at best but a bitter sweete, and that sweetnesse which is in them doth not hold long; The triumphing of the wicked is short, both because lately begun, and because it shall soon end; yea short, if we consider the utmost possibility of its continuance. How many casualties, decayes, changes, and declinings are ready to invade and seaze upon it every moment.

Further, The shortnesse of their triumph may be considered.

three wayes.

First.

First, In reference to the constitution or nature of the things about which they triumph, or in which they rejoyce; Thus'tis short.

Secondly, Short in reference to the generall curse which God hath laid upon the creature, the creature at the best is but a cesterne, not a sountaine; There is no water in it but what is put into it; And since the fall of man the creature is a broken, a crackt cesterne, and cannot hold the comforts that are put into it, they quickly leake out and passe away, like water spilt upon the Ground, which cannot be gathered up againe.

Thirdly, That which makes the triumphing of a wicked man yet shorter, is, a particular curse upon him for his personall sinnes and crooked wayes, wherein he walketh. All his enjoyments are in themselves vanishing, and he by his owne folly makes them more vaine to him, then they are in them-

felves.

From all it followes;

That a wicked man is a very miserable man-

His triumphing is short, but his declining is for ever, his prosperitie is but for a while, but his misery is everlasting; all his good things will soone be at an end, but his evills shall never end; his light is quickly put out, but when once it is darke with him, he shall see the light no more. The affliction which a beleever meets with in this life is canfiftent with his happinesse, or he is not unhappy though afflicted, because his afflictions are short, and his comforts everlasting, (1 Cor. 4. 17.) Our light afflictions which are but for a moment, &c. This makes the life of a Saint happy while he is in affliction, his afflictions are light when heaviest and short when longest, compared with that farre more exceeding and eternall weight of Glory: This also makes the life of a wicked man miserable; while he is in prosperitie, because his prosperitie is but light, and for a moment; and we may carry the latter part to the contrary fense, that light short prosperitie worketh for him an eternall weight of misery. For as earthly things are temporary in their nature and use to all, to being ill used, & injoyed without God in Christ and a good conscience, they prove eternall in their punishment. For the punishments and miseries that follow them are eternall, and so thev they may be fayd to worke an eternall weight of punishment; whereas the afflictions of the Saints are short in their burdensomenesse, yet eternall in their fruitfullnes, for they mork (not by a way of price, but of preparation) an eternall weight of glary.

And the joy of the hypocrite but for a moment.

Least the Title of a wicked man should be too broad, and Fob should not take himselse as concerned in this conclusion, because all knew him to be a worshipper of God, and one that made profession of Religion, therefore Zophar in this latter clause adds the word hypocrite; which is most proper to those who are highest in profession.

The joy of the hypocrite but for a moment.

Triumphing in the former clause signifies a more open de- Improbis in There's no diffembling nor concealing of a Tri- mundo tribuitum umph. Joy may be more secret and retired, so some conceive non d firulant Zophar speaking properly in reference to the usuall distinct quo gandent. temper of the wicked and the hypocrite. A wicked prophane Hypocritis latiman triumphs and rants it, he makes all ring with his jollitie . tia animo magie The hypocrite and false professor takes some stiller delights verbu significaand more moderate contentments; now (fayth Zophar) this 14 Coc. joy though it be more referved and close, is yet but for a moment, 'tis but like a punctum or poynt, which in Mathematicks 177 1717 is so small a thing that it hath no dimensions, unlesse imagina- ad instar pundli ble; a poynt is leffe then the least line, or onely the beginning ad momentum. of a line, it is but putting downe the pen, and 'tis done, there needs no drawing, as in making lines. The worldly felicitie of an hypocrite toucheth him onely as a Globe doth a Table (in puncto) in a poynt; he hath but a touch of it, and then tis gone. A poynt is to place as a moment is to time, Licet a nam inthe least and last division of it; A poynt is indivisible in place tegram hominis as a moment in time. Thus the joy of the hypocrite is brought falicitas, modowne to the lowest that words or thoughts can make of it . menium durate A hypocrite (against his will) toucheth worldly joy in regard of the time of his enjoying it, as a godly man willingly and defignedly toucheth it, in regard of that frame or spirit with which he enjoyeth it, onely in a poynt. He hath as little to doe with worldly things as he can, he doth not lay the whole dimenfion

duret humana

mention of his foule upon them. He rejoyceth in the world as if he rejoyced not. Now this which is at once the duty and happines of the Saints, shall be the punishments of bypocrites. These whether they will or no shall have but a poynt or moment of worldly felicitie; whereas the other reckon upon and chearefully make account of it, as of no more. Though true joy in worldly things be theirs, yet they lightly esteem that joy. As for spirituall joy, that belongs to them alone. The Apofile (Phil. 4.4) exhorts all fuch & only fuch, when he faith, Rejoyce in the Lord, I fay again rejoyce. The hypocrite hath no right to any joy (forrow is his portion) yet he can as hardly be keps from rejoycing in the world, as the godly are hardly got to rejoyce in the Lord. Now, though the hypocrites joy is most in outward things (he rejoyceth in corne, wine, & oyle,) yet the joy of the hypocrite may goe further he may have joy in spiritualls: For the hypocrite doth not rejoyce meerely as a wicked man in the things of the world, he fometimes rejoyceth in the things of heaven. (Matth. 13.20.) The stony ground received the word with joy: The hypocrite may get a smarch or some tasts of the powers of the world to come, as the Apostle speakes, (Heb. 6.5.) for feeing hypocrites are not only enlightned about the things of this world, but also about the things of the world to come, they may have some joy in them; yet this strictly taken is but a sensitive joy, or at the most a rationall, not a truely spirituall joy: A man may have a joy in and about spirituall things, yet have no spirituall joy, as a man may rejoyce in and about many worldly things, and yet his not a worldly joy; or as a man may have much knowledge about spirituall things, yet no spirituall knowledge of them. Thus an hypocrite hath flashes of joy about spirituall things, but no spirituall joy: When a hypocrite heares a well ordered quick discourse and discovery of the joyes and happines of heaven, of the grace and goodnes of God, this from rationall grounds may affect his heart, and so cause joy: but this joy of the hypocrite about spiritualls, though it be better then his worldly joy in regard of the object, yet it is no better in regard of its duration; for of this we may also conclude, 'tis but for a moment. As the hypocrite himfelfe, so his joy is not built upon the rocke, but upon the fands; it is not a Master-joy, a joy that can carry him out when forrow

forrow cometh: A hypocrite cannot be as forrowing, yet alwayes rejoycing, he cannot (as Paul fayth Rom. 5. 3.) Rejoyce in tribulation, because he is not indeed united unto Christ, the true Isaac, or laughter of his people, the sountaine of their joy. The hypocrites sorrow will last for ever, but all his joyes are onely a moment.

Lastly, Consider the opposite state which Zophar would have

Fob take notice of.

The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment.

Hence it follows that there are some whose triumphing and whose joyes are permanent and stable; The triumphing of the godly is for ever, and the joy of the fincere shall continue to everlasting. The joy of the Saints here is everlasting in the nature of it, though not in the actings of it, 'tis everlasting, as everlasting is opposed to a period, though not as to a paule. Their joy dyeth not in this world, though fometimes it be ficke, and languish. Some Saints have had their joy abiding in ftrength, when themselves were weake, and their joy not onely alive but lively as long as they lived, they have been carried to the grave in the imbraces of Christ, and in the smiles of divine love. And as the moment of this life hath been a kinde of eternitie of joy to them; fo eternitie shall be to them but as a mo. ment of joy, and yet every moment shall have (as it were) an eternity in it. Saints shall rejoyce for ever, yet their joy shall be alwayes as fresh and greene as if new begun; as there shall be no removing of this joy, so no abatement of their sweetnes in the enjoyment of it.

Nen

The west in the original which we troubline twint en he

hold one in the buff, that is educary be, who canges or productional inches and an expense individual and an extended throught of Applear angularity of the factor of the contract of the cont

0形,

J o B, Chap. 20. Verf. 6, 7, 8, 9.

6. Though his excellency mount up to the beavens, and his head reach up to the clouds.

7. Yet he shall perish for ever, like his owne dung, they which have seene him shall say. Where is he?

8. He shall flee away as a dream and shall not be found: yea be shall be chased away as a vision of the night.

9. The eye also which saw him shall see him no more; neyther shall his place any more behold him.

Zophar, having given his opinion about the vanishing prosperitie of a wicked man, proceeds to amplifie and confirme it.

He amplifies it.

First, By an Hyperbolicall Supposition, vers. 6. Though his excellency mount up to the Heavens, &c. The Antithesis whereos is layd downe, vers. 7th; Yet he shall perish for ever, like his ownedung, &c.

Secondly, He amplifies it by elegant Similitudes; First, of a dreame; Secondly, Of a night vision, vers. 8. Both which are prosecuted, vers. 9th. The eye also which saw him, shall see him no

more, &c.

Verl. 6. Though his excellency mount up to the heavens.

It is a strong way of arguing when we put the worst of our case, and yet conclude it good. We shew our selves able to hold out in the worst that is or can be, when we professe a stedsast-nes in that which is worse then is or indeed can be.

It is also a strong way of arguing when we put the best of another mans case, and yet conclude it bad. He is not able to hold out in the best that is or may be, who cannot continue in that estate, which is better then any is, or indeed can be., Such is the intended strength of Zophars argument in this place,

Though his excellency mount up to the heavens.

The vulgar renders, If his pride ascend even up to heaven. The word in the original which we translate excellency, he translates

Si ascenderit usq, ad cœlum superbia ejus. Yulg.

translates pride. Properly it fignifies that which is lifted up. There is an easie cognation between these two. For that which is high, or he who lifts up himselfe high may be sayd to be proud. The Etymologie of the Latine word to be proud, is to Superbire eff goe over another, or to goe above him. And usually they who super ire. are exalted above others in high places of worldly honour and excellency, are also lifted up with pride. A lowly spirit in a high place is very rarely found. The Hebrew word for a Prince is derived from this roote, both because all Princes are exalted Princes diciabove the ordinary fort of men, and because most Princes are tur RU3 quase proud in the exalting of themselves. The word is used often in elevarus aut a good sence, as Psal. 62. 4. They onely consult to cast him down sublimu. from his excellency. That is, to cast David from that Royall Throne to which God had exalted him.

The Septuagint translate; If his gifts ascend up to heaven. Gifts may be expressed by this word, because they doe indeed in colum done lift him up in honour who is indowed with them; as also be- ejus. Sept. cause we are very apt to be lifted up with gifts; as the Apostle speaketh I Cor. 8. 1. Knowledge puffeth up, but charitie ediffeth. This fence is very futable to Zophars discourse of a hypocrite. who though he hath not fo much as one talent of true grace, yet be may have five, yea ten talents of gifts. The gift of prayer, the gift of prophecy, the gift of utterance, &c. And with thele gifts of heaven he is exalted and impregnated with those

worst fumes of hell, pride, and selfe-conceit.

This forme of speaking, to mount up to heaven, implyes a gra-

dation of foure steps.

First, Heaven is high. Therefore to mount up to heaven,

is to be in a high state of honour and excellency.

Secondly, Heaven is highest, and therefore to mount up to beaven, notes the highest ascent and elevation which man is capable of, or is attaineable here on earth. When those builders (Gen. 11.4.) consulted and resolved, Goe to, let us build a Citie and a Tower whose top may reach to Heaven, their purpose and plot was to build a Tower as high as it could possibly be builded. When Bibulus was extolled by the highest praises and acclama- Bibulus in cotions of the people, Cicero the Oratour speakes it thus; Bibulus lo eff. Cicero in Heaven. The Poet speakes the same language, With my ex- ad Atticum.

Sublimi feriam alted head I mill touch the Starres. As to be cast down to hell, sidera vertice: Nnn2

fignifies Horat:

fignifies in Scripture phrase, the lowest dejection or depression: So, to be lifted up to heaven, the highest exaltation. We finde these two set in opposition (Ifa. 14. 13, 14.) Thou (meaning the proud Assyrian) hast sayd in thy heart, I will ascend into beavn, I will exalt my throne above the Starres of God, I will ascend above the heights of the clouds, I will be like the most high. But thon shalt be brought downe to hell, to the sides of the pit; that is, thou shalt be cast into the lowest condition, as thou hast aspired to the highest. And thus Christ himself threatens that Citie which did not repent at the fight of his mighty works (Mat. 11. 23.) And thou Capernaum which art exalted to heaven, shalt be brought down to hell. Capernaum was lifted up both in her own opinion and by those reall priviledges, the personall presence of Christ there, his frequent preaching and miraeles; The contempt or non-improvement of these ripen'd her for ruine, bringing her to a destruction which looked like a hell upon earth, and sweeping her at last from the face of the earth into that utter destruction in hell. Hell notes the lowest degree of temporall as well as eternall miserie. And heaven notes the highest degree of temporall as well as eternall happines.

Thirdly (which is more) to mount up to heaven, implyes a kinde of rivalitie with God himselse in happines; or man prefuming to somewhat more then a man, a kinde of divinitie among men. They who can patiently receive such flattery as the Tyrians and Zidonians with the rest of that throng bestowed upon Herod, crying out, The voyce of God and not of man (Alts 12.22.) and they especially who affect or require to be adored as God, as many Princes and very many of those Luciferian Popes have done, these indeed may be sayd to mount their excellency unto heaven, though in so doing they had but a phancie of exaltation unto heaven, and have really debased themselves below the earth, yea (as it followes in the next verse) they have become in the esteeme of God and of Godly men, baser then their owne dung. For as that honour which is due and but commensurate unto man, exalts and enables him that receives it, so every excesse, especially this spoken of (which is the most irregulate and exorbitant excesse) shames and depres-

feth him.

Fourthly, to mount up to heaven, carrieth in it not onely the figni-

fignification of a high or of the highest estate on earth, but also of that, which is more then the earth can produce or advance any manunto, a certaine, yea an unchangeable, and an unremoveable estate. There are no changes in heaven, and onely there (except in hell) there are none. This earthly world paffeth away, and the fashion of it; Therefore to have an excellency mounted up to heaven, is a presumption to be (what God can make and hath promited to make his faceb or chosen people to be) an eternall excellency.

Take in these toure ascents, and then conceive how comprehensive a supposition Zophar makes of the wicked mans worldly felicitie, in these words, Though his excellency mount up to beaven. The next and last clause of the verse is also of the same

largenes and comprehension.

And his Head reach unto the clouds.

The word properly fignifies thicke and darke clouds. As if, Iy nubes obfay fome, Zophar would intimate thus much ; Though the wicked fourior & crafman lift up his head above all stormes and darknesse, and seemeth to sor; nubes eti-bimselse a superior to all dangers and disasters, yet he shall perish. radice dicuntur The head of a wicked man is above the clouds of heaven in afpi- nefhim, quife ring projects, while his heart is among or below the clods of the elevationes. earth in covetous and cursed practices. Yea, he kickes at the God of heaven with his heele, while his head reacheth unto the clouds of heaven. While he saith in his heart, I will ascend above the clouds of heaven: I will be like the most high (Isa. 14. 14.) Aquain astric He sets himselse as an enemy, and is most unlike to the most gradior, & high. Heathens have often personated proud men in such a stile cunctos super, as Zophar expresseth them in, walking like the Starres and vertice attinreaching the poles of heaven with their head. As when the gens polume Pfalmift would shew the Super-eminency of the mercy and Senin Their. faithfullnes of God, he fayth (Pfal. 36. 5.) Thy merey, O Lord. is in the heavens, and thy faithfulnes reacheth unto the clouds. So to shew the super-eminency of the pride and folly of man, he is described mounting to the heavens, and reaching out his head unto the clouds.

This whole allusion may be unto a tree; full and highgrowne, like an Oake, or a Cedar of Lebanon. To which the flourishing condition of the Amorite is compared (Amos 2. 9.)

I (faith the Lord) destroyed the Amorite before them, whose height was like the height of the Cedars, and he was frong as the Oakes. Nebuchadnezzar the great Monarch then living, was represented to himselfe in a dreame under this Similitude of a tree. the beight whereof was great, & whose height reached unto heaven. (Dan. 4. 10, 11.) Thus Daniel interprets it (verf. 22.) It is, thou O King, that art growne and become strong, for thy greatnes is growne and reacheth unto heaven, and thy deminion to the end of the earth. When a mans dominion reacheth to the end of the earth, he in the ftricteft sence of this allusive language, may be faid (as to a worldly felicitie) to reach his greatnes, or that his greatnes reacheth unto heaven.

Hence observe;

First; A wicked man may get to the highest of worldly heights, to the greatest of a worldly greatnes.

There is nothing of this world so good but an evill man may enjoy it. No power or honour on earth fo high, but he may reach after and attaine it, whose portion is the lowest hell. He may have any thing of or all things upon the earth, about him, who hath nothing of heaven in him. His excellency may mount up to heaven, who hath not the least share in the least heavenly excellency. Though Zophars supposition be of impossibilities in the letter, yet according to the figure and tendency of them, they are very possible, yea and have been often reduced to act by many Instances, both of prophane persons and of hypocrites, advanced as high as the world could fet the m or fet upon the highest places and pinnacles of power on the earth, and what is that but in Zophars stile to be lifted up to heaven, and reach the clouds.

Secondly, Observe:

The highest worldly height and greatnes cannot secure a wicked man against the hand of God.

The Lord by his Prophet (1/a. 14. 15.) speakes thus to that proud Prince, who would ascend above the heights of the clouds, yet thon shalt be brought down. Climbing high hath been the cause of many a mans fall, it never protected any man from falling; Edom is threatned in the same language by the Prophet Oba-

diah (vers.3,4.) The pride of thine beart hath deceived thee, thou that dwellest in the clefts of the rockes, whose habitation is high that Caith in his heart, who shall bring me down to the ground ? Though thou exalt thy felfe as the Eagle, and though thou fet thy nest above the Starres, thence will I bring thee down faith the Lord. Posibly there was no man on earth, that durft accept Edoms challenge, when he thus threw down his Gauntlet andbid defyance in his heart to all the powers of the world, Who shall bring me downs to the ground? But presently the Lord accepted (or rather disdained.) the challenge, and undertooke that vaine boafter upon higher termes then himselfe proposed, not onely though thou dwellest in the clefts of the rocke, but though thou set thy nest (where no man ever fet his nest) above the starres, yet thence will I bring thee downe. God is the high and loftie one (Isa. 57. 15.) and therefore the loftines of man shall be bowed down, and the haughtines of men shall be made low (Ifa. 2 17.) God is the high one. and he inbabiteth Eternity; that is, he is eternally high, his happines is as fleady as it is lofty. But the highest of men (when they inhabit their highest, longest) doe but inhabit time, & most that are high inhabit but a little time, yea; commonly they who are highest inhabit the least time; The triumphing of the wicked is short. Men are high, but their time is in his hand, who is higher then the highest, who is not only high as the Heavens (which is the utmost stretch of mans ambition) but higher then the heavens; and not only higher then the heavens, but the maker of the heavens. And as it is the honor of God to exalt them who are low, fo to abase those who are exalted. He casteth downe the mighty from their feates, but exalteth the humble and meek. Many have stood faster by casting themselves down before him, but none have flood by lifting up themselves against him. As a godly man needeth nor to feare, though he walke in the very valley of the shadow of death (Pfal. 23. 4.) So a wicked man hath cause enough to seare, and then to fear most, when he walketh upon the tops of the mountaines, and fets his foote upon the hils. This Zophar affures us in the next verse.

Vers. 7. Yet shall be perish for ever like his own dung.

The Septuagint renders these words paraphrastically; For pix das 707's when he seemeth to be of ablified then he shall perish to the end: The a six a anon

orar 220 doun noln Ratesma Word asixf. Sep: .

word carrieth totall perishing as well as the adjunct of time, for ever, speakes it finall. The word comes from a root signifying to overcome. For ever overcomes all. That which perisheth for ever, can never be recovered from perishing. All shall be lost, and it shall be alwayes lost, his wound shall know of no healing. He shall perish, not to a not being, but from being what once he was, He shall neither be, nor be any more accounted, happie.

And as he shall perish utterly, so he shall perish basely, not onely shall misery be upon him, but contempt; He shall perish

Like his owne dung.

convolutione.

And because the word which we render dung fignistes to turn or roll together, in its originall. Therefore some translate here. He shall perish, as soen as turned about. Mr. Broughton gives that fence, rendring thus; Turning a little he falls for ever. But our reading hath a fuller, though that also hath a true, sence in it. He shall perish like his owne dung. What is more base then dung? Because Idols or false Gods are the basest and most abominable things in the world, they are therefore expressed by this word in the Hebrew; As if we should call them, Dung-Gods, or stinking dunghill gods, fit only to be throwne away, and shoveld out of the world. For nothing makes a thing indeed fo bad as an ambition that it should be accounted that which is best. when it hath not the least good in it. An Idol is accounted God, who is the highest and infinitely the most perfect being, when as in truth, it hath no being at all, or is as the Apostle speaketh nothing in the world. And hence also hypocrifie is justly called the worst of sins, because it would be taken for grace. or reckoned for that which is the gathering together of all Graces, Holines. Now as the Scripture calleth Idols dung. compared with God, or as being honoured (to whom they are fo unlike) with the like priviledges of worship and dependance as God is : so, all our reall inherent righteousnesse, yea all things compared with Christ and our union with him upon Gospel Termes, are also called dung (Phil. 3, 8, 9.) When the Apostle would testifie with what holy indignation he rejected those things which were good in themselves, when joyned with and taken in as a supplement to the pure worthines of Christ

for our acceptance and Justification before God, he faith; I count them but dung, that I may win Christ, and be found in him, not having mine own righteousnesse. Thus any thing which either is in it selfe, or comparatively to somewhat else, most vile, is wrapt up in this Title, Dung. The Lord threatens the Honse of Fereboam to bring evil upon it, and (faith the Lord) I will take away the remnant of the house of fereboam, as a man taketh away dung, till it be all gone (I Kings 14.10.) Dung is filthy and novfome, and because (as in homogeneall bodies) the least part of dung hath in it the nature of the whole, therefore when we take it away, we take it all away. A little of it offends and flinks, and therefore we cease not sweeping and removing it till it be all gone. The least of that which is naught is too much and too bad, unlesse it be all gone we have the trouble of its all. The Lord hath a besome very fit for this dung, (Ifa. 14. 23.) I will sweep it with the besom of destruction, saith the Lord of hoasts. And when the Lord would testifie with how much loathing he rejected the facrifices and folemn fervices of the fewes, because of their hypocrifie and formality; He tells them by the Prophet (Mal. 3. 2.) I will spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. The best things corrupted or corruptly used are worst. The ordinances of God are pure, but to the unbelieving all things are impure. Gold becomes droffe, and holy things but dung to them who are fo. Their services are reputed so, and their persons shall perish so, as the Plalmist speaks of the Midianites, of Sicera and of 7abin; who perished at Endor, and became as Dung for the earth, (Pfal. 83. 10.) Thus Zophar concludes of the wicked, specially including 706 (whom some personate as sitting upon a dunghill) that he should perish for ever as dung, the vilest excrement, and which holds out yet more abhorrency in it.

. As his own Dang.

The dung of some creatures is a perfume, and gives a delightfull smell, The dung of many creatures is medicinable, Sterens hominis and physicall; The dung of almost all creatures is some way extrema abjeor other profitable and usefull; But the dung of man, or a chionis & conmans own dung, is both uselesse and contemptible, loathsome lum. and noyfome. When railing Rabshakeh, would expresse the 000

utmost extremity of famine, to which ferusalem should be reduced, He faith (2 Kings 18.27.) Hath my Master sent me to thy Master, and to thee, hath he not sent me to the men which sit on the wall, that they may cate their own dung, and drinke their own piffe with you. Implying, that if they presently submitted not, they should quickly seele the utmost miseries of hunger and thirst, and be forced (which is an utter abomination to the apprehenfion of man) to take in what they had cast out, and be glad to stop the cry of their appetite with that, at which formerly they were wont to stop their noses. Ezekiel (to typifie a dreadfull judgement) was commanded (among other things concurring in that wofull sceane) to bake his bread with dung that cometh out of man in their fight. And because this was very grievous to the Prophet, therefore though his using dung to bake bread with, could not be dispenced with, yet (by way of favour) the Lord condescended to a commutation of the dnng, (Ezek. 4. 15.) Then be said unto me, lo I have given thee Cows dung for mans dung, and thou shalt prepare thy bread therewith. Now if it were so loathsome to prepare or bake bread with mans dung, how loathsome is it to eate mans dung in stead of bread? All dung is vile, mans dung is vileft. To perish as dung notes a very contemptible condition, but for a man to perish as his own dung is to be cast into the lowest imaginable degree of contempt. He shall perish for ever as his own dung.

Hence observe;

First, Wicked men shall perish.

They shall onely not be troubled but ruin'd. We (saith the Apostle of himself and sellow-Saints in suffering, 2 Cor. 4.8, 9.) are troubled on every side, but not destroyed. Trouble so far as tryall and correction is the portion of the Godly, but trouble to destruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men perish finally.

They perish for ever, yea they shall be for ever perishing. They seldome recover when they are down, or rise when they fall in this life; but none of them shall rise or recover in the next. The Church saith, Rejoyce not against me O mine enemy, when

I fall I shall arise, when I sit in darknes the Lord shall be a light unto me, (Mich. 7. 8.) But the wicked have cause to mourn when they fall, not onely because they are fallen, but because they shall rife no more, and being once in that darkness they shall never see light. Some have said (how uncomfortably and erroneously is no place here to discusse) that a Godly man may fall from grace totally and finally; but that wicked men persevering in fin, shall fall so, both from their hopes and comforts, is affured us by the truth of God.

Thirdly, Observe;

Chap. 20.

Wicked men shall perish disgracefully, as dung, as their own dung.

Their memory shall rot, and nothing shall remaine of them but a stink or an unpleasing sayour. It is recorded of King fehoram (2 Chron. 21. 20.) that he dyed undefired. Many wicked men die not onely undesired but abhorred : As the Prophet Isaiah concludes (Chap. 66.24.) They Shall go forth and look upon the carkasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh. It is some abatement of milery to find pity, but to be at once destroyed and abhorred, or which is more to be an abhorring, especially an abhorring to all flesh is perfect misery. There are few men so bad but now they are effeemed by fome, but ere long they shall be abhorred of all. And though all who fee their mifery shall abhor them, yet the perfection of their misery shall not be seen, as Zophar implyeth in the latter part of this verse.

They which have seen him, shall say, Where is he?

To be feen may be taken two wayes.

First, Largely or vulgarly for the bare beholding or view

which we have of any thing or person.

Secondly, Strictly or specially, to see with reverence and respect, with much intention and observation; or to be seen as a wonder, with much aftonishment and admiration. What is it that either ambition or hypocrifie desires so much as to be sen, and poynted at, there's the man. The Pharises (who were special of di-hypocrites of the highest forme) did all to be seen of men, gito monstrarier (Mat. 6. 5.) If the ambitious proud man act not in an open hic oft. 0002 scene.

Irritamenium est omnium in que in animus Admirator dy Confcius, Ambitio scenam Epist. 94. Ne concupiscamus efficies st ne oftendamus. effeceris. Id.

fcene, and have no store of spectators, all his cost and projects miscarry and are lost. Who puts on his best cloathes, or makes himselfe very fine, to stay at home, and ste in a corner ? It satisfieth not a proud man, that he feeth himselfe, (for though many a man is proud in his own eyes, yet he never thinks his own desiderar. Sen: eyes enow to see him) nor is he pleased to stand in the view of a few, especially of his friends and daily familiars, he must set himselse in the Sun or in the fight of all. He is never feasted till he conceives The many feaffing their eyes with feeing him. He would alwayes stand upon the stage, and be in pride (what the holy Apostles were made in scorne) a spectacle to the world. to Angels, and men. Some finners are all for fecreey, such 70b describeth (Chap. 24. 13.17.) They are of those (the murderer, the thiefe, and the adulterer he means) that rebell against the light. The morning is to them as the shadow of death, if one know them, they are in the shadow of the terrour of death. But there are another fort of finnes (the vain-glorious, the ambitious, the hypocrite I meane) who defire nothing more then worldly light. To lie in obscurity, is to them as the shadow of death, if one know them not (as to their appearances) if no man fee them, they are in the shadow of the terrour of death : Popularity is the Element in which this fort of men live; take them out of ir you take them out of the world. A hypocrite dies, unlesse (as Fehn desired) you come and see his zeale for the Lord of hoasts. A proud man is quite defunct and despirited, unlesse you take notice of his port, and come see how large a sayle his vessell beareth in the world, how he is attended, how fued and fought unto. In reference to such a fight as this, I suppose Zophar chiefly speaks here, They who have feen him, that is, who have feen and admired his splendour and greatnesse, even these shall far,

Where is he?

He who was lately a marke of honour in every mans eye, he who was lately fo great and spreading, that he over-shadowed all, and you could scarce see any man for him; is now diminished into an Atome, which no man can see, He is now to be numbred (though not in his nature, yet as to his former state) among invifibles; The man is not to be feen, They who have feen him Chall fay, Where is he?

And they shall say this, first, in scorne: As those prophane enemies reproached holy David with his God, Saying daily, (Psal. 42. 10:) Where is now thy God? Thou diddest not onely promise but assure thy selfe of help from him, hast thou not boasted of him, as thy strength, thy buckler, thy high tower, and thy deliverer? Thus thou didst phancy thy God, and please thy selse in these high Elogium's of him, and delightfull dreams of deliverance by him; But where is he? As these (I say) spake prophanely and blasphemously of the great and faithfull God, so we may speak truly and soberly of the greatest among saithlesse men, Where are they? or where is he? Where is that rich oppressour? Where is that ambitious Prince? Where is tother cunning polititian, what's become of them and their wealth, of them and their honour, of them and their wit and

wisdome ?

Chap. 20.

They shall say this, secondly, in wonder and astonishment. at the strangenesse of his fall, and the totality of his destruction. Men shall be amazed to see him at such an ebbe, at such a dead low water, who lately swell'd over all bankes with such a fpring-tide of prosperity. Men shall be amazed to see him groveling in a valley, who so lately walked upon the hills, and nested among the stars. This shall make them say, where is he? What, is he there? O the vanity of man! O the the uncertaity of all worldly happinesse! We find such queries filled with this double mixture of scorne and wonder, Prophecyed concerning Babylon (Isa. 14.4.12.16.) Theu shalt take up this proverb against the King of Babylon, and say, How hath the oppressour ceased? the goldenCity ceased? How art thou fallen from heaven, O Lusifer, son of the morning? How art thou cut down to the ground, which didst weaken the Nations? They that see thee shal narrowly look upon thee, and consider thee saying. Is this the man that made the earth to tremble, that did shake Kingdoms; That made the world as a wildernes, and destroyed the Cities thereof. Is this the man that did these things? is this he? how like a wildernesse he looks himselfe? Behold how he shakes and trembles? Behold in how fordid and low a condition he now lies prostrate? He is now so little, that no man can tell what to make of him, or in what place he is to be found; He is now not onely like a River running under ground, but quite exhaled and dryed up, in fo much that all may Hence fay, Where is he?

Hence observe;

The sin of many men is visible, and may be read in the speciall judgements which are brought upon them.

The Lord is righteous in all his judgements, and he is (as we may fay with reverence) even curious in some of them. What more exact and futable, then to fee vaine glory punished with obscurity; and that they should be No-body's in the world, who had an itch not onely to be Some-body's (which hath a spice of ambition in it) but the only body's in the world? What more futable then that they whose greatest desire was to be seen and taken notice of every where and by every one. Thould be reduced to such a little, to such a nothing, that no man can see where they are? Hypocrites doe all to be seen, and anon themselves are not to be seen. Honour me before the people fay the fons of pride and ambition, and anon all the people fee and fcorne them, or fcorne at them because they cannot be feen. They love the uppermost feats at the Table, and greetings in the Market-place, and anon themselves have not a Table to fit at, and are the cheapest ware, yea the trash and refuse of all the Market.

Licet arma vacent cessenq; doli, sidant ipso pondere magna, ceditq; oneri fortuna suo. Sen: in Agamem.

Now, besides the nature of worldly things and states in themselves (which are all subject to change, and the greater any worldly thing is, the more subject to change and to oppresse it felfe with its own weight, as the very Heathens have often told us; I say, besides what is intrinsecall to the nature of worldly things) we must chiefly ascribe these eminent changes to the speciall providence of God, who being most high himselfe, and though invisible, yet onely to be see and adored in all we have or are, cannot bear it to fee the creature fet up himselse to be seen. God would draw (and it is his due) all eves and hearts to himselfe, and therefore he will not long endure those who affect the drawing of mens eyes upon themselves. The eye of God will not spare those who either think highly of themselves, or love to be highly thought of by others. The Lord is pleased to set some of his servants not onely high among men, but high in the hearts and thoughts of men, vet he is highly displeased when they or any in a vaine oftentation make it their businesse to be so; And they who would thus thus be seen and exalted, shall see a day wherein (through their fall) God alone will be exalted. When any are designing to build high and reach Heaven with their Towers (as they did, Gen. 11.) Then the Lord saith, Goe to, let us goe down and confound their language. Woe to high spirits and their high Towers when God saith, I will goe down, for then both they and their Towers shall assuredly goe down. No creature can stand when once God goes thus down. If God appear thus where is man? how and whether is he gone? Zophar seems to answer these questions in the next words.

Vers. 8. He shall flie away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.

This verse containes two similitudes, both which illustrate that one position which Zophar laid down in the two former verses, That wicked men shall perish for ever and be seen no more.

He Sall flie away:

To run is more then to goe, and to flie is more then to run; Wings are too nimble for leggs, and therefore in Scripture those things which move or passe from us with greatest celerity (though they have no wings, yet) are faid to flie away. As for Ephraim (faith the Lord by the Prophet, Hof. 9. 11.) oheir glory shall flie away like a bird, from the birth, and from the womb, and from the conception; that is, what soever Ephraim most gloried in, and that was the multitude of their people, (according to the Prophecy of faceb (Gen. 48. 19.) and the Etymologie of their name (Gen. 41. 52.) This glory shall depart fuddenly, their numbers shall soon be lessened, either by the death of their children as foon as they are borne, or by abortion in the womb as foon as they are formed, yea as foon as they are conceived. They who make such hast out of the world, that they die as foon as they began to live, may well be faid to flie from the birth, and from the womb, and from the conception. Thus faith Zophar of the wicked man, He shall flie way. And how shall he flie? As a bird? That's very swiftly; and the originall word implies the flying of a bird; but the Similitude leads to that which will out-flie a bird, A dream or a vision of the night. night. A bird, even the king of birds an Eagle, is but a flug or as a flow-worm to a dream. This wicked man shall fly away

As a dreame.

We may expound it two ways : First, of the dream it selfe : Secondly, of the thing dreamed. Though sometime both the dream and thing dreamed are fixed, the dream in the phancy, and the thing dreamed in its fulfilling, yet many times the dream it selfe is speedily gone (as 'twas from Nebuchadnezzar Dan. 2. 5. 8. 10.) and the thing dreamed rarely comes. Yet Interpreters carry it rather to the matter or subject of the dream, then to the dream it selfe. Many can retaine the memory of the dream, but the matter dreamt of (which possibly pleased them much while they slept) is fled, or proves no such thing when they awake. The Prophet describes this elegantly and fully (Isa. 29.7,8.) And the multitude of all the Nations that fight against Arial, even all of them that fight against her and her mountains, and that diffress her, shal be as a dream of a night vision. It shal even be as when a bungry man dreameth, & behold he eateth, but he awaketh & his foul is empty; or as when a thirsty man dreameth, and behold he drinketh, but he awaketh and he is faint, and his foul hath appetite, &c: I may add, a beggar dreameth of Gold; but he awaketh, and his purse is empty. The prisoner dreameth of liberty, but he awaketh and findeth himselfe in irons. Such is the wicked man in his prosperity. His joy is but the joy of a dreamer, which quickly vanisheth. Hence the ancients phancied that a Dream had wings like a bird of the aire. The Pfalmift having learned in the Sanctuary, that the wicked are fet in flippery places, and that as in a moment, they are utterly con-Sumed with terrors, concludes in answer to Zophars allusion (Pfal. 73.20.) As a dream when one awakesh, fo O Lord when thon amakest, thou shalt despise their image. When the Lord puts forth his power to the destruction of wicked men, then he is faid frequently in Scripture to awake. Now when the Lord is pleased thus to awake, he quickly awaketh wicked men out of their pleafant waking dreams, and maketh them fee that their felicity was but supposed and imaginary; for he shall despise sheir image; that is, he shall utterly spoyle and make despicable, the painted Pageant of their outward pompe. Which is elegant-

Antiqui somnium deum singebant volatilem or alitem. Bold.

ly called an Image, because as an image it is a thing onely to be looked upon, or for a fnew. Though an image be made to the life, yet it hath no life in it; and fo is valuable only for its appearance, not for its use. Such a dumbe shew is the glitter and greatnes of the world, and therefore rightly called, not onely by the Holy Ghoft, but by those common Writers (who had any true judgement of the things of the world) an Image or an Idol; Which also complyes fully with the similitude of a dreame, in which the minde frames within it felfe, many images and representations of things, which yet like Characters fairely drawne upon the fand, are discomposed and scattered by the next puffe of winde. And because an ordinary dreame Ne in somnio hath in it the least, the shortest, and most uncertain enjoyment. quidem provertherefore when we would shew that we never had the least thought or the least to doe about such a thing we say prover- ne nullo tempobially, I did not so much as dreame of it, or I had not so much as to re aliquid esse. doe with it in a dreame.

Hence observe:

Chap. 20.

First: The prosperitie of a wicked man hath no reall comfort in it.

There is no true fatisfaction in a dreame. And that which hath only a shadow or appearance of good in it, leaveth, when 'tis past and (as the text speakes) sled away, reall impressions of evill. True forrowes succeed imaginary joyes: And every man is made by the fo much the more unhappy, by how much he thought he had attained happiness, when indeed he had not. For, as those things which have only an appearance of terror, are more terrible afarre off then at hand, so those things which have onely an appearance of comfort, afflict more when they are afarre off then ever they comforted us, when neere at hand, and in a conceited possession. As they who have been in a reall possession of good, so they who have had but an imagination of it, are more troubled when it is gone, then ever they should have been, if they had never had it; disappointments and favlings of expectation about those things which we hope to have, are as grievous, if not more grievous, then the loffe of what we once really enjoyed. Now though a wicked man hath many good things while he prospers, yet that which we properly call the dreame of his prosperitie, he never hath. For so Ppp much

much as he imagineth more in what he hath then is or can be in it (and fo he alwayes doth) fo much he dreameth.

Secondly, Note:

The prosperitie of a micked man bath no tacks or consistence in it.

As a dreame is not reall, fo it is not lasting. Many things which are reall stay with us but a while, but those things which are not reall, cannot be said to stay with us at all. I have from other Texts in this Booke met with this poynt before, and therefore I shall not here stay upon it; yet there remaines one clause more of this similitude, which I shall only touch to heighten the intendment of it, He shall stie away as a dreame.

And shall not be found.

When the Lord would shew how fully and clearely he pardoneth sin, he saith (fer. 50. 20.) In those dayes, the iniquitie of Fudah shall be sought for, and there shall be none, and the fins of Fudah, and they shall not be found, for I will pardon them whom I referve. Now as when a fin is so pardoned that it cannot be found it is an argument of the fullest pardon; so when a man or his prosperitie is so fled and destroyed that neither can be found. it is an argument of the fullest destruction. We may apply these words to both; The wicked man, his wealth and greatnesshall so flie away, that neyther of them shall be found. We may enquire as was faid in the former verse; Where is he? and where is his ? and finde neither him nor his. What Peter faid to Simon Magus (Acts 8. 20.) is verfied of him, his money, his honour, is perished with him; or, as another Scripture speaketh, his memoriall is perished with him. And as if Zophar thought it too little to give but one illustration of this truth, he confirmes. it by a fecond, which is yet of neer cognation with that already opened, and therefore I shall but name it.

Yea he shall be chased away as a vision of the night.

He shall flie as a bird (said Zophar before) here he shall be chased as a beast; The former word implyeth a voluntarie motion, this a violent. He shall be chased away

As a vision of the night.

There are two forts of visions, as to the time of their appearance. First, Visions of the day; Secondly, of the night. Visions of the day fixe more strongly upon us, and are more permanent, visions of the night passe sooner out of our memory, and are more transient. Therefore to shew the vanishing state of the wicked man more fully he compares him to a vision of the night. A vision hath somewhat in it beyond ordinary dreames. All vifions are accompanied with the representation of some outward shape to the eye or phancy which many dreames have not; As was further shewed, Chap 4. 13. to which place I referre the reader; and shall proceed to the next verse which brings up the conclusion of both these Allusions.

Vers. 9. The eye which saw him shall see him no more, neither shall his place any more behold him.

These words Zophar takes out of fobs mouth, (who spake the same thing in his own case, Chap. 7. 8. 10.) As if he would cast him for a wicked man by his own confession, and turne what he had said upon himself. For the sence of the Text the reader may consult that Chapter, there being nothing in these words of any Hebra

speciall observation, beyond what was there offer'd.

The letter of the Hebrew may be thus rendred; The eye hath feene, and shall not adde. 'Tis usuall in Scripture-phrase, to say that he adds to doe a thing, which doth that againe which he And because the Originall hath done once or often before. leaves out the object of this fight; Therefore some referre it to Ve fit Apadofes the night vision; translating thus: The eye also which saw it (sc: pracedentis the vision) shall see it no more. As if he had sayd, The wicked similirudinis. man is like a night vision, which being once seene disappeares and is seene no more. We fixe it upon the wicked man himselfe. The eye which bath seen him shall see him no more. They who faw him flourishing shall see him fading, till he fade quite out of fight.

Neither shall his place any more behold him.

Which words may be expounded by a double figure, both frequently nfed in the holy Scriptures. First, by an Enallage.

His place hall not fee him; That is, he shall not see his place, or he shall not be seene in his place; secondly, by a Prosopopia, by which those acts which are proper to living creatures, or the person of a man, are ascribed to things without life. The sum and sence of all returnes to that which hath been already observed, the totall ruine and extirpatian of the wicked man, whether hypocrite or prophane.

Jo B, Chap. 20. Verf. 10, 11.

His Children shall seeke to please the poor, and his hands shall restore their goods.

His bones are full of the sin of his youth, which shall lie downe with him in the dust.

The former words Zophar expressed the sleeting prosperitie, the uncertaine happines of hypocrites and wicked men; here he goeth on to enumerate some of those evils which overwhelme wicked men, when once their worldly state begins to totter, and the tide of their outward prosperitie to turne; The first evill which he reckoneth up falls upon the children of the wicked man.

Vers. 10. His children shall seeks to please the poore.

These words; in the sace and letter of them, seeme to speake the ingenuitie and piety of the wicked mans children, Is it not a vertue to be curteous, civill and charitable to the poore, especially to be so curteous and charitable, as not onely to relieve, but even to seeke to please the poore? Industriously, applying themselves to their support and helpe, who were unable to helpe themselves. This sounds like a rare vert ue; but if we examine the matter surther, we shall see a very great curse wrapt up as the portion of the children of the wicked man, in that they are here said, To seeke to please the poore.

They shall seeke to please.

TIST fault, placuit, compla-

It is but one word in the Hebrew, and the roote of it fignifies

to favour, to comply with, to please, or to be pleased with it is often cuit : proprie used in reference to the facrifices which were offered to God when fignificatgranum he either did, or did not accept of them (Pfal. 51. 19.) Then shalt thou be pleased with the sacrifices of righteousnesse: and in the negative (Mal. 1.8.) Offer them to your Governour, will he accept them, will be be pleased ? Reade Levit. 19.7. Levit. 22.25. The word is used in the same sense (fob 33. 26.) He shall pray to God, and he will be favourable to him; he will thew him favour by deliverance from his affliction. The old counnsellers spake this language to Rehoboam (2 Chron. 10.7.) when he asked their advice how he should answer the people that came to have the burden of their taxes lightned, and their grievances redreffed ; they tell him, If thou speakest favourably to this people (if thou be kinde and please them as becomes a noble and gratious Prince) then they will be thy servants for ever . That Prince who hath got the love of his people, shall not want their fer-They will act obediently and serviceably unto thee, if thou doest but speake forourably unto them. If thou doest but please them with good words, thou mayst have thy pleasure of them : So here, His children shall seeke to please the poore; I that is, they shall ambitiously, as it were, defire the favour & friendship, the good will, and good word of the poorest; But how comes it to passe, that these desire to please the poore, and to have their favour? I answer, We are to take it as if this sprung. from their charitie and good nature, from the openeffe of their hearts, or compassion to the poore. Thus to please the poore is an act of Grace, at least a very commendable worke in us (as was intimated before) as well as it is in mercy to them. But when he faith, His children shall seek to please the poere, his. meaning is, they shall be forced whether they will or no: they, shall be necessitated to submit to those who are most necessitous.

The word which we render poore, fignifies those, that are spent and drawne dry : and it is sometimes referred to the Dittato weakning of a man in his strength, somewhat to the weakning baustus exhau of his estate, when his purse is drawne dry. Poore persons are flus fuit, viriexhausted persons, such whose vessels are run down to the very bus aut faculleast : bis children shall feek to please such poore, the meanest of

the poore. The Vulgar reads these words thus, bis children shall be wasted entur egesta: e.

habere, benevolentia profeque.

Filij ejus atte= with Yulg. .

jringere quoffa-16.

egenss. q. d. vilissimi in illos mineutur. Pined. Filios ejus difperdant minores. Sept:

with poverty; Prodigalitie wasteth the estate, and poverty westa \$\$7 quod eff eth the person. The reason of this reading is because that trancomerere, con flater derives the word which we render to pleafe, from a roote which signifies to breake, to spoile, to dash one against another; So'cis used (Gen. 25. 22.) The children strugled in the wombe. or dashed one against another, as if they had been contending for place before they had a place in the open world. Thus here Abstractum pro (saith he) his children shall be dashed or wasted with poverty. concreto; ege- or by the poore. When the poore rife and rage, the rich cannot state i. e. per stand before them. The poore shall impoverish his children. The Septuagint renders it, The leffer ones, the miners, persons savient of do. of the inferior & lower rank shall destroy his children. This translation carrieth a clear sense as to the mind of Zophar, and the scope of the place; it sheweth the misery of a wicked man to the full, to fay, The poore shall destroy his children: The needy, the hungry shall devoure and eate them up. There is a speciall finger of God in that, 'tis more then to fay his children shall be destroyed by the mighty and strong; as when a poore word pulleth downe the strength of sin, and Satan, this advanceth the name of God. And the Apostle tells us, that the designe of God, in fending out his word in fo meane a dreffe, and by fuch powerlesse instruments, is, that his own power may be the more seene, and magnified. Thus when poore men subdue the mighty, the might and revenging power of God is in it. And as this speakes the juffice and power of God, so the misery of those men. To be oppressed by the poore is the forest oppression (Pro. 2. 3.) A poore man that oppresset the poore is like a sweeping raine that leaveth no food.

bunt egeni.

There is a second reading which differs somewhat from ours: Filij ejusplace whereas we translate, His children shall feek to please the poore; this faith, His children being poore shall please; That is, all shall be plased to see his children poore; this hath a cleare sense, shewing the portion and punishment of a wicked man; every one shall like it well to see his children goe a begging. The evill which befalls them will be a kind of good to the beholders, and they will fay, "Tis well bestowed. Yea, as some give the intendment of this rendring. The poore shall think themselves well paid for all the wrong they have received, and the miseries they have undergone when they fee his children in misery; That curse is threatned

(Pfal. 109.

(Pfal. 109. 12.) Let there be none to extend mercy to him, neither let there be any to pity his fatherlesse children, while all is pulled from him, and they left not worth a groate, none shall thinke them worthy of compassion, or bestow a tear upon them. It is a great misery when none grieve to see us in misery. If sympathy be no ease to the afflicted, yet it is an honour to them.

But I shall pitch upon our own reading; The children of wicked men shall be brought so low, that they shall be glad to seek the bunt mendicos favour, and good will of those who are poure; or thus; His children vel pauperes. shall feek to appease the poor, even those poore whom their father Reg. Pagn. wronged and oppressed. They shall be constrained to flatter and Mont. fawne upon those, over whom their father insulted and upon runt ut coganwhom he trampled. Which suites well with the next clause; tur placare ira-And his hands shall restore their goods. The summe of all is this; tos, tenuis for-His children shall be poorer then the poorest, and more miserable una homines. then the most miserable.

Hence observe:

That, Children of evill parents fare ill, and are scourged as a scourge to their parents.

This poynt hath rifen from former passages, I shall onely take notice of one dreadfull example out of Scripture to verifie and illustrate it. We reade (2 Kings 2. 23, 24.) that more then forty children were destroyed by two shee-beares for mocking the Prophet Elisha. Justine Martyr queries upon it; Why did the Propher call for revenge upon children, who hardly under- Voces ipfas pustand what they doe, much lesse doe any thing upon designe? eri a parentibus he answers; though we should suppose they were ehildren so edolli erant, young that they could not understand the evill of this action, clade parentes ver having learn d this from their parents, God fent this judge- flagellavit. Il. ment at once to punish the children and the parents; that they lud enim ascenmight be smitten in this destruction, which fell upon their chil- de calve, prodren, because they had given their children no better instructi- scindedi per deon, or rather because they received such bad instruction from assignment grathem. For doubtlesse they had learned that fcoffing language tia proferebant. from their Elders, at least by hearing them speake so, if not by q.d. abripiar ie teaching them to speake so; Goe up thou bald head, goe up thou quoq; spiritus bald head. Which scoffe and reproach they cast upon Elisba in liberemur Just. allusion to the rapture or carrying up of Eliah. As if they had Mart quest. 83 faid:

Adeo miseri en Vatabl. Erunt paupertores pauperibus d miserrimis. miseriores.

Diony lines

said : Goe thou up also to beaven, even as Eliah did, that we may be rid of thee as well as we are of bim. Children are apt to imitate their parents in every thing, but they are best at imitating those things which are worst. They quickly write after ill Copies, And they who imitate the morall evills of their fathers, shall be fure to inherit their poenall evills, and have new ones prepared for them.

Secondly, Observe:

It is a great punishment upon parents, either to see their children come to misery in the world, or if misery come upon their children after themselves are gone out of the world.

Though Zopbar here describes the misery of the wicked mans children, yet his scope is to set forth the misery of their parents, who are smitten upon the childrens backes. When Noah awoke from his wine, and knew what his younger fon had done unto him, as also how Cham saw his nakednesse, and mocked, (he not out of a vaine passion as some parents will when their children displease them, but) by divine inspiration, or being fil'd with a prophetick spirit pronounceth a curse upon him; yet he put his fons name into the curse not his: And he faid, Cursed be Canaan (Gen. 9. 24,25.) why Canaan ? it was Cham the father of Canaan that finned, yet when Noah comes to curse, he doth not say, cursed be Cham, but Canaan, not that Canaan should be cursed, and his father escape, but it was to shew that Cham should be under a curse; For seeing his posterity should be under a curse, then much more he; for as much as, besides what fell upon him personally, the curse falling upon his posteritie, was also his. When a curse falls upon children the father is cursed, as in the bleffing of the children the father is bleffed (Gen. 48. 15, 16.) fofeph brought his two fonnes Mana feth & Ephraim to his aged father facob, that they might receive his bleffing, who laying his hands upon their heads, Blefsed foseph and said, God before whom my fathers Abraham and Ifaac did walke, the God which fed me all my life long unto this day, The Angel which redeemed me from all evill bleffe the Lads. Now as facob in bleffing the children of fofeph, bleffed fofeph Valerius, hi. 1. himselfe; so Neah in curfing the children of Cham, cursed Cham himselse. A very Heathen hath observed concerning the Tyrant

Dyonisius, that though he escaped free and untoucht in person from the vengeance which his facrilegious wickednesse deserved, yet his sons were involved in so much misery, that in them he being past feeling suffered, and being dead paid dearly enough for his stoln dainties. The light of nature, as well as Scripture, tells us that evills falling on postery are reckoned upon the parents score.

Observe, Thirdly,

It is an eminent piece of divine justice when either they or the children of such as have afflicted others, and made them poor, are forced to sue, and submit to them, though poor, and to seek

their favour.

This piece of divine retaliation the Prophet doth at once threaten, and promise; he threatens the enemy with it, and makes a promise of it to the children of God, (1sa. 60. 14.) The sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord, the Zion of the holy one of Ifrael. This is the honour that shall be done to Zion, and the shame that shall fall on Zions enemies. The posterity of those that afflicted Zion shall come bending to her. We have a promise near that (Rev. 3.9.) Behold, I will make them of the Synagogne of Satan (who are they? Such as oppose the Church of God, bitter yet secret enemies to Christ) which say they are fews, and are not but do lie; Behold, I will make them to come and worship at thy feet, and to know that I have loved thee. Some will never know nor acknowledge, that God loveth his people, till themfelves are put under their feet, and subdued to their power. 'Tis prophecied (Pf. 45.15.) The rich among the people shall intreat thy favour. That Pfalm holds out the effect of grace; but when the Lord faith in this Prophecy, I will make them come, and worship at thy feet, it implies onely an act of Justice. They who have scorned and trampled thee under their impure feet, shall fall down at thy feet and give thee reverence.

Fourthly, Observe;

That man is brought to the lowest state of affliction who is put to seek the favour of those who are low; how poor are they who seek to please the poor?

It was the curse of Cham, A servant of servants shall he be; that

is, he shall feek and submit to those who are meanest; to be a: fervant is to be in a mean low condition, and therefore Christ is faid to humble himselfe when he took upon him the forme of a servant. To be a servant of Rulers and great ones is to be lessened but to be a fervant of fervants is to be as low as low can be. And therefore Abigail spake of her self at the lowest rate when David sent for her to be his wife and companion, (1 Sam. 25.41.) Beheld let thy handmaid be a servant to wash the feet of the servants of my Lord. Solomontells us, (Pro. 29 26.) That all men feek the Rico lers favour. When men are in great place and power, no wonder to see all seek to them; but to see a great throng, at the door of a poor man, to fee many waite and attend at hisgates, putting up petitions to him, doth it not conclude that these suiters are brought to a very low condition? yet God will make those who have been proud, and lifted up, stoop thus low. I find fob aggravating his forrow in a straine near this; For having laid at the close of the 29 Chapter, I chose out their way, and fat chiefe, and dwelt as a King in the Army; but now (as hebegins the 30 Chapter) they that are younger then I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock; As to be derided and despised by those that are our inferiours, is an affliction in a high condition; fo much more to be forced to submit to them, and seek their favour. And this not onely because it is a disparagement to condescend? to the pleasing of those who are poor, and inseriour, but beeause it is so hard to please them. Usually the lower sort of people are people of a low spirit. And commonly they who are Mafters of no efface, are Mafters of but little reason or ingenuity; How rude a thing is the ragged multitude? How hard a task hath he, who must make it his businesse to please them? 'Tis no imall skill and toyle to please some Princes and rich. ones; Wife men have their humours fometimes, which will neither fuffer them to be eafily pacified towards those who have offended them, nor pleased with those that serve them. But how shall we please them at any time who seldome if at all know what will please themselves; And who through their want of breeding and difcretion, infult over, and grow upon those most, who seek most to pleasethem? Any man of a lowly minde may eafily be pleased. But men of low estates are for the most.

part,

part, hardest to be pleased. To please some is a pleasure, but he shall never want work or trouble, who is forced (as these in the Text) to please the poor.

And his hands shall restore their goods.

Some render, For his hands, &c. making this clause the reason of the former, why the wicked mans children should be in so low a condition as to please the poor, even because their father before his death restored all his ill gotten goods to the right owners, and so had nothing left in stock, wherewith to make

provision for them his children.

To restore is a good work; shall the wicked man be in this good mind, to restore the goods which he hath taken from the poor? This were an act of Justice (a parte post) and an argument of his repentance for all the injustice which he had acted (a parte ante.) Restitution slowing from true repentance and godly sorrow is a work of Grace; but here is restitution without either repentance or sorrow, except because he could hold what he had gotten no longer. For

There is a twofold restitution.

First, Willing, upon the touch of conscience, that we have done wrong to others. So Zacheus (Luke 19.8.) Behold halfe my goods I give to the poor, and if I have wronged any man by for-

ged cavilation, behald I restore fourefold.

Secondly, There is a forced restitution, when the providence of God, not any motion of repentance, maketh a man restore, when either justice or violence compells him to restore, that's the restoring here meant; he shall restore not what he would, but whether he would or no. He shall not restore from any trouble of his own mind at what he hath done, but because troubled and questioned for what he hath done, or as (the 20 verse of this Chapter speaks) he shall vomit it up againe, God will give him that, which will make him disgorge himselfe of his sweet morsells. Thus we may understand it of a violent act upon him, and not of any intendment by him. He hath no mind to doe those right, whom he hath wronged, but they whom he hath wronged call upon him for and demand their right.

There are different readings. Some thus; His hands shall re-

Manus eins aliis intulit.

70. edutas.

Manus ejus u. rank dolores. Ambrof.

דונ אוני vel ex 11%

fore his iniquity; that is, the thing which he hath gotten by iniquity. Others thus, His hands thall restore his viclence, or that which he hath gotten by violence. The fin by which any thing is gotten is fet as a mark upon it; That is elegantly and justly called violence, which hath been gotten violently. As that (with like elegancy and justice) may be called fraud, which was fraureddent doloren dulently gotten. A third faith, His hands shall restore his strength, fuum. ic. quem which may run in the same channell of interpretation; his strength, that is, that which he by his strength hath forceably taken away from others. Lastly, the Text is read, His hand (hall restore his forrow; which may be explained thus, his hand, or his act (our hands being the chiefe instruments of action are put for action) shall bring forrow upon him. He by his finshall bring upon himselfe that mischiefe, or those evills which he hath brought upon others; and this (not unfitly) may be called, the reftoring of them. A wicked man draweth down misery upon himselfe, and is the contriver of his own troubles. For as he that doth good to others, doth good to himselfe; So (by the rule of contraries) he that doth evill to another. doth worse to himselfe: therefore their own hand may well be faid to reftore or bring forrow and mifery upon themselves, even that forrow and mifery, which themselves had brought upon their brethren. Thus the Pfalmist concludes of such a man, (Pfal. 7. 16) His mischiefe shall come down upon his own head: His mischiefe is the mischiefe which he hath loved and acted. Sin is like a stone cast against the wall, which bounds back, or rather like a stone cast up to Heaven, which falls on his head that cast it up. One of the Ancients giveth this sence of the words. He shall burne his fingers with what he hath done, or forrowes shall burne his hands: he put out his hand to take away what belonged to others, but he burnt his fingers by it. Thele various readings are occasioned by going to a different root for the pedigree of this word; yet all fall into that generall sence which our translation holds forth, His hands shall restore their goods which he hath taken by violence and strength of hand, or by any secret evill and unlawfull way. So Mr. Broughton, and his hands recompence his wrongs.

Hence observe;

First, That as he who repents truly doth willingly restore what he hath unlawfully gotten, so God wil force the impenitent oppressor to restore what he hath gotten whether he will or no.

As his oppression was an act of violence upon others, so his restitution shall be an act of violence upon himselfe. One Lyon makes another Lyon give back his prey; all shall be restored, if not into that particular purse from whence it was taken, yet into some common purse.

Secondly, Note further;

It is a vexation to a wicked man, to part with, or restore that which he bath unjustly gotten.

He doth it not as a duty, but as of necessity, as a thing which he cannot avoyd. It is his punishment not to continue in his sinne; though indeed it is his greatest punishment to continue in the love of his sinne, while he parts with, or rather is separated from the matter of it. I shall not here further insist upon the nature of this great duty, the restoring of what hath been unduly gotten. That will fall in more properly at the 18 verse of

this Chapter.

Onely, take notice of this one thing from the Text; which faith, His hands shall restore; as implying a punishment upon the wicked man, not onely in this, that they who have been wronged by him should recover their goods againe from him, but that he should be forced to return them with his own hands. As a godly man rejoyceth to doe good with his own hand, so 'tis paine to a wicked man to doe it; He would willingly doe every duty by proxy, or by his Deputy, especially those (and such is restoring) which charge shame upon him, for his former doings.

Vers. 11. His bones are full of the sin of his youth, which shall lie down with him in the dust.

Zophar seems to retain the same order in setting down the punishment of a wicked man, which God did in the affliction of 70b; God spoiled the outward estate of 70b, first destroying his cattell and his children, and then filled his body with difeases.

eases. Thus the prosperous estate of a wicked man is first broken; fecondly, his children shall be poorer then the poor: thirdly, his body, or bones are full of the fins of his youth : The milery of the wicked man is here fet forth from the cause of it, The firs of his youth. The Allusion stands thus, That look as a deboift young man by his wanton and riotous courses gets bodily difeafes which foak into his bones, and fuck out his marrow : So the judgements of God of any kind consume and wast all the comforts of a wicked man, which together with his wickednesse follow or rather drive him out of the world,

Offs eim replebuntur ipsus ado'escentia i.e. lescentie acquie swit. Bez.

OTa ejus replita funt ejus oceuliu. Mont.

The originall runs thus; His bones are full of his youth, or of bis youths. The word is plurall, and in propriety fignifies to panis quas fibi hide, or to lie hid. For youth or young men come not abroad sceleribin ado- to action, but are kept close in their fathers houses, or in Schools of learning and education. When he faith, His bones are full of his youth, the meaning is, they are full of those miseries and forrows, which the fins of his youth have deferved and acquired. Upon this account some render the Text thus, His bones are full of his secrets; that is, of his secret sins: Man commits many fins in fecret, the world takes no notice of them, and his fin may lie long in fecret, as fecretly as the marrow lyeth in his bones, though indeed, it be not marrow but rottennesse and poyson in his bones. The word is used (Pfal. 90. 8.) Where Moses thus complaineth, Thou hast set our iniquity before thee, and our secret sins (or sins of youth) in the light of thy countenance: That is. Thou seemest to call us to an account for the sins of our youth, or for our fecret fins, those fins which have laine in the dark, are not onely brought to light, but fet in the light, and that not onely in the light of mans knowledge, but in the light of the knowledge of God. As it is our highest mercy when God lifts up the light of his countenance upon our persons, so it is our faddest affliction, or fore-runner of very fad afflictions when God fets our fecret fins, or the fins of our youth in the light of his countenance; fo that in either reading the meaning is the fame.

> There is a twofold exposition of these words, some referring them to the punishment of this wicked man, others to a further description of his fin; we may take it in both : Mr. Broughtons translation gives this as a description of the punishment of this

wicked

wicked man; His bones shall feele full pay for his youths pranks; that is, he shall be fully punishmed, being an old impenitent. Sin is often put in Scripture for punishment. But what are we to understand by these bones? His bones are full; Bones in a strict sence are (as it were) the timbers and rasters of the body which maintaine and keep up the whole fabricks. Here by bones we may understand, sirst, any thing that is strong or sirme. So, His bones are full of the sins of his yeath, i, his greatest strength liath fill of punishment, for the bones are the strongest part of

the body.

Secondly, By bones we may understand the whole outward man, (Pfal. 141.7.) Our bones He scattered at the graves month, that is, our whole body is ready to drop into the grave; againe, All my bones shall say, &c. (Pf. 35.10.) That is, my whole man, body and foul shall fay. Sometimes the bones are put specially for the foul (Pf.51.8.) David prayeth, that God would reftere to him the joy of his Calvation, and that the bones which he had broken might rejoyce. Where by bones he means the spirit, the inward parts: for though the mind of a man be an immateriall fubstance, and hath no corporiety in it, yet the strength of a man is in his spirit; as the bones are the ftrength of the body, fo the minde is the strength of the whole man. When a mans spirit is broken, we may well fay, His benes are broken. In this sence we may understand that of David (P.al. 6. 2, 3.) Have mercy upon me, O. Lord, for I am weake, O Lord heale me, for my bones are vexed: That is, my spirit : so (Pf. 38. 3.) There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones; That is, the outward, the inward man, my flesh and spirit, are unfound and restlesse, by reason of my sin; so that we are not to interpret bones, as opposed to flesh, but as they denote the best and strongest of man, body and soule; and then, to say, His bones are full of the fins of his youth, is as much as to fay, his youthfull fins draw trouble quite through him, they leave nothing of him untoucht or untainted. Thus we may expound the words, as implying the universality and extension of the wicked mans punishment, it shall foak into his very bones and marrow. When Satan defired leave of God to touch the skin and bones of fob, his meaning was, let me have liberty and commission to strike him quite through, without and within s

to afflict both soule and body. So that, this phrase, His bones are full of the fin of his youth, intimates him both finfull and milerable all over: Hence observe :

First, That youth is very subject to, and usually very full of sino

Every young man commits fin enough to fill his bones when he is old; young men are so prone to fin, that Solomon tells us (Ecol. 10.11.) Childhood and youth are vanity, and surely youth is more vaine then childhood. Children are vaine, because little and so unable to doe good, youth is vaine, because so able and active to doe evill. The ancient Poet said of youth, it is like wax to evill, you may work it into the shape of any monster, and put what stamp you will upon it, as upon wax; yet this Text and the poynt now iffued from it are specially intended Habet pueritia of those young men, whose wayes have been foulest, and whose lives most vitious; such as act not onely vainely, but reproachfully, or so as deserve reproach. What Ephraim (fer. 31. 19) being upon his repentance, spake of himselfe nationally taken, valida viribus, many have cause to say of themselves personally, I am ashamed infirmaconfilits, because I have borne the reproach of my youth, that is, now I feel and am fenfible of those fins of my youth, which expose me to reproach : 'Tis our duty to repent of our old-age fins, but repentantance infifteth usually most upon the fins of youth; which argueth that those sins presse most. David in speciall prayeth (Pfal. 25.7.) Remember not against me the sins of my youth, thereby implying the finfulnesse and slipperinesse of that age. The Apostles exhortation to Timothy and Titus (I Tim. 4. 12. Tit. 2. 15.) both young men, Let no man despife thy youth, warned them and teacheth us, that as unconverted young men usually run such courses, so converted young men are apt to fall into such acts of sin, as render them despicable; And the same Apostle fastens some sins in speciall upon youth, as haunting that age and state, 2 Tim. 2. 22. Fly youthfull lusts; old age hath its proper lufts, and so hath youth.

There are seven forts of speciall fins : First, Such as appertaine to, and most commonly shew themselves in this or that age of mans life. Secondly, There are fins more proper to some Countries and places. Thirdly, To the seasons or times wherein we live. Fourthly, There are speciall fins of mens special!

Cerew in vitia fletti, monitoribus afper. Horat. in Arte Poet.

innocentiam, senectus prudentiam Adolescentia sola est invitio calens, 8cc. Ambrof.

special callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poore or rich, great or small. Sixthly, There are speciall sinnes following the constitution of the body, whether sanguine, chollerick, slegmatique, or melancholly. And, Seventhly, There are speciall sinnes hanging about our relations. The bones of some are full of the sinnes of their relations and constitutions, The bones of others are full of the sinnes of their conditions and callings: The bones of not a few are full of the sinnes of the sinnes of the place, time, or age, wherein they live: The bones of many are (as the bones of 700 were supposed to be) full of that special age of their lives, their youth. The sinnes of their youth-age, are visible in their old-age, and the sinnes of their first age prove the sorrows of their last.

Thirdly, Observe;

Till sinne be repented of, and pardoned, the punishment of it remaines.

It is impossible to remove the punishment of sinne from the guilt of it, and it is impossible to remove the guilt of it by any meanes, but the pardon of it. Bones full of sin, shall not want paine: cast out sinne by repentance, take hold of pardon by believing, and then punishment is cast out, and must let goe its hold.

Fourthly, As bones are taken extensively for the whole man. Observe,

That the punishment of sin reacheth as farre as sin reacheth.

If sinne get into your bones, punishment will follow: As there are sinnes of the slesh, and sinnes of the spirit; so punishments of the slesh, and punishments of the spirit: there is nothing so strong, so deepe, or retired, but punishment will find it out: not only the skin and slesh, but the very bones shall smart, yea and the soule too. Woe to them (saith the Prophet Isa. 20 15.) that seek deep to hide their counsell from the Lord, and their works are in the darke; for though their counsell be deepe and their works in the darke, yet wrath will see its way to overtake them, and fill their hearts with woe. An impenitent person shall have punishment enough, he shall have his fill of it, till he vomit, yet he cannot vomit it up, or disburden his

Rrr

pained

pained conscience. As he filled up his measure of sinne, so he shall have his measure of forrow full; The time will come whe nall the ungodly shall be filled with the wrath and righteous judgements of God, as now they are filled with wrath and unrighteousnesse one against another. Saints have their fullnesse of grace in Christ, and having received grace they fill up their measure, Till they come to the measure of the stature of the fullness of Christ; And when once they have attained and are arrived to a fullnesse of Grace, they shall receive fullnesse of joy in glory. In thy presence is fulnesse of joy; all their bones shall then say, who is a God like to thee ? (Pfal. 35. 10) Not a bone but shall have its fill of joy; Every mans bones shall be full at last, Good measure pressed downe and shaken together and running over shall God give into their bosomes. The bones of the godly shall be filled with the goodnesse of God, and the bones of the wicked shall be filled with that wrath of God which their own finnes have deserved. His bones are full of the sinnes of his youth.

Againe, These words may be expounded as a description of a wicked mans perseverance in sinne. The sinnes which he had in his youth, he hath them still, he hath not lost nor put off one of them. Those silthy lusts which like so many running sores corrupted the fore-part of his life, corrupt the latter, running still.

upon him, and ceasing not.

Hence Note;

All the sinnes of youth remaine in and upon the oldest of impenitent persons.

Old impenitents keep a stocke or treasure of their youth-sinnes, layd up not only in their bones, but in their hearts, as God maketh them to possesse the sinnes of their youth in punishments; so they possesse the sinnes of their youth, if not in practise, yet in affection and pleasing contemplation. Suppose a wicked man growne old and unable by weaknesse to act sinne, yet the habit of sin is not weakened; his sin remaines as it were young and greene, though he be a sinner of a hundred yeares old; though he be spent and dry, yet his sinnes are vivid, warme, vigorous and youthfull; Time meakens sinners, but it cannot meaken sinne; though the marrow be spent out of his bones, yet his spirit is as full of sinne as ever his bones were

of marrow, Min is a vessell strongly sented and seasoned with sin by nature, and till the grace of God cleanse, and regenerate him, the taste of the caske never goeth out. And as this is true in reference to the pollution and filthinesse of sin, so also in reference to the guilt of it. A wicked mans bones are sull of that also. Sinne unpardoned and unmortissed, carries death and wrath init continually. He is said, To treasure up wrath, against the day of wrath, (Rom. 2.5.) Why so? because he treasureth up guilt; every sin bringeth in some further guilt, and the guilt of them all as well as the fifth of them all, as also that wrath which is due to them all, is treasured up with them; no guilt can be got off from any sin, but by the blood of Christ, and that through the free mercy of God; now this man hath nothing to doe with the blood of Christ, and thenefore he hath nothing to doe with mercy.

Further, Observe;

Chap. 20.

It is the greatest misery to persevere in sin.

As sinne brings all misery wieh it, so it selfe is all misery. No evill can be added to a finner fo bad as his finne is. As grace and holinesse considered abstractly are a greater good, then all outward, yea then many inward bleffings and rewards. So finne considered abstractly, is a greater evill then all outward, yea then all those inward curses which are only punishments. (Rev 22. II.) He that is unjust, let him be unjust still, and he that is filthy. let him be filtby ftill ; that is, let him fin his bones full and his belly full. (Ezek. 24. 13.) Because I have purged thee, and thou wast not purged; that is, I have given thee meanes to purge thee, but thou wast not purged; thou shalt not be purged from thy filthinesse any more; As if he had faid, thy remaining in shall be thy pus nishment, and that shall draw downe punishments in kinde, as the Prophet adds, Till I have caused my fury to rest upon thee. Sin is a bad bed-fellow, the company of it for a night is burdenfome and dangerous; then how bad a grave-fellow is sinne, yet so it will be to all impenitents, as Zophar further expresseth himselfe at the close of the verse.

which shall lye downe with him in the dust.

Or, fleepe with him when he lyeth downe; That is, when he dieth, and goeth to the dust, his sinne shall live and goe with him;

Rrsz

Hac dicendi
formula signistcat non prins
eessare peccare
quan nivere
impium-

it is an Hyperbolicall straine, noting that sinne will never leave the wicked man neither alive nor dead, neither in this world, nor in the world to come. It filled his bones while he lived, and it will fill his grave when he dieth: unlesse a man dye to finne before he dieth, his finne will live with him when he is dead. The damned in hell have all their fins about them ; when they shall have been in Hell millions of yeares, yet then their bones will be full of fin, that which was the cause of their being cast to hell, shall be their everlasting companion there. For as (Rev. 14. 13.) Bleffed are the dead that dye in the Lord. they rest from their labours, and their works follow them. When a believer dieth, his righteousnesse and holinesse die not : the good workes which he hath done, dye not, but lie downe in the dust with him; they perfume his memory on earth, and they goe up with him into Heaven. So we may fay, Wee to those that die out of the Lord, from henceforth, and for ever, for they shall not rest from their labours, and all their sinnes, their works of wickednesse shall follow them. How glad would sinners be if they might goe to the dust of the grave, yea to the slames of hell, and sinne not goe with them; hell is as full of finne as it is of mifery : and if it were not full of finne, the mifery would be but little in comparison of what it is; there is weeping in hell, but neither repenting, nor pardoning: Man cannot repent there, and God will not pardon there. And hence it is, that though there be continuall weeping in hell, yet there can be no removing of fin out of hell: repentance and pardon remove fin, but weeping alone will not doe it; therefore hell is full of fin, though full of teares. So we may apply that of Moses (Deut. 29. 20.) The Lord will not spare him, but then the anger of the Lord, and his jealousie shall smeake against that man, and all the curses that are written in this book shall lye upon him. The curse shall ly upon him as long as sinne lieth upon him. When Christ spake the utmost evill of the sinnes of the fewes, and the utmost of their misery in their refusall of himselfe who came to take away sinne, he tells them: I goe my way and ye shall seek me, and shall dy in your sins, (7ch. 8. 21.) Yee shall seek me, but it will be too late: it is a misery to live in sinne, but O what a misery is it to die in sin? they that dve in sinne shall rise in sinne, and stand before Christin sinne, and how shall they be able to stand before him? The Propher

Prophet (Ezek. 24. 6) compareth the people of the Jemes. to a pot whose soum is in it, we may say so of all impenitent unbelievers, their foum boils in; sometimes the soum appeares to them, and they may be thinking to take it off, but the foum boils in againe, and there it remains for ever. This is the hell of hell, fin goeth down to the dust with finners. We may fay (in allufion to that of Peter, Acts 12th) that every wicked man fleeps in the grave, as he in the prison, bound not only with two but with a thousand chaines. The sins of beleevers goe to the grave before them. Sin dyeth while they live, and they have a life which shall never die. The sins of unbeleevers goe to the grave with them; while they live they are dead in fin, and by fin they fa'l into that death from which there is no recovery unto life. Some finners are long lived in the body, and they have a hope of dying to finne, when they are ready to dye in nature; as if they carried repentance in their fleeves, and could command it when they pleased: No man hath repentance in his power: and the longer any man lives in fin, the more power fin gets to hinder repentance. And they seldome receive this power of repentance from God, who have long abused his patience: therefore dye they shall in their sinnes. When they cease to live here, fin shall not, nor shall they ever want a will to sinne, when they are in that state, wherein (properly) they cannot finne.

To B, Chap. 20. Verf. 12, 13, 14.

Though wickednesse be sweet in his mouth though he hide it under his tongue.

Though he spare it, and for sake it not, but keepe it still. wi: bin his mouth:

Tet his meate in his bomells is turned, it is the gall of Asps Introducit immithin him.

TOB proceeds to describe the miseries of a wicked man, que summa as most of all of an Hypocrite, by an elegant metaphor, or si- viditate voramilitude taken from meats, which are sweet in the tatte but vit, paulo post deadly in the effect: and however, the passages of this simi- fadimssime von

pium tanquam gulosum asq; veracem, de mente. Pined.

litude.

litude are somewhat obscure, and darke, yet the sense and meaning of it is plaine and easie: in which we may take notice in generall, that a wicked man is compared to a glutton, eating greedily and vomiting filthily. More distinctly.

First, That sin is compared to meate.

Secondly, That the actings of fin are compared to the eating chewing, and digelting of meate,

Thirdly, The delight that goeth with fin, is compared to the

sweetnesse, and well tastednesse of meate.

Fourthly, Continuance in fin, to the holding of meate un-

Fiftly, The punishment of sin is compared to poylon min-

gled with meate, or to poylonous meate.

Sixthly, The effects which follow this punishment are com-

pared to torments vexing the bowells, and to vomiting.

Seventhly, The issue of all is compared to death; He shall such the porsion of Aspes: The Vipers tongue shall slay him.

Though wickednesse be sweet in his mouth.

The word which we translate wickednesse, fignifies any kinde of fin, yet some restraine it here to that particular sinne of the mouth, or tongue, evill-speaking, oathes, and blasphemy; these are sweet and pleasant to prophane mouthes, as the praise of God is to the mouthes of the righteous. There is a second restriction of this wickednesse, (which is more proper,) to the finnes of oppression and fraudulent gaine (Gen. 6. 5.) God saw the mickednesse of man that it was great in the earth; But what was the speciall wickednesse of that age? The holy Story tels us it was an age of violence, there were mighty men, who were mighty oppressors of men: They are called, men of renowne at the 4th verse, whose chiefe was Nimrod, A mighty Hunter before the Lord. We may take wickednesse in the Text both wayes; first, in the generall; secondly, in particular; for the fin of violence, and wrongfull obtaining the things of this life, which is specified at the 15th verse; He bath swallowed downe riches.

Though wickednesse be sweet in his mouth.

Sweetnesse is the suteablenesse of the humour which is in meate and drinke, to the salival humour in the mouth or palate;

late; sweetnesse to the taste is nothing but this suitablenesse: wickednesse is suitable to corrupt nature, therefore wickednesse is fweet, and hath a pleasant taste, as those meats which are most congruous to appetite; Though it be sweet in his mouth: The mouth is added, because sensation is made there: for when the meate is passed from the mouth to the stomack, there's no more caste of it, unlesse it send back sumes to the mouth, which are usually unpleasant and distastfull. The sensitive part of the soule which is affected with the pleasure of sin, is here compared to Optime per os the mouth: so that, whatsoever internal delight a man takes suntai inferior in the committing of any iniquity, or in any iniquity committed, of appearing that is the sweetnesse of it in his mouth : while the inferior fa- sensitions. Tune culties of the foule are pleased and take contentment in fin, they peccator versar may be said to taste it.

From the Similitude in Generall Observe:

That, sin is as food to the soule of a natural or carnall man.

Yea it is as food to the naturall part of a regenerate man, Sin is the food of luft. The first fin was committed by eating the forbidden fruit, and now every fin is the eating of some forbidden fruit. Sin is meate and drinke to the Coner not onely in reference to the effect, because it brings in the bread which fome men eate; as Solomon speaks (Pro 4. 17.) They eate the bread of wickednesse, and drinke the wine of violence; that is, they eate and drinke that bread and wine, which hath been gotten by wickednesse and violence, now (I say) sin is food, not only in the effect and consequence of it, but also (as obedience and doing the will of God is to godly men) in the very act; The adopted fonnes of God fay (in their proportion) as Christ said John the 4th, This is my meate and drinks to dee the will of my Father which is in Heaven; Wicked men fay alfo, 'tis their meate and drinke to doe the will of Satan, who is indeed their father : Nature is as hungry and thirfty after wickednesse; as grace is after righteousnesse. As there is a hunger and thirst after spiritualls, so after carnalls. The naturall man is not content, till he have his fill of them. The reason why there is so much labouring paines taken to commit sinne, is, because there is a hungring paine provoking to it: we fay of naturall hunger, It breaks

malun in ore Suo dum in concupiscentia de voluntate inferiori ille dele-Etatur. Bold.

Qui beatitudinem in volupta. te collocant funt Homines imporlib. r. Eth: cap. 5.

breaks through stone walls : that is, it firs us to overcome all difficulties, and labour hard for the fupply of nature Many have so much bread at home, that it is a trouble to them because they are no more hungry, who yet are so hungry after finne, that it puts them to a continuall trouble of breaking through stone walls, the greatest difficulties to come at it. The Philosopher calls those who are given up to pleasure, who as the Apostle speaks of the wanton widdow, I (Tim. 6. 5.) Live in pleasure, as if that were their onely element, or who actun simi Arift. count it their blessednesse to doe so : he (I say) calls such, The most importunate men : I conceive he meaneth that such are most eager in pursuing all those meanes which may satisfie them with pleasures, and are restlesse till they have attained them. A poore man pinched with want is an importunate man, you cannot get him from your doores: he is hungry, hunger putteth him on : fo it is with every man whose heart is set upon sinne, he is an importunate man, nothing can stop him; Though he meet with denialls, yet he reneweth his motion, though he meet with rebukes, yet he is not answered, yea though he meet with blowes, yet he will on againe. Hunger must get somewhat, or loose all, and many of these hungry one's for the getting of a poore somewhat, (a dry crust, a bare bone, indeed, a very nothing) have lost all.

Secondly, observe:

There is a present sweetnesse in fin.

Sin is not onely meate, but sweet meate, not onely bread, but pleasant bread to an evill heart. Daniel, for some weekes eate no pleasant bread; he eate bread to keep life and soule together, but he forbeare feasting or good cheare. Sin is a feast to a carnal man, it is his good cheare, yea it is dainties to him. We have that word (Psal. 141. 4.) where David speaks of wicked men; Incline not my heart to any evil thing with them that practise wicked works, and let me not eate of their dainties. These dainties may be expounded (as we faid before) either for the prosperity that comes in by wicked practices (some by wicked wayes get not only ordinary food but dainties) or those daintiss are finit selfe; they feathed themselves in doing evill: Lord let me not eate of their dainties, if that be their food I had rather

ther starve then eate with them. (Prov. 9.17.) Spolen waters are sweet, and bread eaten in secret is pleasant: Stelne water and secret bread arefinfull practices, which are so much the more sweet, by how much they are more fecret. This bread of fecrefies is pleasant bread and sweete meates to a wanton spirit : as the word of God and holy actings are pleasant bread to a gracious heart. David fayth of the Commandements of God: They are sweeter to me then hony, and the hony-combe (Psal. 119, 103.) What was thus sweete to him? not the bare word of the commandement onely, but obedience to the commandement, or these commandements requiring his obedience: the word of the commandement is fweet to none but such as doe and obey it : the word is gall and wormwood to a disobedient spirit; butto a David it is sweeter then the hony, yea sweeter, then the sweetest part of hony: if there be any part of the hony that is more hony then other, thy commandements are that part, therefore he ads, They are weeter then the bony, or the hony combe. But what sweetnes is there in the hony-combe? we are not to take the combe alone without the hony, but when he fayth, sweeter then the hony-combe, the meaning is, sweeter then the hony that cometh immediately out of the combe: That hony which drops from the combe without pressing is counted purest and sweetest. There is not only meat and drinke to believers in obedience, but hony and sweetnesse: And such likewise for a while is wicked reffe to the wicked.

Thirdly, From the intendment or scope of the similitude, which is to shew what putteth carnall men upon the pursuite of sin, what it is that provokes them to it, no man acts but he seeth some reason for it: a beast is provoked with somewhat proportionable to a reason, though he hath no reason. Zophar giveth us, this sweetnesse, as a reason why a wicked man pursues and is so greedy of his sin.

Hence observe:

It is some expected sweetnesse in sin, which provokes to the acting of it.

When Satan tempts to sinne, he plays the Oratour, and prefents some consideration of profit, or pleasure, or credit. In the Parable of the Sower it is said, the word of God was choa-S f f ked, Chap. 20.

Voluptatum blanditijs deli niti, ad ea geimpellimur. Eth. Cap. 3.

ked, (Luk. 8. 14.) The thorny ground received the word. but it was choaked; by what? There are three choakers mentioned in that place; first, The cares of the world; secondly, The deceitfulnsse of riches; thirdly, pleasure, These choak the word; that is, they will not suffer a man to practice, and submit to the word. Pleasure is one of the three choakers, if not the first and chiefest of the three; Pleasure gickens the principles of fin, and heightens desire after it. When the woman was tempted to eate the forbidden fruit, the Text faith (Gen. 3. 6.) The woman saw that the tree was good for food, and pleasant to the eye; a tree to be desired to make one wise, and then the did eate; here que prava funt were all forts of motives, externall, internall, fenfitive, and intellective, to draw her to that sinne : And thus the Lord Arist. lib. 2. deales with his people, to draw them on in the wayes of holinesse, he tells them of the sweetnesse, pleasantnesse, peaceablenesse of his wayes. (Prov. 3. 17.) The wayes of wisedome are peace, all her pathes are pleasantnesse. Thus he allures the soule to walke in his wayes. The wayes of wisedome considered abstractly, are not onely the best, and most honourable wayes, but 'tis sweetest also to walk in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetnesse, and pleasantnesse, of peace, and profit, of gold and filver to be had in his wayes; and indeed he infinitly out-bids finne and Satan for our service. Godlinesse is profitable for all things; First seek the king dome of heaven and the righteousnesse thereof, and all other things shall be added to you. What can we desire more then that by which we may obtain all our defires. As God himselfe is not any particular, but an universall good, so Godlines is not profitable onely for this or that particular good thing, but for all good things. Thus God is pleased to invite us to himselfe, and into his wayes by the sweet bayte of benefits; And thus Satan provokes into the wayes of fin : he perswades and many findeby experience that wickednesse is sweete in the mouth. The Voluptas bonum carnall man is led by fence, and liveth like a beaft : Satan hanpecoris est. Sen. dles and fits him accordingly. He feeds him with sweet meats But though wickednes be sweet in his mouth.

Epilt. 93.

Though he hide it under his tongue.

These words carry on the former allusion to eating. For as a glutton

glutton that gets a fweet morfell between his teeth, is loath to loose the delightsome taste of it, and therefore doth not hastily chew and swallow it downe, but he eats it by degrees; such men of appetite and palat-pleasures will say to others when they are eating, Thinke what you are doing, taste pleasure. Thus doth the carnall man deale with his finne, he chews it long, he keep-

eth it close, and hideth it under his tongue.

The word in the Hebrew which we translate to hide, is more TMD eff negaproper to the worke of the tongue in speaking then in eating, te, negardo ceand may imply thus much, that as a man who hath got a fweet and eft morfell; hides it under his tongue in eating, fo a carnall heart plerumq; de that lives and delights in fin, ufeth his tongue to hide or keep it medio tollere from revealing. The word fignifies hiding with the tongue, The a oans (see abo. heart is the shop wherein, & the tongue the instrument where- poffis non fuife. by those artificiall coverings and vayles are made, by which the Teger peccarum wicked man hideth his fin. The tongue hideth both what wee fermone fictors are, and what we have done, as Rachell hid her fathers images, fraudis pleno. or as Rahab hid the spies who came to fericho, lest the searchers rat by pocritam should have found them. Thus the carnall man covers his sin & eblique 70with his tongue. And this is the right character or property bum perstringing of a false hearted hypocrite; So that Zophar struck at 70b secret- Jun: ly, as a hypocrite, while he fpake of hiding fin under the tongue.

Hence observe:

The wicked mans tongue is the cover of his sinne.

The tongue of a fincere heart is the discoverer of his sinne. For as with the heart man beleeveth, so with the tongue or mouth confession is made (of our faith in God) unto Salvation (Rom. 10. 10.) as also of our fins against God unto pardon and remission. I faid I will confesse my fin unto the Lord (faith repenting David. Plat. 32. 5.) and thou for gavest the iniquity of my sin. Now as the tongue of a good man discovers his sin, so the tongue of a wicked man hides it: and that three wayes.

First, By plaine denying that he hath done it.

Secondly. By diffembling or concealing what he hath done.

Thirdly. And most ordinarily, by excusing it: though he cannot conceale the evill done, much leffe deny it, yet he hath fomewhat to fay, to render the doing of it leffe culpable then

5112. others

others conceive it. To which purpose the heart promps the tongue with a thousand excuses; The hypocrite is elegantly faid to hide his finne under his tongue, because by carnall reafonings and faire words he makes fo many excuses for it: he guilds over the rotten post, and paints the filthy sepulchre of his heart and life with oyly words dropt from a diffembling tongue. A deceitfull heart and a dissembling tongue cannot live assunder. As it is the glory of God to conceale a thing that is, a finfull thing (Prov. 25. 2.) So it is the glery of God for man to declare his sinne. Thus foshua exhorts Achan; My son give glory to God, and make confession (fosh.7.19.) But it is the shame of a man, and a dishonour to God for a man to hide his sin. Many hide their fins for shame, but that hiding will produce greater shame. He that covers his sin shall not prosper (Prov. 28.13.) If we doe not cover our fins God will. Our covering of our owne fins by excusing them, brings the curse (few fins hurt except we cover them) but if God cover them by forgiving them, we are bleffed (Pfal. 32. 1.) Bleffed is he whose sin is covered. God covers the fin of a believing and repenting foule; but the impenitent unbeleever covers his owne. He hideth it under his

Againe, We find the word used to another sence in Scripture. which may further clear up this poynt; to hide under the tongue, is sometimes to meditate, or revolve a thing in the minde; for when once a word is spoken, it is out of the tongues keeping, but while we meditate we keepe it under the tongue. (Cant. 4. II.) Thy lips, O my Spouse, drop as the hony-combe, hony and milke are under thy tongue; bony and milke, that is, bony words, sweet pleasant words are under thy tongue; my Spouse is now meditating and confidering how to speake sweet and pleasant words to her beloved, these words are not yet upon but under her tongue. That of David (Pfal. 66.17.) reacheth this sense: we translate; I cryed to him with my mouth, and he was extolled with my tongue. The Text may be rendred thus; I cryed to him with my mouth, and his exaltation was under my tongue; That is, I was confidering and meditating how I might lift up and exalt the name of God, and make his praise glorious; holy thoughts are faid to be under the tougue when we are in a preparation to bring them forth; and fo are unholy thoughts. (Pfal. 10.

(Pfal, 10.7.) His month is full of curfing, and deceite, and fraud. under his tongue is mischiefe and vanitie: that is, he speaketh evill and is devifing low to speake worse : His words are wicked. and his devisings are more wicked. Thus as in reference both to good and evill, there is a hiding under the tongue to prepare for speaking, so there is a hiding under the tongue that the thing may be concealed, and not at all spoken; that's the hypocrites art; for as prophane persons care not to proclaime their finnes, they make their tongues the trumpet of their vanitie, they declare their finnes as Sodom: so the hypocrite is busie to make shadows for his sinne, and to glosse it over with faire

pretences left it come to light.

Againe, We may expound this latter branch as an effect of cum cuim dut the former, which also comes up clearely to the point in hand. ce fueeis in ore Because wickednesse was sweet in his mouth, he will therefore hideit ein malum abunder his tongue. To which sence the Chaldee Paraphrast speak- scondet illud sub eth: If wickednesse mas sweete in his mouth, he did belie it, or hide vulg. it by a lye, under his tongue. As lying is it felfe a great fin, and Si dulcescebat every fin hath somewhat in it of a lye, so many fins are con- in ore ejus malicealed by lying. That sweetnesse which causeth a wicked man tia mentiebatur to commit it, causeth him also to retaine and hold it, or as the fua. i. e. men-Text speakes, To hide it under his tongue. We read of an antient tiendo tegebat. Glutton who wished his neck were as long as a Cranes, that so Thang. he might keepe the tafte of his meate, there is fuch sweetnesse Philoxenus. upon the taste of a natural man in sinning, that he wisheth he might retaine it long upon his spirit, and is troubled if he quickly part with the pleasure of his dainty morfels.

Zophar hath not yet done with these suppositions, we have had two of his thoughts already, Though wickednesse be sweet in his mouth, though he hide it under his tongue, he is not satisfied in. thefe two, but gives us two more in the next verse, one expres-

ly, the other by implication.

Vers. 13. Though he spare it, and for sake it not, but keep it still within his mouth, yet &c.

This verse is of the same tendency with the former, which fath been already opened. In the 14th verse we have the application of the similitude, whereof this is but a further illu-Aration; Though he spare it, and for sake it not, but keep it still, &c.

This expression for the manner of it, suits that which we reade (70h. 1.20.) where fohn being asked whether he was the Christ. he confessed and denied not but confessed I am not the Christ: So 'tis here faid of a wicked man, he spares his sin and forsakes it not. but keeps it, to shew the intentnesse of his spirit upon his sinne,

he will by no mear es let it goe.

Parcius agit cum peccato non statim transmittens, aut deglutiens elabi finens Pined.

The words still pursue the metaphor of eating, for a gluttenous person (as was intimated before) eats for eating sake, or for pleasure, not for strength to glorifie God, which should be the end of our eating. Now though this morall glutton be not sparing at all in the eating of his meat, that is, in the committing of his fin, he eats, that is, fins heartily, yet he spares his meate while he is eating it, he will not eate it haftily, but with a kinde of deliberation: as some eate their meate so greedily that they scarce tast what they eate, so others eate it so slowly. as if they thought they could never tast it enough, or have enough of it. 'Tis thus also in finning. Some fin in a kinde of hurry or suddain passion, they scarce know what they doe. while they are doing evill, or they are to any finfull occasion what a carnall heart is to any good occasion or to any occasion of doing good, glad when they are rid of it; But others finne lingringly, and thinke they never flay long enough upon it : They fin feelingly and defire (as that Roman Tyrant defired men should die) to feele themselves sin. Such as these (I conceive, according to Zophars scope and minde) may be sayd to spare their sin. They doe not spare to commit it, but they commit it sparingly, as being loath it should spend off their hands too fast. The Originall word here used, signifies to spare, as we ought, out of pitie and compassion; hence not sparing and not pitying are put together, Ezek, 5.11. it signifies also to spare what should not be spared, to spare not onely that which is in our power, but which is our duty to destroy. Some spare being moved with a foolish pity, and others with covetousnesse. We may find a mixture of both in Sauls sparing the Amalekites. His Commission ran strictly, thus (I Sam. 15.3.) Goe and smite Ameleck and utterly destroy all that they have, spare them not But verse 15. Saul being questioned by Samuel, answers, the people spared the best of the sheep, &c. they would spare Amaleck, when God had faid, spare them not. Saul pretends devotion, it was for facrifice :

707 dimittere, relinquere inta&fum- Propitius effe.

facrifice: But indeed 'twas pride or covetousnesse, or at the best a groundlesse pity which prevailed with him. In this sense wee are to take it here. Though he be very tender towards sin, as if he were assaid the winde should blow upon it: Though he deale gently with it: as David gave instructions to his Army concerning Absalom: though (according to the Allusion in the Text) he spare it as a pleasant morsel, which he would be alwayes eating and never eate up, yet it will be bitter to him, &c.

Hence observe :

A carnall man is mercifull to his fin, and favourable to his lusts.

The Apostle saith (Rom. 8. 32.) God spared not his own Sonne; That is, he did not deale with him in a way of pity when he was in the place of sinners, but delivered him up (namely to death) for us all: but sinfull hearts are kind and pitifull to their sins: though they heare that sin will damne them, yet they will not give their sins an ill word, much lesse a wound, they spare them, as Saul spared Agag and the sat cattle. Sin is spared three wayes

First, When not confessed : we bring sin forth to tryall and

arraignment by confession.

Secondly, When we doe not passe sentence upon it, nor judge our selves for it: so the Apostle speakes (1 Cor. 11.31.) If we would judge our selves, we should not be judged of the Lord. We should say this sin deserves death, and we deserve to die for it,

else we spare it.

Thirdly, We spare sinne when it is not actually put to death, though we condemne it: some confesse the iniquitie of their sinne, who yet will not part with it. And sin like a male-sactour cast by the sentence of the Judge cryeth for mercy, or as a prisoner of warse for quarter, when the life of it is in danger: sin saith as those ten men to Ishmael (fer. 41.8.) Slay us not; why? what hath sin to say for it selfe why it should not dye? usually it saith, as those men in the Prophet did, we have treasures in the field. Spare us, say covetousnesse and oppression deceit and fraud, we have treasures and riches for you; spare me sayth uncleanesse, I have pleasures and delights for you; spare me sayth another. I am but a little one: spare me, this is the first time: Bhave been committed but once, or twice; spare, us,

Chap. 20.

us cry they all, we are your kindred, flesh of your flesh, and bone of your bone. Thus finne cryth for sparing, and the Hypocrite is very willing to heare this cry, and spare his sinne, though he thereby wound and be cruel to his own foul. Therefore what Solomon faith concerning the chastning of a childe. I say, concerning the destroying of thy fin, spare not for its crying. Foolish pity destroyeth that which is more worth then a City, yea then a world, the pretions foul; We may fay (as it was to Ahab in that case when he spared Benadab and let him goe (1 King. 20.40.) Because thou hast let a lust goe which God hath appointed to destruction, therefore thy life shall goe for its life; take heed of sparing, and pitying your fins, as you beare any pity to your own foules, or defire that God should spare and pity them; if we spare our fins, God will not spare us, Deur. 29. 20. Remember God hath appointed every lust to death, if it hath not a death of mortification here, you shall have a death of misery hereaster; if you spare what God hath appointed to death, your lives shall goe for its life. There is a sparing cruelty as well as a punishing mercy; it is mercy to punish some persons, and cruelty to spare others; but it is a mercy to punish all fins, and cruelty to spare so much as any one; we may call every sin as Christ doth Judas the traytour, A sonne of perdition, eyther actively or passively; if it be not destroyed, it will destroy. Sin is actively a destroyer, therefore let it be destroyed; If you deale not with it as a son of perdition, it will be your perdition.

Quamvis non parcet ei. Sep. i. e. non parce de moderate a-

biliter.

Crudelitas par-

cens, mil ericor-

dia puniens.

Further, the Septuagint reade it with a negation, Though he get cum iniqui. Spare it not; their negative hath the same sense with our affirtate, sed arden- mative. Though he spare it not; that is, (in allusion to meats) ter o infaira- though he eates freely of it; we ordinarily fay when friends are at Table with us, Pray doe not spare : so when a wicked mangets sinne under his tongue, he eats, like a glutton, greedily, so the Apostle describes such, Being past feeling they commit iniquity with greedine ffe: They eate and spare not, they doe not fin with moderation or temperately, but are like Epicures in finning, they fin infatiably. But because the negative is not in the Hebrew reading I shall not stay upon it; yet (I say) the generall scope and intendment of both readings is the same. For if he spareth it, it is because he loves it, and if he spare it not, it is be-

cause he liketh it. Though he spare it

And for sake it not.

In pursuance of the similitude of eating, the sence is made Ity de eliout thus; Though he spare it, as loath to let it goe downe in- quit. to his stomack, for when once the meate is downe, 'cis lost to the pallate, therefore he parts with it by leifure. But more properly to for fake, notes these two things; first, to withdraw outward communion; secondly to withdraw inward affection; the withdrawing of communion is the effect of withdrawing affection; for if once a man withdraw his heart from another, he quickly withdraws his presence. Every where in Scripture, carnall men are said to forsake God both wayes (fer. 2. 13.) This people have committed two great evills, they have for saken me the fountaine of living waters, that is, I have no more of their company, they doe not love me, therefore they defire not communion with me. The word is used by David the figure of Christ (P[al. 22. 2.) as also by Christ himself when he hung upon the Crosse, My God, my God, why hast thou for saken me? The Lord at that time did interclude or stop his presence from his Son, he did not manifest himselfe to him, there was as it were, for that present a kinde of intermission of the sencible actings of the love of God towards him: Christ being thus denyed that communion which he had alwayes enjoyed with the Father, cryed out Why hast thou for saken me? But as the wicked man spares his sin. and will not hurt it, so he would never be out of its company, much leffe forfake it utterly.

Hence note:

That, a wicked man is very faithfull and constant to his sin.

Solomon giveth that rule of love; Thy friend and thy fathers friend for sake not, (Prov. 27. 10.) a man should not for sake his own friends much leffe should he forfake his fathers friend, or a friend to the family: Thus faith a carnall heart, this finne is my friend and he looks upon it as his fathers friend; His fin possible is as the Apostle speaks (1 Pet. 1. 20.) a vaine conversation received by tradition from his fathers; fin descends as well as land. Many inherit vanity, and holdit (as it were) by their fathers copy. And if at any time a Hypocrite forfakes the practice of finne, yet he doth not for fake his respect to it; he may TEC leave

leave off the exercise, yet not withdraw his love. Many considerations may breake off his actions, but nothing breakes off his affections, A wicked man faith to his sinne, as God to fosbua; I will not leave thee nor for sake thee.

The last clause of this verse, is but the affirmarive of this ne-

Stabir, & propter hac rullin gative.

Chap. 20.

ei peccalum occuhum diffuadebit, nec alitentibus. Aquin.

Nulli manife-

But keepe it still within his mouth. Never confessing it.

Sclomen puts those two together, He that confesseth and foradhibebit, qued saketh his sin shall have mercy. He that hath no mind to forsake adhibeiur per. his finne, hath'no defire to confesse it. He that would keepe it cara sua cons - in his hands, would also keepe it within his mouth. But what gets he by this concealement? Let the next verse enforme us, which containes the Application of the whole similitude.

Vers. 14. Yet his meate in his bowells is turned.

Though wickednesse be sweet, though he hide it under his 'onque, though he spare it, &c. Suppose all this, that a wicked man hath been very tender of his sinne, and nourished it long, what's the benefit? where's the fruit? Tet his meate in his bowells is turned; That is, the many dishes and courses that he hath had in this banquet of fin, all this meate in his bowells is turned; how turned? every thing that is eaten, if there be a digestion made of it, if the stomack can doe its worke, is turned. Naturalists call it Assimilation, when the meate eaten is changed or turned into the substance of the body. But here the meaning is, It is turned into another thing then what it was when it was in his mouth; that is, he finds the effect of it in his stomack to be such as if the meate were not that which he had eaten, it doth zot turn to nourishment, but to poylon, as the next clause expresseth; His meate in his bowells is turned.

It is the gall of Asps within him.

So Ms Broughton reads it, His meate in his bowels turneth into the gall of Asps within him. We say, His meate in his bowells is turned, it is the gall of Asps within him; The sence is the same; For this turning of his meate in his bowels (as our translation expresseth it) is not the turning of it into nourishment, but into poylon. The

The gall of some creatures is poylon, yea the most deadly poylon; Arist tle, Plinie, and others that write the History of animals, tell us that the gall of Serpents is full of poylon, Fel ferpentum and they have exceeding copious galls; yet there is a further fortione maxielegancy in the words, fuiting a fecret in nature: it was fweet in the month, now it is gall. Those meats which are sweetest to the tafte turne most to bitternesse and choller in the stomack. So there is a graduall continuance of the metaphor, sweetnesse turnes to bitternesse, and not onely to bitternesse, but to gall, bilem do amaand not onely to gall, but to the gall of Asps, which is not one- ritudinem . conly bitter, but poylonous. There is a bitternesse that hath whol- verruntur fomnes init, and is medicinable, there is also a poysonous bitternesse. The wild bitter gourd put into the pot was deadly, but of all poylonous bitternesses, the bitternesse and poylon of Asps is most deadly. There are many remedies or antidotes against poylon. And there may be remedies found against the poylo- Adversus vipenous birings of all Serpents, except that of the Aspe, which as the ancients affirme, killeth in foure boures, notwithstanding the fur remedium use and application of the most sovereigne remedies. Insomuch, inventur, aspithat the titing of the Aspe is gone into a proverb, for An im- de una accepta. medicable evill.

There is another confideration in the gall of Asps that carrieth the poynt more fully; for though that gall be death, and tur de malo imdeath without remedy, yet it causeth a kinde of a pleasant medicabilideath. The biting of the Aspe stupisies and then kills. The perfon bitten falls presently into a sleepe, which is a short death, and then dies which is a long fleepe. Though the person bitten be in present danger of death, yet the paines of death are not felt. It is storied of Cleopatra, Queen of Egypt, that when shee saw her Husband Marke Anthony ruined and dead, having layd violent hands upon himlelfe. When the faw all loft, the City of Alexandria (where the thought to secure her selfe) taken, and her power utterly broken; she so much disdained to be a captive, and to be brought in triumph to Rome, that out of the greatnesse of her spirit, she chose to put Asps to her breafts and dye; Which she did upon this naturall confideration, not only because the knew they were present death, but official sommo because they would put her to least paine, or make her altoge- in mortem solther sencelesse of paine in dying.

me copiosum

sunt facile in

Æ ian. Morfus aspidis proverbio dici-

Ttt2

Hence

Hence observe;

First, That, How pleasant soever sin is in the acting, it is bitter in the end.

Holinesse is sweet in the way and end too: wickednesse is fometimes sweet in the way; but alwayes bitter in the end. Sslamon gives this in plaine affertions, (Prov. 20. 17.) The bread of deceipt is sweet to a man, but afterward his mouth shall be filled with gravell. And againe (Prov. 23. 31, 32.) Look not upon the wine when it is red, when it gives its colour in the Cup; That is, take heed lest the fight of it enfoare thee to intemperance and drunkennesse; Some love to see their wine sparkle and briske in a cleare christall glasse, it pleaseth them to look upon it, and see it. as well as to taste and drinke it. But look not on it, so as to lust after it ; why ; At the last it bites like a serpent. The bread of deceit is gravel afterwards, and the sweet wine bites at last: 'Tis pleasant to looke to in the cup, and pleasant to the tast, but if you be over-taken with it, your bowels will find it turned to the gall of Asps. The Prophet (fer. 2. 19.) saith to such; Thine. owne wickednesse shall correct thee, and thy backslidings shall repreve thee. But is sin it selfe a corrector and a reprover of sinners? The acts of fin doe neither correct nor reprove, but the effects of it doe both, so the Prophet seemeth to expound himselfe in the latter part of the same verse, Know therefore and see (namely, by the event) that it is an evill thing and a bitter, that thou hast for saken the Lord thy God; That is, thy for saking of God (fuch is every turning afide to and embracing of fin) will procure thee much evill, and provoke God to make thy life bitter unto thee. We may fay to every one who delights in fin, as the charge is given against Babylon (Rev. 18.7.) How much thou hast glorified thy selfe, and lived deliciously, so much torment, and sorrow shall be given to thee; How much of the one, so much of the other; Thy sin was sweet in thy mouth, but it will be turned to the gall of Asps in thy bowells.

Secondly, Note;

Sin hath not only bitternesse in it, but there is death in it.

All gall is bitter, but the gall of Asps is deadly. Sin is a dead-By poylon, for though it be pleafing a while, yet 'tis killing in the end: The bitternesse that floweth from sin, is the bitternesse of death: If after it hath yeelded us a little unfatisfying pleafure, it should onely conclude in paine, this might not onely discredit it in our opinion, but provoke us to cast it for ever both out of our affection and practife; how then should our hearts be turned from it, and rife against it, when we are affured that this paine is as a poyfon, and that this poyfon is unto death?

Thirdly, Note;

Though sin be deadly, yet it leaves the sinner senselesse of death.

Sin destroyes, and the man knows not what hurts him. Every Evill is by fo much the worse, by how much it leaves us lesse apprehensive of the evill it doth us. Those wounds may be most mortall, of which at present we feele least paine.

Lastly, Observe;

It is a dangerous thing to keep fins counfell, or to conceale it.

The wages of fin (committed) is death. But the wages of fin concealed, is the worst of that death. Every fin acted hath in it the feede of death, but fin hidden under the tongue, and kept in the mouth, by denying, dissembling, or excusing it, is a deadly poyson. The Gospell hath a remedy against that death which is deserved by the acting of fin, but it hath no Antidote against the poyson of a studied and continued concealement of sinne: Tis the gall of Afps within him.

the factor are large about the field

Jo B, Chap. 20. Verf. 15, 16, 17.

He hath swallowed downe riches, andhe shall vomit them up againe, God shall cost them out of his belly.

He shall suck the poyson of Asps, the vipers tongue shall Play him.

He shall not see the rivers, the floods, the brooks of bony and butter.

He similitude betweene sinne in generall, and pleasant, though poyfonous meate, which Zophar pursued in the three former verses, is here contracted to a particular sinne, the unjust obtaining of riches, the roote of which is covetousnesse, or the love of mony, and that the roote of all evill (I Tim.6. 10.) 'Tis the roote of all morall evill, or finne, and fo the root of all penall evill or trouble, whether to our felves or others, as appeares in this context,

He hath [wallowed downe riches.

The word implyeth eating with infatiable appetite; every man that eateth must also swallow, but a glutton is rather a fwallower then an eater. He throws his meate whole downe his throate, and eats (as we fay) without chewing. The rod of Moses (turned into a Serpent) swallowed up the rods of the Ægyptian forcerers. The word is often applied to expresse oppression (Pfal. 35. 25.) Let them not say in their hearts; ah, so would me have it, let them not fay we have swallowed him up; That is, we have made cleare riddance of him, he is now a gon man for ever. The ravenous rage of the adversary is described in this language (Pfal. 124. 3) If it had not been the Lord who was on our side, when men rose up against us (that is, if we had one lesse then God, though the greatest of creatures on our side) Then they had (wallowed us up quick. The Church is comforted (Ifa. 49. 19.) with an affurance of freedome from fuch swallowers; They that swallowed thee up are farre away; thou hadft those by thee that were ready to devoure thee (as it is said Revel. 12. 4. The Dragou stood before the woman for to devoure her childe as soene as it was borne) But thy oppressors shall be sent packing; they who heretofore swallowed thee, shall not stay within tight of thee. Thy swallowers are swallowed up. The metaphor is ta- Est metaphora ken from wild beafts which greedily devoure their prey; He dulla ab immabath (wallowed downe riches.

Hence observe:

Riches are a sweet merfel to a worldly minded man.

And he is usually most pleased with those riches which he gets by unrighteoulnesse. What he teares from the backes, and pulls out of the bellyes of others, delight his backe and belly most. Some care not so much for the riches they get, as for the finfull wayes by which they get them, It contents them more to over-reach another, then to enrich themselves, Augustine confesseth of himselfe, that in his youth he would steale fruit not because he cared for the fruit, but because he delighted to steale; so we may say of these, it is the wrong, not the gaine which pleaseth them: Stolen waters are sweet, and this makes them sweetest to some, that they are stolen. 'Tis rare, if he that swalloweth downe riches, be not a swallower of the poore, if his particular rifing and filling, be not the falling and emptying of many.

Againe, When a man swallows and devoures greedily, he Apposite signidoth not well discerne what he eats, he takes little notice whether his meate be wholesome and fit for nourishment or no, he eats without due respect either of quantity or quality. This quicquid objicifets forth the temper of worldly men, and gives us a fecond tursfive salubre

observation.

Greedy covetons persons care not what it is they have, so they may have it.

A just man considers every penny he gets, and askes his own heart, how he came by it; A righteous man is as carefull what money he puts in his purse, as a temperate man is what meate he puts into his stomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaines is more confiderable to him, then the gaine, and whence he hath it, then what he hath. But alli

nibus bestiss, qua alias feras uno riclu deglu-

catur per verbudevorare, quod est sine delectu sit sive nocivum carpere.

all is fish that comes to a wicked mans net, though it prove a Serpent not a fish. As appeares by the iffue of his greedy getting, or swallowing, laid down in the latter part of the verse: He hath [wallswed downe riches, and

He shall vomis them up againe.

Rip vomuit de cibis. chas enim a camit ut testis rejectis esculenta feligat. Plin. lib. 10. cap. 30.

What we eate moderately, we digeft, concoct, and turne to evomuit proprie good bloud for the support of nature, but if a man cates intemperately, his stomack turnes and he falls a vomiting; A glut-TRP pelicanus ton gets more meate downe then others, but he gets leffe a voinitu; con- strength by it. The Pelican hath his name in Hebrew from this lere ventris coc- roote; because having eaten shel fishes he vomiteth them out tas surfus evo. againe as soone as they are a little boyled in his craw, that he may pick out the fish and leave the shel. The Prophet (fer. 25. 22.) tell us of a vomit which the wrath of God gives a finfull people; Therefore thou shalt say to them, thus saith the Lord of Hosts the God of ffrael, drinke ye, and be drunken, and spue and fall, and rife no more. What was it they should drinke? it was a cup of judgment, they had been liberally drinking the cup of fin before, now God puts a cup of forrow and blood to their mouths, and they must drinke till they spued, and stagger till they fell, and so to fall as not to rise any more. And as wicked men shall drinke the cup of wrath till they spue, so themselves shall at last be spued out. They are to a Land as unwholesome meate to the stomack, the burden of it. Heare that severe warning to the people of ffrael, (Lev. 18. 26. 28.) Ye shall therefore keep my statutes and my Judgements, and shall not commit any of these abominations, neither any of your owne Nation, nor any franger that sojourneth among you, that the Land spue not you out also, when ye defile it, as it spewed out the Nations that were before you,

But whence is it that the wicked man vomiteth up what he hath devoured? To cleare that, consider there are source sorts

of vomiting.

First, From the fullnesse of the stomacke, by excessive eating

and drinking.

Secondly, From the filthinesse or foulenesse of the stomack, by eating and drinking those things which are unwholesome and uncleane.

Thirdly,

Thirdly, F rom the weaknesse of the stomack; Some are not able to retaine, no not a little, and that good food, because their stomackes are ill.

Fourthly, From a secret antipathy, or aversenesse to that which is eaten. The vomit in the Text is not caused any of these wayes. A wicked man doth not vomit from the aversenesse of his spirit to his sin, he liketh it well enough, nor from the weaknesse of his spirit to sin, he is mighty to act and digest the worst of sins; nor doth he vomit because of the sowlenesse of his spirit, that never troubles him, the sowler any mans spirit is, the more retentive it is of sin; nor doth it proceed from his sullness of sin; for how sull soever he is, yet he is hungry still, and saith not it is enough.

Whence is it then that he vomiteth?

I answer, by distinguishing againe of a two-fold vomiting. First, Free and naturall: Secondly, forced or artificiall.

Some vomit alone, others have vomits given them; some vomit by the strength of medicines, others vomit by the strength of nature. The wicked man doth not vomit up his ill gotten goods naturally but violently, not freely but forcedly. The gaine of fraud and oppression may be said to be vomited up two wayes.

First, By repentance; Secondly, by expence.

Repentance in generall is called by the antients, The vomit of the foule, and that is applicable to any speciall repentance. And repentance upon this speciall account of unlawfull gaine (as also repentance upon what account soever may be) is two-fold.

First, There is a repentance rising from godly sorrow; thus repenting Zacheus vomited up his ill gotten goods. For when Christ was come to his house. Zacheus stood and said unto the Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by false accusation, I restore him sourefold (Luk. 19.8.) This gratious vomit his soule received by the power of the Spirit of God, provoking him to repentance; and happy it is for them that have swallowed downeriches unduely, if the Lord give them this repentance of godly sorrow to vomit them backe againe.

Secondly, There is a vomiting of riches by a repentance V u u which

which arifeth onely from worldly forrow and gripes of conscience, not from any change of the minde; so Judas, having swallowed downe thirty peices of silver (the price of bloud). for betraying Christ, vomited them up by repentance such as it was, a repentance proceeding from worldly, not from Godly. forrow (Math 27.4) Then Judas, when he saw that he was condemned, repented himselfe, and brought the thirty peices of silver to the chiefe Priests, and Elders, and cast them downe and departed, and went and hanged himselfe. The Apostle (2 Cor. 7. saith that worldly forrow causeth death. Sin causeth eternal death, and this kinde of forrow for fin caufeth temporall death; fome pine. and languish to death in worldly forrow, and others (like Indas). by the violence of it thrust themselves violently out of the world, and dye. Meere vexation enforceth some wicked mento be honest and to cast up what they have unjustly gotten; "I is not the tendernesse of their consciences, but the sicknes and pain of them, which puts them upon this. As some men say the reason why they refuse or abstaine from eating such or such. meate, is not because they doe not love it, but because it doth not love them, it makes them fick if they eate it; fo the reason why some vomit up the unrighteous mammon which they have swallowed, is not because they doe not love it, but because it doth not love them, but hath made them sicke. The Whale that swallowed up fonah, found him hard meate, his stomacke could not digest that morsel, he must vomit him up for his owne ease. Riches in the belly of many an oppressour is like Fonah in the Whales belly, a trouble to his stomacke, and he must vomit them up againe, not out of love to righteousnes, or hatred of fin, not out of pity to the oppressed, or charity to the poor, but for his own present ease, & yet, it is goe no further, how poore an eafe will that prove? Such as this described is all the vomiting here meant. And in this Zophar doth not fet forth the duty but the punishment of a wicked man; For though it be better to reftore any way, then to retaine that which is ill gotten, yet a man is not made better who restoreth only thus. And we may fay of such a repentance, it is to be repented of.

Againe, As there is a vomiting of riches by repentance, so secondly, by expence, And this also is twofold.

First, By a willing expence; some men swallow downe riches

riches for prodigality: they spend profusely, what they get finfully. What one lust brings in, another lust carrieth out. One lust is as a rake to gather, and another as a forke to scatter. A conjunction of both these may be found in the same man. For there are two forts of covetous men. Some get meerly to hoard and lay up, their nest is full of eggs, & yet they can scarce afford themselves one, but sit brooding upon them to hatch more. A fecond fort of covetous persons extort and get meerly to spend: By covetous practices, they make provision for wanton and luxurious practices. These vomit what they have swallowed, by a willing expence.

Secondly, Others vomit what they have swallowed by forced expence, such troubles and Law-suits are brought upon them, that what they have violently or fraudulently gotten from others, they are compelled to refund, and pay backe a-

gaine: as appeares yet more clearly in the next clause.

God hall cast them out of his belly.

These words shew what kinde of vomit his is. The word in the Hebrew signifies both God and an Angel. The Septuagint render, An Angel shall cast them out of bis belly: And their Interpreters expound it of an evill Angel, who is the tormenter of this evill man; we referre it to God as being a part of his divine justice thus to repay unjust men : God shall cast them out of his belly. An oppressour having gotten riches into his possession hopes to hold them : But God fends out his writ of ejectment, & turneth him out of their possession or them out of his, The word which we render cast out, carrieth a double, and that a contrary fignification, it fignifies both to possesse, and to dif. Wi haredipossesse, to put in, and to thrust out of an inheritance. So the tavit possedit eword is used (fost. 23. 5.) in reference to the Canaanites, whom & possessione God dispossessed: And the Lord your God shall drive them out of ejecit. your fight, and ye shall possesse their their Land. In both parts of which verse we find the same word. As God cast the Canaanits out of their Land to place his own people there, according to his promise: so God will cast all ill gotten riches, those riches especially, out of the belly of wicked men, which they have gotten from his people, contrary to his comand (Zach.9.4.) Behold the Lord will cast her out (that is, Tyrus) why will the Lord cast Vuu2

out Tyrus ? Tyre was a merchandizing Citie an oppressing Citie Tyrus heaped up filver as the dust, and fine gold as the mire of the preets, veri. 3. yet the Lord will make her poore, and naked. he will level her heaps of gold and filver, and finite her power in she Sea. The lot of proud oppressing Tyrus and her riches shall be the lot of every oppressor and his riches, Ged shall coft them

Out of his belly.

That is, out of his barnes and gardners, out of his chefts and fore houses; wheresoever he hath hoarded his riches, that's hisbelly, and from ther ce they shall be cast.

Hence observe:

First, The worldly man is unwilling to part wish his worldlyportion.

Here's an act of violence, God calls them out of his belly, and pulls them from him by an act of justice, as he had unjustly pulled them from others. He can let his bloud goe as eafily as his wealth.

Secondly, Note:

Man may get but he cannot hold what he hath get unjustly.

What God giveth he will maintaine, what is finfully swallowed downe shall be vomited up with shame. I will punish Bell in Babylon, and I mill bring forth out of his mouth what he hath (wallowed up (fer. 51. 44.) What was that? he had swallowed the riches of the Nations round about him. Thus the Propher Maiah represents him boatting (Chap. 10. 13, 14.) I have removed the bounds of the people, and have robbed their treasures my band bath found as a nest the riches of the people. But as some Princes politickly connive at their Subjects oppressions, till they get great estates, and then iqueele all into their own coffers & leave them naked; fo the great God permits some to fill themselves like spunges, by sucking in the substance of others unrighteous ly, and then makes them returne and render it backe by his righteous judgements, What seever is gotten by sinne, is not given by God; and whatsoever is not given by God, he threatens to take away: they who are rich, but not by the bleffing of God, shall be made poor by the curse of God; therefore the Pfalmist

concludes, A little that the righteous man hath, is better then the great riches of the ungodly; This betternesse ariseth two wayes. First. From the excellency of the convayance, and that in three respects; First, the little which the righteous man hath, comes to him by the pu chase of Christ. Secondly, He hath it by the promise. Thirdly, by the speciall providence and fatherly goodnesse of God to him. A little thus conveighed to the righteous man is better then the greatest riches of many ungodly. Secondly, It is better in reference to the surenesse of it : there is a flaw in the title of wicked men, and therefore God will one time or other question their possession. The righteous hold their temporalls as well as their spiritualls (in capite) by Christ their head :and hence it is that they have a fure estate in.

and hold of, both.

This should admonish all to consider what riches they swallow downe; He that hath got much honeltly, may spoyle all by mingling a little with it dishonestly gottee. For as he that hath eaten divers wholesome meats, may yet loose the comfort aud nourishment of them, by feeding upon some one unwholesome dish: And by this meanes undergoes a double evill; First, in eating that which is bad, and then in vomiting up good and bad together, fo 'tis in this case. Christ useth an argument (warning men to take heed of unjust gaine) much higher then this (Mat. 16.26.) What shall it profit a man if he gets the whole world, and loofeth bis owne foule. Put all unjust gaine into the ballance with your foule, and see what you get by that while you loofe this. The argument in the Text is also very pressing. What shall it profit a man to get a masse of worldly riches unjustly, and by that gaine loose all that he hath justly gotten. If injurious dealing did indamage our estates onely, what advantage is there in dealing injuriously? But Zophar urgeth yet further in the next verse.

Vers. 16. He shall suck the poyson of Asps.

These words may be taken eyther as a distinct similitude, or quod capiti aus as the conclusion of the former. There is a double reading, dentibus fersome thus. He shall sucke the head of the Asp. The same word in Pentis venenum the Hebrew fignifies the head and poyfon, because the head in inest. those venemous Serpents holds the poylon. We translate this juget. Vulgo.

WX7 Jigniscat tum caput tum venenum,

(word (Rosh) Gall. (Deut. 29. 18.) Lest there be amon g you a roote that beareth Gall (or a head) and Wormswood. That is, lest any person among you should commit this wickednesse (namely, Idolatry, or the worship of strang e gods) which will be as distastfull to God as Gall is to man, and which will be bitter as Gall to the man who commits it, whether we confider the bitternes of repentance if it be pardoned, or the bitternesse of paine, if he (perfifting in it impenitently) be punished. And hence this very word is used againe to signifie Gall, in that Propheticke Psalme of the passion and paines of Christ for our fins (Pfal. 69. 21.) They gave me also gall for my meate. Any Gall is so bitter and unsavoury to the tast, so offensive and troublefome to the stomacke, that 'tis a kind of poyson, and some venomous creatures carry their poylon in their Gall.

He shall sucke the poyson of Asps; That is, He shall find that most bitter and deadly to him, wherein he thought to finde much sweetnes and delight. As if he had said ; Thou who hungerst after the estates of the poore, I tell thee, when thou art sucking them as at a hony-combe, thou art but sucking the poyson of Ashs. While the covetous oppressour is in the act of sin, he saith, it is fweet and good, he little thinks he is fucking poylon, the deadly poylon of the Asps: It is misery enough to sucke poylon at hausiffer poren- any time, but to fucke poyfon while we thinke we are fucking rissimum, aut a milke or hony is a greater misery. There are none so mistaken as they who take wrongfully from others. As there is a finfull sparing, so a sinfull getting which tends to poverty, & he who thus gathers, doth worse then scatter; For He shall suck the payfon of Afps, and (which speaks the same or a worse sate to him)

Perinde cedet ei maleficium ac si venenum vipera fuisset morjus. Jun.

The Vipers tongue shall flay him.

Nullum anima ! ut serpens, adco ut triplicem lin-Ifid, lib. 12.

That is, he shall surely dye, the issue shall be his ruine. The tanta celeritate poylon of Asps is deadly, and that the Viperstongue is prelinguam mover fent death, we have cleare evidence (besides what is afferted by naturall Historians) from Scripture record. When Paul had guamhabere vi- escaped from Ship-wrack, and was come on shoare at Malta. deatur, cum u- the Barbarians shewed him kindnesse, and made him a fire, out nam fit. Plin. of which when a Viper came and fastned upon t is hand, they 1. 6. c. 37. looked when he would fall downe dead, concluding he was a murtherer, whom, though he escaped the Sea, yet, vengeance

followed him to land, or (as that Text gives it) would not fuffer him to live (Acts 28.4.) So that, when Zophar faith, The Vipers tonge shall flay bim; The meaning is, he shall be as certainly and suddenly slaine, as if a Viper had bitten him. The Vipers tongue is worse then the Lyons tooth, and gives so mortall a wound that every touch is death. When John the Baptift, as alfo Christ would shew how hurtfull and dangerous the Scribes and Pharifees (among the fewes) were, they call them A Generation of Vipers (Math. 3.7. Math 12.34.) These Vipers never gave over till they had flain Christ. There's no escaping if a Viper bite; and of them Christ faith (Matth. 23. 33.)0 Genes ration of Vipers, how shall ye escape the damnation of hell? it shews. that the morall Viper is as dangerous as the naturall, when we read that the former shall not escape the wrath of God, as man cannot escape, being stung, by the latter. The Vipers tongue is the Embleme of any remedilesse evill. And such shall befall the covetous oppressour, The Vipers tongue shall slay him.

Hence note:

The mischiese that a wicked man doth to others, shall returne upon his owne head.

While he impoverisheth his neighbour, he undoeth himfelfe, while he is fucking others, he is flaying himselfe. Solomon describes a combination of evill doers, whose feete run to evill, they make hast to shed blond; But he concludes (Prov. 1. 18.) They lye in wait for their own blond, and lurk privily for their own lives, so are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof : They made hall to shed the bloud of others, but the event proved that they laid wait for their own bloud, Sin is the great Deceiver; The harme doer is altheir wayes the greatest harme receiver. He that layeth snares. layeth them for others, but he catcheth himselfe. And therefore Solomon resolves it directly (which yet we are to understand of the event, not at all (which makes their case more miserable) of their intention) They lurke privily for their own lives. their lurking and plotting recoyles upon themselves, Their own iniquities shall take them, and they shall be helden with the coards of. their sinne, as the same Solomon expresseth it (Prov. 5. 22.) As He that is wife (that is, holy and righteous) shall be wife for him

Per linguam

vipera signifi-

eari porest alius

Empius contra-

Vipera lingua

ymbolum est

torie.

linguaderracta-

ria loquens. Pined.

himselfe (Prov. 9. 12.) That is, though he onely intended the Glory of God, and the good of others, wholly denying and leaving out himselfe, yet himselfe shall be the chiefe gainer by it in the end; so he that is foolish (that is, wicked and unrighteous) shall be foolish to himselfe, Though he onely intended the hurt of others, yet he shall be the chiefe, possibly the onely hurt-receiver in the end, as it followes in the latter part or crosse part of the same Proverbe, If then scornest, thou alone shalt beare it. The greatest hurt which any man can doe his brother by any wrong done to him, is so little comparatively to what he doth to himselfe, that the Scripture casts the whole upon himselfe; He alone shall beare it. While he gives his brother a bitter potion to drinke, himselfe drinkes the poyson of Asps: While he wounds his brother with hand or tongue, the Vipers tonque hall flay him.

Further, By the Vipers tongue, we may understand any oppofer, who rifeth up against and accuse the this fraudulent or violent oppressour. An accuseing tongue, especially a falfely and maliciously accusing tongue may well be called a Fipers tongue. In which fence, principally, the Scribes and Pharifees are called a Generation of Vipers. Detraction wounds deeply, and a wound in the reputation is hardly healed. When the Agyptians would describe a man smitten with a detracting tongue, they were wont to paint a Basiliske, who kills such as come neere to him with his breath. And the Vipers tongue hath also been (among the Ancients) an Embleme of the same significati-

on.

Hence note;

Oppressours shall not want accusers, and they who have smitten others in their estates, shall be smitten in their names.

Such get riches to themselves a name, and they (ambitiously as the Pfalmist hath it) call their Lands after their owne name, hoping thereby to immortalize their memories. But their project fayles them, and as they never deserved nor had a good name, fo they shall not long have a Great one. If good men doe not cry them downe, some or other as bad as themselves Mall. The Vipers tongue shall flay them.

Dem quibusda malis tanquam carnificibus usus est ad sumendas de alijs malis pænas. Plu. de sera. Num. vindicta.

Vers. 17. He shall not see the rivers, the floods, the brookes of bony and butter.

These words continue the misery befalling a wicked man; He hath gained unjustly, but he shall not possesse what he hath Non Sumilar pro gained. He shall not see; that is, he shall not injoy; Seeing is not jejuno vifu fed taken here for a naked hungry fight of these things. He may pro deletlabili, fee the floods, rivers, and brookes of hony and butter with his festione & usu eye, but he shall not have a comfortable use of them. Sight is so rerum societur, noble a sence, that it is put for all the sences; especially for that inde videre pro which is the defire of all the sences, enjoyment. We render that uni et experit; of the Preacher (Ecol. 2. 1.) Enjoy pleasure; The rext is, See vilus ad actiopleasure; pleasure is the object of every sence, and that which sensum transevery sence naturally lookes for, is the enjoyment of pleasure. fertur. Angust. The fight of the best things without enjoyment, doth rather af- lib. 10. Conflict us then please us. Thus here, they shall not see, that is, they fell. c. 35. & shall not have a comfortable or pleasureable injoyment, of the Panlin. rivers, floods, and brooks; here is an elegant heap of words, all being of a neere fignification, and concurring to make an Hyperbolicall speech, signifiing greatest abundance of good things; hony and butter are put senecdochcially for all good things. Rivers, brooks, flouds, denote the fullest store and plenty of them. Or these words may note these three things to us di-Minaly.

First, Plenty in the word flood; we may have water in a pond or cisterne, but floods are the excesses and over flowings

of water.

Secondly, Perpetuitie in the word river; floods fall quickly; Torrents rife with the fall of raine, or the diffolving of snow, and when this hath been a while dissolved and that fallen, they fall againe. But rivers keepe a constant streame, being fed by constant springs. When the Lord saith (16a. 48. 18.) Then had thy peace been as a river; The meaning is, that in case of their obedience, their peace had been continued. And when the Lord promiseth (Ifa. 66. 12.) I will extend peace to thee as a river; He affures them that their peace shall continue for ever.

Thirdly, The joyning of these three together, floods, rivers, brookes, may imply variety of kinds, or the confluence of all XXX

for s

Chap. 20.

forts of good things, both little and great together. Brookes are little rivers, and rivers are great Brookes. Floods are the

ir undations or swellings of both beyond their bankes.

He shall not see these rivers, floods, and brookes, of bony and butter; And who ever did see them? Rivers and brookes of water, as they are ulefull and delectable, so every where seene. But where shall we see rivers or brookes of hony and butter? This is a high straine of Rhetoricke, noting only (as was toucht before) greatest aboundance; yet in some Countries there is such abundance of hony and butter, that, they may be fayd to have (almost) in the letter, rivers and brookes of them. It is faid (I. Sam. 14. 25.) that when the people of the Land (in pursuit of the Philistims) came to a wood, there was bony upon the ground, and (verf. 26.) the hony dropped. Here were rivers of hony, flowing hony. The land of Canaan is often described by this Periphrafis, A Land flowing with milke and hony (Exod. 3.8.17. &c.) Job, speaking of his former flourishing estate, gives it in this language (Chap. 29.6.) I washed my steps with butter, and the rocke powred me out rivers of oyle. They who eat butter and hony are supposed by some to have more then necessaries (though others expound it for plaine Country food) even dainties to feed upon (Isa. 7.22.) Butter and hony shall every one eat that is left in the Land. And this is the food which the Virgins sonne our Immanuel was prophecied to eate at the 15 h verse of the same Chapter; Butter and bony shall be eate, that he may know how to refuse the evill and choose the good. That is, that he may grow up to yeares of discretion, and so be able to distinguish between that which is morally good and morally evill.

Further, Some understand butter and hony allegorically. for spirituall good things; The butter and hony of the Land of promise were indeed shadowes of heavenly things. And this amounts to a forer judgement upon the wicked man, whose portion how great fo ever it is in remporals, shall be nothing in eternalls; His whole lot falls on this side heaven, and the things of heaven. But I rather keepe to the litterall sence, which fuits clearly with the words foregoing; He shall sucke the poyson of Asps, the Vipers tongue shall slay him; there's an end of him; he shall not see the rivers, &c, of hony and butter which

he looked for.

Lattly, Some give the meaning as if the fordid disposition Hie de seribitur of a covetous worldling were here described; who though so didum avari he doth abound with the things of this life, yet he doth not win qui quanvis feethem : that is, he hath not a heart to make use of them, but benoum ounin keeps all in prison: His rivers and brooks when in their high- copia abunder eft food, are as dryed up to himselfe; This (I grant) is a judge- nibil sibt ex bon ment visible upon many covetous wicked men, who as much nis offumit. want what they have, as what they have not. But I passe this also, and shall insist onely upon our first interpretation : He Shall not see the rivers, &c. Then he had hopes to see, that is, to possesse and enjoy them : He made sure of them, but they passed away, and proved not sure to him.

Hence observe,

First, A worldly man hath great expectations, be promiseth, himselfe huge things in the world, whole rivers, brookes and floods of bony and butter.

Small matters will not serve his turne, he dreames not onely of Gold, but of golden mountaines, and golden showers, he dreames of rivers and floods of gold : What pleasant dreames of esteemes honour, and riches hath he: He phancieth that all shall not onely honour, but humor and adore him : He promiseth himselse, that he shall be able to doe what he will, and make whom he pleafeth stoope to him, that none shall dare to speake a word, or rise up against him: What fine imaginations have many about this world, but they reckon (as we fay) without their Hoft.

Secondly, Observe,

God often cuts wicked men short of their expectations.

He shall not see the rivers, &c. of hony and butter: He looks for them, but he shall not see them: He hopes, but he shall be ashamed of his hope. What the Poets phancied of Tantalus, is true and accomplisht in him. He is Tantaliz'd, standing up to the chiene in those floods & rivers, of which he cannot drinke, he hath pleasant apples touching and playing upon his lips, which yet he cannot taft. He thought himselfe happy in getting great things, but, his mifery is, he cannot injoy what he hath gotten. Solomon faith of a floathfull man (Prov. 12. 27.) He XXXZ

rostech not what he hath gotten in hunting; his meaning is, he will not hunt for his meat he will take no paines for his living. if he have any rost-meate, it is not what himselfe, but what his friends or forefathers have hunted and caught for him : We may fay the same of many covetous men, who though they take paines enough in hunting for their living, who though. they rife early, goe to bed late, and compasse Sea and Land in the pursuit of riches, yet they rolt not what they have got: though they have gotten much in this hunting, yet God denieth them the comfortable injoyment of it: And he doth it two waves: First, God sometim estaketh the man away from his. gettings, as is instanced (Luk. 12.) in the rich man, who said to his foule; Thou hast goods laid up for many yeares; He had rivers and brookes, which would never fayle, nor be dryed up. as he dreamed, but he faw them not; for God faid to him, Thou foele, this night thy loule shall be required of thee, then whose shall

those things be which thou hast provided? Secondly, God takes away what he was possessed of, he pulls all out of his hands, or from between his teeth. When he hath good things about him, and is resolving to take his fill of them, then God sends a flood of wrath, and sweepes away his floods of riches; so that he cannot so much as behold them any longer with his eye. Thus the Lord threatned his ancient people in case of disobedience (Dent. 28. 31.) Thine ox shall be A lin before thine eye, & thou shalt not eate thereof thine Asse shall be violently taken away before thy face, and shall not be restored to thee. That which he hath laboured for shall be taken away and not restored, his losse shall be irrecoverable. Or himselfe shall be compelled to restore what he hath laboured for he shall not swallow it downe, as Zophar shews in the next verse, where he gives us in plaine words, without a figure, a further account of the wicked mans non-enjoyment of what he had wrongfully spoyled and stript others of, in hope to make himselfe a happy

man

That which he laboured for shall he restore, and shall not smallow it downe, according to his substance shall the restitution be, and he shall not rejoyce therein. Because be bath oppressed, and bath forsaken the poor because he hath violently taken away a house, which he builded not.

TN the former verse Zophar affures fob that the wicked man Shall not see the rivers, the floods and brooks of hony & butter: that is he shall not injoy the golden abundance he dreamed of. Here Zophar tells him why or whence this comes to passe.

What he laboured for he shall restore, & shall not swallow it down.

The Hebrew is, He shall restore his labour; The originall is concise; What we render by eight words in our language, is but two there. But how can labour be restored? We may clear it three waves.

ומשיב ינע Reddet labes.

First, Taking labour for the misery and trouble which the Dabit penas wicked man brought on others. Then to refore labour, is to be pro labore of punished and troubled in proportion to the trouble which he molestia quant put others to. Troublers of others shall not mant trouble themfelves. Trouble shall be restored or payd back againe into their own bosomes.

Secondly, He Shall restore labour; That is, the profit and fruit of their labours, whom he had wickedly oppressed or defrauded.

Thirdly, By labour, we may understand any fruit or profit of his own labour as well right as wrong; our Translation holds forth that sence; That which he laboured for (or the profit which came in by his labour) shall he restore. The word which fignifies labour, is extendable to all kinde of labour, but properly to that which bringeth in profit and advantage, such as men take in trading and commerce. (Hof. 12.8.) where the Prophet speaks of Ephraim under the Title of a Merchant; And Ephraim said, yet I am become rich & have found out substances in all my labours (which I have taken for my profit) they shall finde none iniquitie in me. (Prov. 23. 4.) Labour not to be rich: and it notes such a labour for riches as is accompanied with much toyle of body, especially with reftlesnes of mind: it implyeth not onely (as is commanded Gen. 3) Eating bread in the sweat of the face, but in the vexation of the heart.

Zophar doth not fay, He shall restore his goods or estate but what he laboured for : teaching us that the things of this wrold are fuch as men toylingly yet willing y labour for : riches are cummolestia & so much laboured for, that the same word signifies both labour

and riches.

Hence observe.

Man is very ready to take paines for worldly things, for the things of this life.

We can freely bestow many thoughts upon, what shall we eate? what shall we drinke? and wherewith shall we be cloathed? Christ seeing the thoughts of men run so much to the world. pull'd them quite out of the world, Take no thought (Matth. 6. 26.) not that it is finfull to thinke what we shall eate, onely we must not be thoughtfull or fall of thoughts about it; or Christ speaks comparatively, take no thought for this world in ballance with the next. Bestow your thoughts upon better questions then, What shall we eate? what shall we drink? how shall we be cloathed? Labour an answer to these questions, How shall we be faved? how shall we make our calling and election fure? how shall we honour God? how shall we serve our generation? Man is so apt to overact his labour for the world, that Christ in another place seemeth to put a total | prohibition upon that labour (fob. 6. 27.) Labour not for the meate that perishetkabut for that which indures to everlasting life; though a man labour very hard for the things of the world, yet all the way is downhill to his nature, and the wheeles of his spirit move so fast, that (as the Ancient Moralist said in another case) He bath need of trigging. In all these worldly labours man needeth not a spurre, but a bridle. Our spirits are so fleet in this pursuite. that we must have weight layd on us. Labour not for the meat that perisheth. The Prophet (1/a.55.1.) calls aloud to buy spigitualls; Come and buy wine and milke without money, or without

price :

Graco x eneda respondet,et no gat laborem la ffitudine.

price: But men had rather bestow their paines and labour for the world, then take heavenly things at the lowest rates upon the easiest price, yea without price, as the Prophets rebuke intimates in the next words; wherefore doe ye frend your money for that which is not bread. and your labour for what satisfieth not. Bread in Scripture comprehends every good thing, and that which is not bread is good for nothing. Bread fatisfies the hunger of man & renews his strength, but that which is not bread cannot fatisfie. All the things of this life(which are our bread) are no bread in comparison of the things of Christ, especially of Christ himselfe, who is living bread, the bread of life, & that an eternal life:yet Christ who is the best bread better then bread' is litle laboured for, & that which hath so little of bread in it, that it is not bread, is every mans labour; and the onely labour of most men.

Againe, Labour fignifieth that which a man hath gotten by Estamfi labore honelt endeavours, and in righteous wayes. That which is un- fuo, lacunam duely gotten, is not (properly) faid to be gotten by labour, damni a Des ilthough a man hath laboured much in getting it. Thus labour lati eaplemins is opposed to stealing (Ephes. 4. 28) Let him that stole steale no frustam tamens more (what shall be do then?) but rather let him labour, working non percipies. with his hands the thing that is good that he may have to give to Jun. him that needeth. So we may take it here, this man hath gotten much wickedly, and he hath gotten fomewhat honestly, he shall fuffer damage in his honest gaines, because he hath gained dishonestly. He shall restore his labour, or what he hath laboured for. A little ill gotten poysons that which is well gotten; as was touched before.

And shall not (wallow it downe,

The word was opened at the 15th verse: where it is said, he hath swallowed downe riches: It may be enquired, how Zophar faith here, He shall not swallow it downe? to clear that you may confider of a twofold fwallowing.

First, There is a swallowing by rapine, and violence: thus

the wicked man swallowed downe riches at the 15 verse.

Secondly, There is a swallowing for nourishment, and sustenance, for strength and support. Thus 'tis said here, He shall' not swallow it down. A man may be faid to swallow down what he hath gotten, and to digeft it, when his estagethriver, as the body

Illis non frue. tur diu. Merc. Gum mox wa. imi s perinde eft ac si non absorbiffet.

body doth with meate well digefted. This is the sense of the place here : What he hath laboured for he shall restore, he shall not fmallow it downe; That is, it shall not be converted either to his personall benefit, or to the benefit of his family. As before He Mall not see, is, he shall not injoy, so now, he shall not swallow, is, the shall not thrive or waxe strong in state by all his gettings.

Yet we are not to understand the Text, as if this were plainly the lot of every wicked man, but thus it is with many, & thus in fome sence it is with every wicked man. For, Eyther God doth not fuffer him to hold that long, which he hath gotten unjustly. or it doth him fo little good while he hath it, that he may be faid not to have had it . The longest contents of this life, are of To short a being, that they may be said not to be at all.

Hence observe;

A wicked man bath no true profit by all his labours?

The promise to the Godly is (Pfal. 128. 2.) Blessed is the man that feareth, he shall eate of the labour of his hands: He that feareth God, stands under the influence of that sweet promise: He shall eate the labour of his hands. It is sayd of Christ in the Prophet (Isa.53.11.) He shall see of the travaile of his scul and shall be satisfied. Christ laboured hard and he did eate the fruit of his labour; He faw and daily feeth of the travaile of his soule? many beleeve and are faved; The faving of foules is the fruit of the travayle of Christs soule. Thus in proportion a Godly man feeth of the travaile of his foule, and is fatisfied, he labours he takes much paines, in his place and calling, he hath many weary dayes, and some waking nights, but by the bleffing of God, his labours are fruitfull; He eats his labour to the refreshing of himselfe and family, and to the bearing up of his credit in the world; The ungodly shall not finde it so at all, or shall not long finde it so, he must restore his labour, and not fwallow it downe.

תמורתר Restitutio diciour permutatio, quia semper fit, peraliquodcaina'zenis Inique rapers sua dan-

ski.

According to his substance shall his restitution be.

The word which we translate restitution, signifies any kinde bium nam pro of change. It is rendred by recompence (70b 15.31.) Vanity shall be his recompence, or the change that he shall have is from bad to worse, even into vanity: so the word is used, Ruth.4.7. Levis.

Levit. 17. 10.23. Some give the sence thus; He shall be as Tantum restina poore as ever he was rich, His change shall be according to his substance. Our translation supposeth Zophar giving the rule of re-Ricution, According to his substance shall his restitution be.

Hence observe ;

If that which is ill gotten be not restored, it shall.

If men will not restore willingly, God will make them restore whether they will or no; though man hath no minde to it, yet he must. It is a duty to restore what we borrow, much more what any man hath violently taken away. One nothing to auy man, but to love one another (Rom. 13. 8.) Love is a debt which is alwayes owing, and should be alwayes paying; There can be no discharge of that bond. When we have payd much love, we still owe more. But other debts must not onely be payd, but may be discharged, If a man must not alwayes owe what he hath borrowed, then much lesse where he hath defrauded. Oppression whether secret or open is a crying sinne: And untill reflitution be offered or really made where the party offending is able, or really defired where he is unable, the mouth of it cannot be stopped. This being so necessary a duty, I shall for the clearing of it briefly touch these five things, And Thew

First, What restitution is; Secondly, what must be restored; Thirdly, who must restore; Fourthly, to whom we must restore;

Fifthly, the portion of it.

To the first question, what is this restitution; I answer, It is an act of communicative justice, whereby the wrong which we have done to another is recompenced, and he againe reestated in his own. To give to the poore is a duty, yet an act of charity. But to restore (though to the rich) is not only a duty, but an act of Tustice.

Secondly, What must be restored? That which hath been unjustly gotten; yet the meaning is not that a man must alwaves restore what he hath taken away in specie, or the thing it felfe in kinde. If the value and worth of it be reftored, that fufficeth; yet it doth not suffice to restore the bare value of that which hath been taken away. For (as Casuists speake) there are two things to be confidered in reflitution.

Yyy

First.

et, quantam ex alieno didarres est a d. juxta menfuram rpum quas rapuitvice rerumjan mutata restituet. Merc.

Damnum emergens lucrum cessant. First, the dammage done to the person wronged, by detai -

ning his goods.

Secondly, the hindrance of that profit or benefit, which probably be might have made by their continued enjoyment and possession. In stricktnesse the wrong doer must account to the wrong sufferer in both these, else the wrong done is not repaired according to the nature of restitution.

Thirdly, 'Tis questioned, Who must restore? Some may be concern'd in making restitution who were not the immediate actors of the wrong. There are seven-sorts of persons who may

be involved under the duty of relitution.

First and principally, they who personally did the wrong. Secondly, If they have not made restitution, their heirs who possesses their estate are bound in conscience to doe it.

Thirdly, They are engaged to restore who have given assistance to the dammage of others, either by force, command, or counsell.

Fourthly, They, who though antecedently they had no hand in doing it, neither as principalls nor abetters, yet gave their after confent or approbation to it.

Fifthly, They, who having power in their hands to prevent the dammage or wrong of others, have knowingly neglected

to put it forth for them.

Sixthly, They, who have lawfull power in their hand to relieve the wronged, have yet suffered them to ly under those

wrongs unrelieved.

Seventhly, They, who willingly conceale the wrong which they know hath been done to another, or being called refuse to give testimony, or beare witnesse according to their knowledge, that so he might be righted. All these are under an obligation to restore, because they are all partakers in, and so guilty of, the wrong.

Fourthly, To whom must we restore? I answer; First, Restitution must be made to the person wronged; For to wrong one man and restore to another, will not make up a restitution. This discovers their error and mistake, who having by their extorsions ground the saces of the poore, yea to enrich themselves, have impoverish many rich, yet think it is a sufficient amends, if they build an Hospitall for those poore, whom

they

they never faw, much leffe wronged in person: Whereas the Lawes of restitution say, The person wronged must be repayred. To give to the poore at large is charity, but no restitution; yet to give to the poore what is not justly ours, is no charity. No man can indeed doe an act of charity, but he that hath done or is ready to doe all acts of Justice. God doth as much haterobbery for charity to the poore now, as he did of old for facrifice or burnt offerings to himselfe. So that till a man hath restored and done all men right, he is not in a capacitie to give to the poore, and to how many poore foever he gives, he makes no restitution, unlesse he gives to those individuals persons (if they may be found and will receive it) whom he hath personally wronged. Secondly, If such be not living, then restitution must be made to their heires or Executors, to whom the right and disposition of their estate doth belong. Thirdly, If neither the man himselfe, nor his heires are to be found, then the person offending must restore to God; he must put his ill gotten goods into Gods Treasury. The earth is the Lords, and the fullnesse of it; he gives to all, and yet he looks to receive from many. Honour the Lord with thy substance (Pro. 3.9.) God hath a double treasury, to which we are to bring our fubstance, that we may honour him. First, All the godly are Gods treasury; suppose they are not in extreame want; and so need not the gifts of charity, yet God takes it well, and as done to timfelfe, when we bestow upon such the gifts of bounty, for their encouragement and more comfortable subfiftance in this world. Secondly. The poore, chiefly the godly poore are Gods treasury; I doe not say we must examine every poore man to know whether he be godly or no before we give; but such as we know to be godly we should not favle to give to before others. That's the rule of the Apostle; Doe good to All, especially to these who are of the Housbold of faith, (Gal. 10. Thus there will never want persons to whom restitution may be made if the man cannot be had nor any of his who was wrong'd, then restore to God. Any godly man, especially a godly poore man is Gods Treasury. -

The fifth thing questioned is the proportion, or how much must be restored. The Text answers and resolves it, thus the shall restore all his substance, or, all that he hath in the world

Verf. 18:

shall go to make good the wrong which he hath done; yet more clearly to the rule of restitution, according to his substance is this Suppose he be not able to make full restitution, yet according to his substance, that is, so farre as he is able, so farre as his estate will re: ch he shall restore; Halje a loafe is better then no bread, in reference both to the receiver and the restorer. When we cannot doe what we should, yet we must doe what we can. Further, divers Seriptures refolve the proportion of restitution. The Law given the fewer said (Exid. 22. 1.) If a man shall steale an exe or a sheepe and bill it or sell it, he shall restore five exe en for an oxe, and foure heepe for a heepe. The reason of this difference why the Law made the proportion fivefold in oxen, and but fourfold in sheep, might be this; because the owner lost the labour of his oxe, and the profit of that was to be valued in reflitution, but sheep are not for labour. Sclemen makes the proportion higher (Pro. 6. 34.) If he (that is, the theife) be found, he Ball restore sevenf ld. But suppose the man were not worth fo much as he had stolne, how could be restore sevenfold? The next clause answers that case; He shall give all the substance of hishouse; That is, if he be poore, yet let him not be spared, bur take all. But feeing the Law of Mofes made the proportion fivefold, why is it there fayd, He shall restore sevenfold. To falve this, Junius translates (Septies) seventimes. And gives the meaning thus ; let him reftore often, even as often as he is found flealing ; or this phrase of restoring sevenfold, imports not any addition in those times to the penalty of the Law, because of the encrease of that fin, and the pronenesse of men to it, as some (I conceive unwarrantably) expound the place; but only that the theefe should make suil satisfaction : So the word is used Pfal. 12.6, In the 22d of Exedus v. 4th, It is faid: If the theft be certainly found in his hand alive, whether it be oxe or affe or sheep, he shall restore double. At the first verse the stolne oxe was to be restored fivefold and the sheep fourfold; how doth this confist with the 4th verse, He shall restore the ox and sheepe double. The reafon is because the first verse speaks of the oxe and sheepe either kild or fold; This 4th verse speaks of the theese taken (as we fay) in the manner, or prefently apprehended with those goods in his hand; The owner being by this speedy discovery and recovery of his goods, put to leffe dammage, the penalty of reflitution.

Another Scripture speaks of restitution in an example (Luk. 19.8.) Zacheus stood, and said to the Lord, behald Lord, the halfe of my goods I give to the poor, and if I have taken any thing from any man by false accusation I restore him fourfold. Zacheus makes a double disposition of his estate; sirst, to those who were poor: Secondly, to those whom he had impoverisht whether poor or rich; Zacheus was sure his estate would hold out to restore sourfold to those that he wronged, else he could not have given halfe his estate to the poore.

Now though we cannot in these times enforce these rules of proportion taken from the Judicialls of Moses, strictly upon the consciences of men: yet we may draw downe these two conclu-

fions for our direction in this thing.

First, That in restitution the Dammage of the person wronged should be fully repayred.

Secondly, That if the wrong-doer be not able to give so much as will fully repayre the dammage, then according to his sub-stance, or to the utmost of what he hath he is bound to restore.

Restitution must be made according to the substance, unjustance by gotten, or according to the substance of the unjust getter. They who restore willingly as true repentants doe, will alwayes give back (if they have it) according to the substance unjustly, gotten; But they whom divine vengeance forceth to restore, shall give back, fore against their wills, according to their owne substance, how much soever it is, yea though it be much more then they have unjustly gotten: God will take all from him who hath no will to restore any thing. Thats Zophars meaning when he saith here; According to his substance shall his restitution be.

And he Ball not rejoyce therein.

Wherein shall he not rejoyce? It may be taken two wayes. First, In this restitution, it pleased him well enough to oppresse and doe wrong, but he shall take no pleasure in restoring and doing right; he shall not doe it willingly as Zachens, who rejoyced more in restitution then ever he had done in oppression; but the wicked man here spoken of is forced to restore, and therefore cannot rejoyce therein.

Secondly.

Solent bujufm-

inveniri in sa-

ciss.

Secondly, It refers rather to the estate which he had gotten by oppression, He shall restore it, and shall not rejegee therein ; that is, his ill gotten goods shall administer no content to his minde. Besides, there is more ment by this expression then is expressed, when Zophar saith, He shall not rejoyce in it; the sence nes frequenter is, he shall have forrow with it, or it shall be a vexation to him. The word which we render rejoyce, is emphaticall, it fignifies to rejoyce with boafting, yea with infulting, a proud rejoycing. The word is applyed unto the Peacocke; Gavest thou the goodly wings unto the Peacocke, or wings and feathers unto the Ostrich, (70b 39.13.) Gavest thou the rejoycing wings to the peacocks; the Peacock is proud of his feathers, and spreads his plumes. and then cryeth out, and strutteth as it were exulting and boasting in his beauty. This word is also used (Prov. 7. 18.) Where the Adulteresse saith; Come let us take our fill of love untill the morning, let us solace our selves with loves. Such is the joy of wicked men in worldly enjoyments, they spread their plumes, they looke upon their estates, houses, and lands; upon their gold and filver, as a Peacock on his taile, or as filthy lovers forethinke their uncleane embraces, and then booft and pride themselves. So did Nebuchadnezzar walking in his pallace and discourfing with his own vaine heart, Is not this great Babel, which I have built, &c. Thus the worldly man alwayes would but his joy is often stopt. He shall not rejeyce therein.

Hence note,

First. The things of this world are the matter of a carnall

mans rejnycing.

When a godly man bath the world at will, he bath no will thus to rejoyce in it : he rejoyceth in these things (as the Apo-- Ale directs I Cor. 7. 30.) As though he rejoyced not. His joyes indeed are in God. Many fay, who will shew us any good? David anwers (Psal.4.6.) Lord lift thou the light of thy countenance upon us, thou shalt put gladnesse in my heart more then in the time when their corn and wine increased. fob (Chap. 31.25.) gives us this protestation of his own integrity, and uprightnes, that he lived not in worldly joyes, though he had much of the world: If I rejoyced because my hand had gotten much, &c. It is a duty to blesse God for what we have, and to take comfort in the use of it, but to rejoyce in the creature is to put it into the place of the Creator

Creator, and to commit Idolatry with it. As it is the highest act of grace to make our boast of God all the day long; so it is the highest and vainest acting of corruption to make our boast of the world, though but a moment. Let not the mise man glory in his mistone, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, &c. (for. 9. 23, 24.) These checks given to humane gloryings shew in what man delights to glory. And when man is most set and bent upon these gloryings, God delights to check him most, and to say, He shall not rejoyce therein. We are never so near the losse of these rejoycings, as when we make surest of them.

Againe, We may take this rejoycing in a lower sence, for those common contents and refreshings which by the ordinary providence and blessing of God are received in the use of the creature. Thus God is sayd to fill the hearts of men with food and gladnesse (Acts 14.17.) He gives not only meate but mirth and a kinde of naturall musicke with it. And indeed when he spreads a Table for us, he likes it well to see us eate our meate with gladnes, as well as with singlenes of heart (Acts 2.46.) If we take rejoycing in this sence; Then the words, He shall not rejoyce

yeeld us this Observation.

God can seperate joy from the injoyment of the creature,

Many enjoy that which they cannot rejoyce in; there is a vast difference between the having of outward things, and taking comfort in them; these are diffinct gifts of God (Ecclef. 5.19, 20:) Every man also to whom God hath given riches and wealth. and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God. Who foever lives hath a naturall power to eate, yet many live in the aboundance of riches and wealth, who have not a hearty power to eat; They have a portion, but they cannot take it, or rejoyce in it; They have meate, but no musick. God can make musick at a poore mans Table: Though he hath but a crust of bread; and a cup of water, yet he shall have musick with it, he shall rejoyce in it; whereas though the rich man hath musick at his Table, yet he shall have none in his spirit. (Eccles. 5. 17) All his dayes he eateth in darknesse, he hath much forrow, this also is a fore evill. But But how is it said, that All his dayes he eateth in darknes? What hath he not a candle to eate by? yes he may eate by Sun light and Candle light too, he may have outward light enough, yet he eats in darknesse, that is, with discontent, and trouble of minde, he hath no joy in what he hath, his sweetest morsels are eaten with sowre sawce. He possesses much, yet is as having nothing. For this word is gone out against him; He shall not rejoyce therein.

Zophar having thus described the punishment, returnes to the

finne of this wicked man.

Vers. 19. Becaus he hath oppressed and for saken the poore, because he hath violently taken away a house which he builded not.

This verse, as it stands between, so it gives the reason both of the 18th and 20th verses. Here's the reason why he shall reftore what he hath laboured for, ver. 18. Because he hath oppresfed the poore; this also is the reason why he shall not feele quietnesse in his belly (ver. 20) The word which we translate to oppresse, fignifies oppression joyned not only (as all oppression is) with injuffice, but with extremity, tyrannicall oppression, without mercy, or moderation, without hoe or hold; some give full scope to their rage, and wrath, they put neither bond nor bridle upon their covetousnesse and cruelty; such are characteris'd by this word, which most properly notes, breaking in pieces; we fay usually when men fayle in their estates, such are broken, some breake through their own neglect and carelefneffe, many are broken by the harfnnes and severitie of others And as the wrath of man breaks many, so the justice of God breaks not a few (1/a. 24. 19) The earth is utterly broken downe, the earth is cleane disolved, the earth is moved exceedingly. Wicked men breake and oppresse the poore, God breaketh the richest Nations for their wickednesse. We reade in Scripture, first, of breaking the head; fecondly, the teeth, thirdly, the hornes, fourthly, the bones, fifthly, the armes of the wicked; All shew the breaking of their power, till there be no healing. And thus (to the utmost of his power) doth the oppressour breake the poore. And for this God punisheth the oppressour. Because he hath ofpressed, &s.

Hence note;

337 confregit, contrivit, ad fummam in opi am reducit.

Oppression is a vengeance bringing sinne.

The Lord tells the fewes that it was but a vaine thing for them to thinke of freeing themselves from feared judgements by prayer and fasting, unlesse they did let the oppressed or broken goe free, and breake every yoake (Isa. 58. 6.) The Scripture every where thunders against this sin, They shall have judgment without mercy who have shewed no mercy (fam. 2. 13.) With what face can they ask or expect mercy from God, who shew none to man?

Secondly, Note;

Chap. 20.

The poore are most subject to oppression.

They meet with most opposition, who are least able to make defence. We may be deceived and cousened by the weake, but all oppression is from a greater power, And they usually are oppressed who have very little, or no power at all, The poore. And this discovers not only the sinfulnesse, but

First. The disingenuousnesse of that fort of men. They are low-spirited and cowardly, they dare not meddle with their match, but oppresse the poore who are not able to deale with

Secondly, It discovers their inhumanity and incompassionatemesse; they oppresse the poore, whom they should pitty and relieve; they take away from those to whom they should rather give. The Prophet speakes of such (Mic. 3. 2.) Who bate the good, and love the evill, who pluck off their skin from off them, and their flesh from off their bones; That is, they take from those who have least, and they take all from them; to take away a mans cloaths is an act of extream oppression, but to pull off a mans skin, that's inhumane, yet there is a degree further, they take not only skin but flesh too; they who are very poor, may be faid to have nothing but skin upon them, yet the oppressour will have that. Zophar proceeds yet further

Because he hath oppressed and forsaken the posre.

Or according to the letter of the Hebrew, left men poore; that Ty deserve is, having spoyled and peeled them, he left them in a poore con-negligere. dition. Some reade it as a punishment, not as a sin; Therefore he shall leave them poore, that is, his own children. But I ra-

Z Z Z,

ther

ther take our sense, as a discovery of his sin; He bath for saken the peore; To forlake is to withdraw helpe, affiftance, counfell, protection, any thing which might doe another good; These words may be expounded as an aggravation of the former fin. oppression; As if Ziphar had said, because he hath not onely oppressed but forfaken the poore, denying them all helpe, when he hath made them unable to helpe themselves, Therefore evill. Shall be upon him, &c.

Hence note :

That as it is sinfull to for sake the poore, though he have never oppressed them, so to oppresse and then for sake them is farre more sinfull.

Though we have not taken from them, yet if we have not given them, though we have not made them naked, yet if we have not cloathed them, this will be charged in that great day (Mar. 25.35,36.) we finde the poore complaining (Act. 6. 1.) In those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widdowes were neglected in the daily ministration. Neglect of the poor, especially of the Godly poor, is a fin in all, especially in the Churches. How great then is their fin, who make many poore, and then neglect them; let them finke or fwim, 'tis all one to them. For a man to take some care of, or bestow some Almes upon the poore whom he hath oppressed, is no satisfaction for his finne, but not to take care of the poore whom he hath oppressed, is a great aggravation of his sinne.

Because he hath violently taken away the house which he builded not.

rapuit aperte abstulit res aut personas

These words are (upon the matter) the same with the former, He hath violently taken away; 'tis but one word in the Hebrew, He hath not taken away by flealth, by trickes and deceits, but in open view. Some take away houses which they builded not, craftily, and upon pretenfions or colours of Law and right; others take them away violently without any colour of right. The former is as unjust a way of taking as the latter. But the latter hath not only injustice in it, but impudence. These are so farre gone in fin, that they are past shame;

They

They declare their fin as Sodome, they hide it not. These are the Nimrods of the earth, mighty hunters. They violently take away, &c. There is a twofold interpretation of the words; some make the latter part of this clause as the punishment of the sinne spoken of in the former part: He hath violently taken away a Domum rapuit bouse, and he shall not build it. That is, he shall not have ability of non adificaor opportunity to build. He tooke away a house intending to fit via. it for himselfe, but before he could doe it, God took him away. He tooke away a house, therefore he shall not build it. His oppression of others shall be punished with his owne disappoyntment. Againe, O.hers reade thus; He pulls downe mens houses. but he never thinkes of repayring them : He is so farre from restoring four-fold, that he would not restore a fourth, no nor a farthing. But rather, as we render, the whole clause is a description of his sinne; He hath violently taken away a house which he builded not; That is, he hath by force invaded and feiz'd upon that which he had no title to, upon that on which he never bestowed either paines or cost? House, is here expressed by a Syneedoche for any thing, whether lands, or goods, or money, which belong properly to another man.

Hence note,

It is a crying fin to take that which others have laboured for.

The idle fervant (Mat. 25. 24.) layed this aspersion upon his Master, I know thee that thou art a hard master; how proved he that? Thou reapest where thou hast not sowne; if a man sow he ought to reape, and he that hath strowed should also gather. What the idle servant charged God with, is indeed the temper of many earthly minded men: let who fo will build the house, they will take it if they can; if power stand not between them and their neighbours house, between them and their neighbours estate, their own conscience doth not. As to doe this to any man is a great fin, fo for a man to have this done to him is a great affliction. God threatens it as a fore judgement upon his own people (Dent. 28. 30.) Thou shalt build an house, and thou shalt not dwell therein. Then who shall? An enemy shall He shall take away the house which thou hast builded, and turne thee out of house and home. Many rich men gather in the labours of the poore, such seeme to act by that rule (which will be no Z Z Z Z rule

rule for them) to him that hath shall be given, but he that hath not from him shall be taken away even what he hath. Some because they have much think they must have all; as for those who have not, that is, who have but little, they thinke they must have nothing at all. As there are many Idle poore who will not labour for bread to eate; fo there are some covetous rich, who eate the bread which the poore have laboured for. The Apostles command to the Thefalonians was, That if any would not worke, neither should be eate (2 Theff. 3. 10.) Drones deserve no honey. All the bread which is eaten and not (where ability is) in some way or other laboured for, is stolne. Idle persons shall be judged as Theeves, though they eate that which is freely given them, yea though they have bought it with their money. How then shall they be judged, who will not suffer those who worke to eate; nor them to have a house to dwell in, who have been at the paines and charge of building one, who violently take away what they never brought together, nor laboured for This is the oppressours practise, and his fin, set downe in this verse; his punishment hath been spoken of before, and is againe expressed in another kinde and forme with the additions of a strong affeveration to feale it fast upon him in the next verse.

total and ends bevance birect Colored, another the Ten

Jo B, Chap. 20. Verf. 20. 21, 22, 23.

Surely be shall not feele quietnesse in his belly, he shall not save of that which he desired.

There shall none of his meate be left, therefore shall no man looke for his goods.

In the fulnesse of his sufficiency be shall be in straits: every hand of the wicked shall come upon him.

When he is about to fil his belly, God shall cast the fury of his wrath on him and shall rain it on him while he is cating

Tophar pursues his former purpose, still drawing out the Lesad estate of a wicked man: he shew'd us his sin in the former verse; Because he hath oppressed and forsaken the poore, &c. Now follows his punishment; Surely he shall not feele quietnesse in his belly. He that hath disquieted so many shall have little quiet himselse, and he that would not suffer others to rest in their houses shall have no reft in his own heart. Surely be shall not feele quietnesse. This verse may containe, both a description of the fin, and of the punishment of this wicked covetous man. Some interpret it as a description of his fin; of the fury of that fin of covetousnes which is never quiet; He shall not feele quietnesse in his belly; That is, his minde shall never be satisfied. Others interpret it as a discription of his misery. I conceive we may take in both; This is his fin, and this is his punishment, not only because his sin is his punishment, but because this punishment falls upon him for his fin; his fin was unquiet unsatissiable defires, and now he is punished with an addition of fresh desires. which will not be fatisfied; As he gave up himfelfe finfully, fo God gives him up judicially to vile and earthly affections. The Lord hath many externall punishments for sin, and he leaves many under internall punishments, or penall fins. When fin is made a punishment, it is the most dreadfull punishment. But to the words.

Surely he shall not feele quietnesse.

The Hebrew is, He shall not know peace or quietnes, he shall not eriamsi nulla

Non novit pacem, i. e. Non femiet sedatam suim aut fame Il not etiamsi nulla finde veraverit. finde his craving appetite, his hunger and thirst after the world appealed, how much soever of the world he hath devoured; no, though he should have devoured the whole world. He shall not (as it were) know the measure of his own belly; nor how to proportionate his desire to a comfortable enjoyment, being meerly led by unsatisfiable and boundlesse lusts. Thus he seeles no quietnesse in his belly. Zophars language continues in the former allusion to a gluttonous eater, who eats till his belly akes, and crammes himselfe till his stomack is rather sicke then satisfied.

By the belly, we are to understand the appetite, those powers of delire which take in, and concoct faster then the stomack can, and hold infinitely more then the belly can. When the naturall belly is full, this is empty and hungry. This Zophar might intend while he faith, He sball not feele quietne fe in his belly. For as when there is a convenient portion received into the body; this fulnesse is the quieting of the stomack, and of those naturall powers, that draw and fuck in the food, and pray for it: fo there is a filling of the minde to the staying, appeafing, and quieting of its appetite, which usually exceeds the bodily appetite. There is a morall appetite as well as a naturall appetite, and that is most hardly satisfied, and filled. It is so hard to be filled that all the good things in the world cannot fill up the roome and stowage of it; and therefore the covetous wretch cannot feele, or know quietnesse in his belly. This is his punishment, after all that he hath scraped, and hoarded together, yet the man saith not, it is enough. David (Plal. 17 14) describes the men of the world, who bave their pertion in this life, whose belly thou fillest with thy bid treasure, they are full of Children, and leave the rest of their substance for their babes. That is, thou givest them enough to satisfie nature, thou fillest their bellies; thou openest thy treasures, thy storehouse, thy granary, thy wardrobe; thou openest all that wherein any good thing is layd up, either for back, or belly: (so by a Senecdoche we are to understand it) thou fillest them with thy hid treasures, with treasures hid in the bowels of the earth, but when they are at the fullest, when they are stuffed till their bellies are ready to break, and enough remaines of outward enjoyments for their children after them, yet (as Zophar here speaks

speaks) They feele m quietnesse in their belly. So the Tygarine Non sentiet in translation renders it excellently; The man scrapes together a ventre suo quod huge heape of wealth, but yet he shall not finde that he is wealthy. Tygur. He shall not at all feele his wealth when he hath all this.

Hence observe,

The defire of a wicked man is never full, how full soever his estate is.

He hath a morall belly which nothing can fill, though his naturall belly be filled (Prov. 13.25.) The righteons eateth to the satisfying of his soule. 'Tis possible a righteous man may not have enough to eate for the latisfying of his body, he may rife a hungry from his dinner, he may rife with an appetite, because he hath not enough; yet if he hath but a little, a morfell of bread, a fallet of greene herbs, when ever he eates, he eats to the fatiffying of his foule, that is, he bleffeth God though he have but a little, and is content: though his hunger be hardly fatisfied. yet his foule is plentifully satisfied. But, as for the wicked man (faith Solomon there) The belly of the wicked shall want. I conceive, belly in that place of the Proverbs is to be understood as here in 70b. The punishment which is ordinarily inflicted upon wicked men, is not want in their purses, but want in their spirits: their hearts are in want, while their houses abound. As it is better so farre easier for a man to fill his belly then his eye. Here in the Text the covetous mans belly is his eye, nothing of this world can fill that, and yet he neither defires nor endeayours to have it filled with any thing but the world. Hence, when he is at his highest food and feathing (feeing he hath nothing to feed his spirit with, not a dish for his soule) he doth but increase, not appease his soules appetite; creatures can no non est vera alimore quench that thirst than wood can quench and extinguish qua natura infire. For as the moralist telleth us, The thirst of covetous men digentia fed is not from want, but from a disease And that desire which merbus proceeds from a disease, and not from want, is not stopped but epia fed visio provoked by what it receives, so that whatsoever you bestow nascitur, quicupon such a man is not the end of his former longings, but a quid illi conftep to new and fresh ones. What can appeale desire, when de- gelleris non finis. fire is a disease? Labour to get the disease the distemper that is fed gradus. in your desires cured, and the wants which your desires move Sen. de Con-

about fol.

about will soone be supplyed, or not complained of.

The Dogge appetite, or hunger of which Physitians speake, is like the covetous mans appetite. Some men have such a bodily appetite, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and canuot be fatisfied; fuch is the foule appetite of a covetous worldling, he feeles no quiet in his belly, he still calls for more, and when he hath it he would have more, and the more he hath the more he would have. The Horseleach hath two daughters, Crying, give, give, There are three things that are never satisfied, yea four things say not it is enough (Prov. 30. 15.) This Horseleach is desire, by the two daughters of the Horseleach may well be meant covetousnesse and prodigality; both these cry, give, give; The former cryes give, To keepe, the latter cryes give, To spend, neither of them faith, it is enough; The one would ever have more to keep. and the other would have more to spend. They feele no quietnesse in their bellies. Their present havings kindle fresh desireings; and instead of staying, doe but whet their appetite.

Plinius lib. 11. Nat. Hift.

The Naturalist observes that the Horsleach hath no thorough passage, he takes much in, but he lets nothing out, and therefore breaks, and kills himselfe with sucking. The covetous man is like the Horsleach in this, he is all for taking in, he would not have any passage out; he would let nothing goe by way of expence, but never thinkes enough comes in by way of revenew. Nothing can satisfie desire but God, not riches, nor greatnesse, nor power; The bleffing and favour of God with what we have satisfieth, and that will satisfie with a little. Therefore if you would feele quiet in your belly, if you would have defire fatisfied; Say not, If I had so much I would be quiet, if I had so much I should be well; if I had such a proportion of estate I should be content. That which gives quiet in any portion, is, first, the favour and presence of God ; secondly, that it is received from the hand of a father; thirdly that it comes to us in the Covenant of grace; fourthly, that it is the purchase of the blood of Christ; fifthly, that it is an answer of prayer, and a bleffing from above upon honest endeavours. Such consideration as these, whether it be much or little which you have, will make you feel quietnesse in your belly with what you have. Else the greater your portion is, the greater is your unquietnesse.

Secondly

Secondly, Note further, That as this non-fatisfaction is the punishment of a wicked man, so it is bis sin; It is a sin not to be satisfied, as well as it is a misery, not to be satisfied. The Apostles rule is; Be content with the things that you have; that is, be quiet, fit downe; we ought to feele quiet in our belly with our portion; and bleffe God for our allowance in every condition. Contentation is a liberall portion; contentation hath been highly hononred as a vertue, by Heathens, It is a grace among Christians. Contentation is the rest of the foul, or to use Zophars language, The quietnes of the belly. We may further expound this Negative, He shall not feel quiet in his belly, as Negatives often are in Scripture by an Affirmative, of the contrary; And fo He shall not feel quiet, is, he shall feele much vexation, trouble, and diffresse; his belly shall be pained, that is, his minde shall be in perpetuall turmoyle. There are many Scriptures of the like forme with this, which carry more in the interpretation then in the expression (1 Cor. 15.58.) Know that your labour is not in vaine in the Lord; The Apottles meaning is, your labour in the Lord shall have abundant reward. Again, Ifa. 57. 21. There is no peace (faith my God) to the wicked; the sence is, Trouble is their portion. Thus here, he shall not feel quietnes, is, he shall be much disquieted. There is no middle of participiation between these two.

He shall not save of that which he desired.

This clause containes another part of the covetous mans punishment, He is much for getting, and more for saving. But

He shall not save.

Chap. 20.

The Hebrew word signifies sometimes to save by slight (1 Sam. 1) Libera22. 1.) David escaped to the cave of Adultam. He saved himselfe tus suit evasit
by slight. It is used also to signifie bringing forth, or deliver- pepers, in suance in Childbirth (1 sa. 66.7.) Before she travayled she brought cem emissive
forth, before her pain came she was delivered of a manchilde. We
translate it to another sence; He shall not save, that is, keepe,
preserve, or maintaine that which he hath desired.

That which be desired.

The letter runs thus; He shall not fave in or of his desire: The

TOT Summé desiderare. Ad verbum in (i. e. de) optabit. q. d. non fruetur opt itis aut 1)s, que in delicijs erant Druf. Juo non serva bit. Merc.

word in the originall signifies an earnest desire, a thing earnestly defired, or extreamly coveted. (fosh. 7.21.) Achan makes this confession of sin; When I saw among the spoiles a goodly Bato un non serve- by lonish garment, and two hundred sheckels of silver and a wedge of Gold, of fiftie sheckels weight, then I covered them & took them: It is the word here used; He shall not save of that which he desired: that is, of that which he coveted to have with strong desire-Achan got a goodly garment and a golden wedge, but he was De desiderabili so farre from saving them that he lost his owne life. The Prophet Daniel is called a man of defires (Chap. 9. 23.) that is, as man greatly desired or beloved, God was (as it were) in love with him. So (Cant. 2. 3.1) As the apple-trees among the trees of the wood, fo is my beloved among the fons, I fat down under his shadow with great delight. Or delighted, and fat down, or I defired to fit down with great delight. Christ is the desire of Nations, that is, he whom all Nations (to whom his beauty is revealed) greatly desire. Here is the punishment of this wicked man, he shall not fave that wherein his chiefe pleasure lay, his Benjamin, the fon of his right hand, the child of his defire; The defire of his eyes, shall be taken, yea pulled from him. Now, according to the twofold interpretation of the verb before, given, we may here give a double exposition of the whole sentence.

First thus, By that which he desired he shall not be safe, or escape, he shall not deliver himselfe. So divers render it. And the Seventy also expresse the former clause in the abstract, rendring it thus; He shall not be saved in his desire; that is, he shall not fave nor deliver himselfe by it, So Mr Broughton, By that which he desired he shall not be safe.

Hence note;

When a wicked man hath getten what he would, be is never the nearer, or not the nearer to safety.

He is not fafe by that which he defired. He faith, if I could get fuch an estate, and make fure such an interest, and engage fuch friends, I should be safe. But by that which he most defired. he shall not be safe, be it riches or friends, or correspondency with the best and greatest in the world, none of these shall be his lafety. There is such a threatning upon men of the world (Ifa. 44.9:) They that make a graven image are all of them vanities

देश रिमा किएमां दर्भ auts & ow Inseral Sep Cum re defilerabilisus non proripiet fe. lun.

vanitie an d their delectable things shall not profit. It is this word, their desireable things. Which you may understand either by their gold or by their Gods, eyther by their riches, or their Idolls: Which were their defire, as they supposed, their safety. Micab in the book of Indges, when he had got an Idol to worship, and a Levite to his Priest, concluded; Now know I that the Lord will doe me good (fud. 17. 13.) But their delectable things should not profit them, or be their fafety, whether they be things defired superstitiously or covetuously, whether they be things of the world, or an Idol, which is nothing inthe world, as the Apostle speakes (I Cor. 8. 4.) that is, it is of no worth or value. it hath no power or vertue to doe good or deliver from evill. These delectable things shall not save them when God will destroy them. Though a wicked man had his choice of all that he desires for his protection, yet he cannot be safe. His desires rise not above the creature, which cannot save it selfe, much leffe be fafety to others. There is no fafety but under the shadow of the Almightie; we are never hid till we hide our felves in his pavilion. The wicked come not under that shadow, nor shall they ever enter that pavilion. Their defires never carry them indeed that way, and therefore they shall not be safe by that which they desire.

Secondly, As his desireable things cannot save him (according to the former reading) so (according to ours) he shall not save of that which he desired; that is, he shall save nothing of it. All shall be wasted & vanished away upon which he built his felicity; though he have it, yet he shall not be able to hold or keep it; not so much as a bit or sherad of it, not so much as the gleanings or parings of it. That's the meaning of, He shall not save of that which he desired. All will escape, get out, and break prison. He thought he had layd up his goods, his gold and silver safe enough, even as prisoners within Iron grates, under lock, & key, yet these will escape and be gon. Thus Mr. Calvin renders, He shall not keep his desire, or that which he bath so much desired.

Hence observe;

Chap. 20.

When a wicked worldling hath gotten all that he defires, yet he cannot hold it.

When he hath what he would, he cannot keep what he hath.
A a a a 2
There

There are two usuall expessions in Law Conveyances about Lands or houses; To have, and to hold. Many come to the habendum but not to the tenendum, they have but they cannot hold : Their goods and gaines flip away between their fingers.

The desireable things of the Saints are safe to them; As they have, so they shall hold them; they shall fave the things they defire; and the things they defire shall fave them : their great defire is after spiritualls & these will stick by them: O how great is the goodness that thou hast laid up for them that fear thee (Psal. 31. 19.) The goodnesse of God is great, and God hath laid it up: it is in the treasury of God, and his is a safe treasury. When he hath layd up goodnesse and mercy for us, we need not fear, nor goe to any Ensurance Office for security. The moth cannot corrupt, nor can theeves break through and steale these treasures. But as for the ungodly man it is not fo with him, for he and his, he and his golden mountaines shall be as the chaffe whichthe winde driveth amay; He shall not fave of that which he defired.

Zophar yet enlargeth this doefull Narrative.

Vers. 21. There shall none of his meat be left therefore shall no man looke for his goods.

Zophar had fayd immediately before, here he faith ; He shall Non desunt qui not save of that he defired, there shalt not a scrap be left, None in mas of his meat shall be left. It being of the same sence with the culino accipiuni. former, I will onely open the words and note the different

First. Some for; None of his meat shall be left, or remain, render it by a person; There shall none be left; The word is used most frequently for a remainder of men, not of things; none Nihil fecit re- shall be left for his meat. If he save any of his wordly estate, fidun cibo ejus, if some of his meate be left, yet no heire shall be left to enjoy it

Some of the Rabbins interpret it as a further aggravation bat quod in po- of the greedinesse and cruelty of this man; There shall none of his sterum comede: meat be left. He will eat up all at once; he is resolved to opfe staim rapiu presse and ravine for more against the next meale; he cares not rum unde vive- though all be spent to day, he will oppresse afresh to morrow. 711. Rab Lev. He is resolved not to want as long as any about him have any thing.

non eritresiduus reading. ei, sc: uperstes beret qui e] 45 bones, ruatur. Merc.

i. e. nihil reliquit ex ijs qua after him. manibus habething Such Nimrods (as Christ speaks, but in a quite other sence then Christ spake it, (Mat. 6. 34.) Take no thought for the morrow; Christ would have us doe to with dependance upon his provision, they doe so upon presumption of their owne. Greedy Lyons have no store-houses, but make end as soone as they can of what is gotten, and then out to get more.

None of his meat shall be left.

The Hebrew strictly thus; Nothing shall be left to eate. Though he may leave many eaters behinde him, yet nothing Shall-be left to eate, or, none of his meat shall be left.

There is a threefold apprehension about these words.

First, Some expound them as intimating the basenesse of Tam parcus est this mans spirit. He keeps so poor a house (as we say) though in vietu quotihe be a rich man, that when dinner is done, there's none of his diano, ut com meat left, there's not a scrap nor a crust not a bit of broken vix sibi sais subread left to give to a begger waiting and craving at his doore. maneant reli-His provision is but just enough to serve for himselse and his quie cibi.

Secondly, Others expound it not of the base narrownesse Describitur gufamily. Secondly, Others expound it not of the bate harrowner le losinas impij qui and niggardlinesse of this mans spirit, but of his luxury, and de abundantia lavishnes. He is profuse in his own expences; He cares not what mense sue nulli he layes out upon his owne backe and belly, but as for the peregrino refepoore, they may starve at his doore, he hath nothing left for Hionem prabets. them. The rich man (Luk. 16) fared deliciously every day, but had not a crum for Lazarus, all was wasted in gluttony and drunkenenesse. When David in distresse (1 Sam. 25. 11.) sent for some reliefe to Nabal, The Text saith; Nabal kept a feast at his house like a King, yet he had nothing for David; Shall I take my bread, and my water, and my flesh, which I have killed for my shearers, and send it to men whom I know not whence they are? Some feast like Kings at home, and all their bounty keeps at home. Tis truely faid of these; None of their meat is left.

But thirdly, I rather understand this Text as a description, not of his expensivenes, or penuriousnes to himselfe, or others, but of his extreame poverty, fent upon him as a punishment by

the hand of God.

None of his meat shall be left. That is, he shall scarce have enough

Ita omnibus Spoliabitur benis ut nibil relign el erit, que velci poffit.

enough for himselfe. The wicked are oft reduced to a morsell of bread : God never leave s taking from them till all be gone. As David professing his own experience, saith, I have been young and now am old, yet I never saw the righteous forsaken, nor their feed begging bread; they had alwayes some of their meat lest. So Zaphar (it seemes) had observed in his experience, many wicked men forsaken and themselves begging bread. They who have nothing left of their own, must of necessity aske or steale from others; None of his meat shall be left. And this interpretation suites best with that which followeth:

Therefore no man shall looke for his goods.

Vocem Hebravel non wultiplicabitur bynum ejus. Pagn. Vatabl Peg.

A 7'17 qued

Non roborabi

Rab. Abra.

ritas eius.

A 777 quod

eft expellate.

There is a threefold exposition of this passage also: Some am deducunt a derive the word which we render to look, from a root that figparturi- nifies to bring forth, or to multiplie. And so the sence is given ie, de legunt, thus; None of his meat, that is, of his estate or goods, shall bring forth for his good, or multiplie to his profit. If a man doe not encrease, he comes to nothing, if he spend, spend, spend, if he be alwayes giving out, and never bring in, though his estate be great, twill soone be gone; Unlesse a mans estate be growing & multiplying, he cannot (as we fay) hold his owne. In a short time there will be none of his meate left. As vegitables grow properly, so also inanimates have a kinde of growth. A mans estate groweth; gold and filver grow by addition and multiplication, though not by augmentation. Thus riches bring forth. Now I say, if there be continuall spending, and carrying out, and no comming in, no growing, or increase, such a man must needs come to povertie. What God said at first to the cattle, and beafts of the earth; he fayth to all that a man hath, Encrease and multiply; And when he faith, Multiply not, all must needes decrease, and the owner must lie under the curse of want, when what he hath is under this curse of barrennes.

significat rebur. Secondly, Others derive the word from a roote that fignifies to be strong, or strength; rendring us; His meate or estate tur bonum ejus. shall not be strengthned; that is, his prosperitie shall not continue. Propteres non Mr. Broughton renders it so : therefore his goods continue not;

manebit profpe- there shall be no tacke in them.

Besides these two rendrings we take a third, and all three meet in the generall punishment of the wicked man; Let no

man looke for his goods. We derive the word from a roote fignifying to expect and wait for a thing; therefore no locking for his goods; we put in those words (no man) Therefore no man shall looke for his goods. Which is as much as to say, he shall have nothing left; for if a man hath any thing some or other will be be looking for it, and making title to it. He that hath aboundance shall not want heyres. So, that when Zophar saith, No man shall looke for his goods The plaine meaning is, He shall dye a begger, and leave no estate worth the looking after, or fuing for. He shall not need to make his Will, or appoint Executors: The wrath and justice of God shall dispose of all before Filius anne dihe dyeth, there is no man needs to gape for his death. When a em patris inrich man is sicke, many gape for his death, hoping that somewhat will fall into their mouths. Sometimes children are poring upon the day of their fathers death, looking for his goods before he leaves them. But this man shall have nothing to leave, and therefore none shall look for what he hath.

Lastly, They who render the former part of the verse by a person: There shall none be left for his meat, give the sence of this latter part thus: Seeing none of his children, family, or kindred are left, Therefore there shall be none to look for his goods.

Vers. 22. In the falnesse of his sufficiency he shall be in straits, &c.

The scope of this verse and the next, is to set forth the seafon or nick of time in which the Lord will reckon with this finfull oppressour (vers. 22.) In the fulnesse of his sufficiency, (vers. 23.) When he is about to fill his belly. These are the times, or the advantages that God picks out to deale with this man in.

In the fulnesse of his sufficiency he shall be in straits.

The letter of the Hebrew is, When his sufficiency shall be filled. The The word fignifies to fuffice, or fatisfie, and fill up. So(1 King. Curreplebitur 20. 10.) In that threatning raging Letter fent by Zenacherib : sufficientia ejus. The dust ef Samaria should not be enough for handfulls for the men that follow me. It shall not suffice for handfulls. The word also signifies to clap the hands together, or to smite the hand upon another part of the body, and this under a threefold notion. First,

First, To clap the hands in anger, and vexation, (Num. 24. 10.) Balak clapt his hands together (his anger being kindled against Balaam) when he could not have his will. Secondly, Inforow; fer. 31. 19. After I was turned, I repented, and after I was instructed I smote upon my thigh.

Thirdly, It notes claping the hands for joy; and that two

waves.

Chap. 20.

First. For joy at the hurt of others : (there is such a wickednessein the heart of man to rejoyce at the fall of his neighbour) (Lament. 2. 15.) Ali they that goe by clap their hands

and his, seeing ferusalem in sorrow.

Secondly, For Joy at our own good; or when our felves receive good; so in the Text; In the fulnesse of his sufficiency, or when he hath so much that he claps his hands for joy, when he is in the highest plauditie of his own happinesse, then he shall be in straits.

In the fulnesse of his sufficiency.

Here is a graduall elegancy: for a man to have a sufficiency. is a very comfortable trate; enough, (as we fay, for meat, and -cloathing) is all, Give me neither povertie, nor riches, feed me with food convenient, was Agurs prayer. Sufficiency is, at least a competency, but the fulneffe of fufficiency is more. Such fufficiency is abundance, if not superfluitie, or superabundance. There is an abundant grace of God (where fin abounds, grace, abounds.) But belides abounding grace, there is superabounding grace, or (as it were an excelle of grace, an hyperbole of grace (Rom. 6 20.) So some in this life have an hyperbolicall efface, an excessive vast estate in riches and creature comforts. They have enough, and more then enough; fuch is the importance of this expression; In the fulnesse of his sufficiency,

Cum putabit fibi abunde, faim Supera; Suppet: omnia ad fali citer of laure vivendum nece aria, tum, dec. Merc.

He shall be instrairs.

There is nothing more opposite to Infliciency then straits, ere & Sufficere specially to sulnelle of his sufficiency. He shall be in straits; in ontward fraits, and inward fraits, in fraits on the right hand, and in straits on the left. In the fulnesse of his sufficiency, he shall be full of straits. The word is applicable to any kind of trouble, because what trouble soever a man is in, it straitens him!

straitens his spitits, it straitens his designes; every way he is straitned. To be in straits is to be in such affliction, that a man knowes not which way to turne himselfe, or what to doe next, Every affliction is a kinde of prison, great afflictions, straiten greatly, and shuts us up fast in prison,

Hence observe;

when it is best with wicked men in their owne opinion, or according to their present possession, then their worst is approaching.

I will not flay upon the generall discourse of this common theame, but onely shew foure wayes distinctly in which a carnall man may be faid to be in straits in the middest of his sufficiency,

or in the fulnesse of it.

First. Carnall men are in straits in the time of their sufficiency, as being troubled what to doe with their abundance. That's the case of some. I need give no other proofe of it then that represented (Luk. 12. 19.) which at least supposeth, that fuch a thing may be. There was a certain rich man, whose ground brought forth abundance, and he faid, What shall I doe with all this? The man was troubled what to doe with it; he was hard put to it for stowage, or where to bestow it. He must pull downe his barnes and make bigger. This is a strait that carnall men are in, in the middest of their sufficiency: but I question whether that be here intended.

Secondly, A reall strait is upon him, how to keep his abun- In anxitate dance, how to protect what he hath gotten. He is in many erit solicitus ftraits about this poynt, how to protect his store that it be not quomodo eam loft, and taken from him. What shall I doe to keepe this trea- Druf. fure? how shall I hold it? I am affraid it will get away from me. It is a common speech; A great ship, is a great care; a great Migna navis deale of the things of the world are a great worldly burthen : magna curathey that are in the fullest sufficiency of outward things, their estates and possessions bring them in as great an increase of troubles as of revenues. As they have plentie of riches so they cannot avoyde plentie of busines and labour about them. Some old rich men have faid, they were then as hard put to it to keepe their riches, as they were in their younger dayes to gather and heap up riches.

There is a third strait, which is worse then the former; as Bbbb

Chap. 20.

Constitu e mihi avarum villarum quotidie terminos proferentem excludentem vicinos ut um is tibi dilatarian co non capit?quantacung; sparia rexit, clauditur angustis cpinionu suce finibus cui quod I. 8.

he is straitned to keep what he hath; so God in judgement gives him this strait in his fulnesse, that he feares his sulnesse is not full enough, and that his sufficiency is unsufficient for him; in the fulnesse of his sufficiency, he is thus in straits. There is an inward strait in his outward enlargements, when, indeed, he is rich, he is, in conceit, poore. For as it is with hypocrites in reference to spiritualls, they thinke they have a sulnesse of sufficiency in them, when indeed they are in straits, in povertie and want : as Christ tells the Church of Laodicea (Revel. 3.) Thou faift I am rich, and full, and need nothing, and knowest not that thou art poore, and empty, and naked, and blind, & wantest all things. Now I fay, as in spiritualls hypocries oft conceit themselves full, when they are really empty: so in temporalls a worldly man often conceits himselse emptie, when he is really sull. He faith, I have nothing; I am a poore man, I have scarce enough to ferve another yeare when indeed he is rich, and hath gold and filver, lands and goods enough for many yeares. This strait artari videtur, God brings wicked men into, in the middest of their sufquem tellus ipla ficiency. This is a grievous curse, that while a man is laying field to field, land to land, bag to bag, and heap to heap, yet domus Juapor- withall his minde and spirit is troubled and straitned, as if he had nothing, or were worse then nothing. One of the Ancients describes this strait of a covetous man, with aboundance of lively Eloquence; Give me (faith he) a covetous man, dayly eeking babet non est sa- and stretching out the bounds of his habitation, as if he meant to live tu. Ambros. 1. alone, and exclude all neighbourhood. Tell me now doth this man sec. 6. in Pfal. (whom the whole earth cannot hold) seeme to thee to be enlarged or straitned? Surely how farre soever he extends the line of his possession (while that which he hath is not enough to him) he is locked up within the narrow compasse of his owne opinion.

Fourthly, Besides this internall and metaphoricall strait, there is a plaine litterall strait, into which God casts the wicked man, when he supposeth himselfe setled in the fulnesse of his sufficiency. That's the time God takes to bring him to it, when he stands npon the highest pinacle of worldly prosperitie, then downe he goes. In the Prophesie of Daniel (Chap. 4. 4.) we reade what the Golden head Nebuchadnezzar speaks of his fulnesse. I Nebuchadnezzar was at rest in my house, and flourishing in my palace(here was fulnesse of sufficiency,) ver. 29,30.) at the end

of twelve moneths he miked in the pallace and said, Is not this great Babylon that I have built for the bouse of the Kingdome, by the might of my power, and for the bonour of my Majesty Here he boalts of the fulnesse of his sufficiency; now (vers. 31.) While the word was in the Kingsmonth, there fell a voyce from heaven and faid, O King Nebuchadnezzar, to thee it is (poken. The king dome is departed from thee, &c. Thus he was brought to straits in the middest of his fulneffe. Againe, Chap. 6. While Beltashazzer was in his height with his Nobles, in his cheare, and wine, he faw a hand writing upon the wall, which made him tremble, and that very night Babylon was taken, and himselfe taken away in the fulnesse of his fufficiency. So in the Prophetie of mysticall Babylon, in the fulneffe of her sufficiency the shall be in straits, (Rev. 18.7, 8.) She shall be glorifying her selfe, the very moment before her rune (they who glorifie themselves, judge themselves in a fulnesse of sufficiency) by how much shee glorified her selfe, so much torment give her: for shee saith in her heart, I sit as a Queene, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day. When thee faith, I fit as a Queene, not only free from plagues but full of majestie; then her plague comes. When the Apostle said to the Corinthians; Te have reigned as Kings without us. (I Cor. 4.8.) he cheeks their conceit of their owne spirituall sufficiency, or sufficiency in spiritualls, without the contribution of his aide and helpe, as the former words of that verse expound his meaning. Now yee are full, now ye are rich. And when Babylon faith; I sit as a Queene, her meaning is that thee hath a fulnesse of sufficiency, both in spiritualls and in temporalis, and then, even then her plague comes. (Pfal. 92. 7.) When the micked spring as grasse, and all the workers of iniquitie flourish it is that they may be destroyed for ever. And (to give but one instance more, I Thes. 5.3.) When they shall say, peace and fafety, (not only peace, but fafety, all is quiet, and all will be quiet) then sudden destruction shall come on them as travaile on a woman with childe, and they shall not escape. The straits of a woman in travaile and her forrowes, how terrible are they? and as these are alwayes unavoydable to her that is with childe, fo they are often fuddaine, when immediately before the was eating or fleeping at ease and quiet; This is the wicked mans doome, he is not only punished but surprised, In the fulnesse of his sufficiencie, he shall be in straits. B b b b 2

Every hand of the wicked shall come upon him.

Then there will be many hands upon him, for there are many wicked; yet there is a difference a' out that word which we render wicked; It hath two other fignifications, besides that in the Text.

724 significat I impium. 2 calamito'um. 3 laboriofum. Omnis manus laborantis ve-Etiamst accesse-Tit el omnis manus laborans. nes homines laborent in equs commodum. Rab. Abra. & Isid clar.

First, It signifies a labouring man, and in the verbe, to labour; fo the rendring is made in these termes; Every hand of the labourer shall be upon him. There are two wayes in which that may be understood. First, say some, The hand of the labourer is, the hand of those who labour to helpe him. The sence which is inniet super eum. tended by these Interpreters seemes to be that of Solomon (Prov. II. 21.) Though hand joyne in hand, the wicked shall not be unpunished; That is, though many with united forces labour to upi e. eriamsi om- hold and defend him, yet the curse of God shall breake through and confume him; his helpers shall helpe in vaine, and they who labour for him, shall labour in vaine; for the decree is gone out against him, downe he mnst; All the world cannot fave him. In the fulnesse of his sufficiency, he shall be in straits, even while many are labouring to keepe him out of them. This is a truth, but I passe it, as supposing it not intended here.

Manus luborantu, i. e. pauperum of mercenariorum, quos impius sua mercede & labore fraudavit. Rab. Lev.

Againe, The hand of the labourer may rather be the hand of. such poore as he set to worke. Every hand of the labourer shall be on him. He found many poore labourers worke, but he did not finde them bread, he pinched them, and used them hardly, he oppressed and deceived them in their wages; as the Apostle fames complaines, (Chap. 5. 1. 4.) Goe to now ye rich men, weep, and howle, for the misery that shall come upon you; behold the hyre of those labourers which have reaped downe your harvest cryes. These poore men who sweat at his work, and were sent home sad with teares in their eyes, not with money in their purfes; every hand of these labourers shall be upon him. so Mr. Broughton renders it, Each hand of the injured and grieved shall come upon him; he injured and grieved the labourers, they laboured in body for him, and his cruell usage was worse then labour to their spirits. But as he tooke from the labourer, so the labourer shall tak from him. Every hand of the labourer upon him.

Secondly, The word fignifies, A manany way diffressed or brought to mifery. And then the meaning may be this; not

onely

onely as before, that the hand of the poore who had laboured for him, but the hand of the rich whom he had impoverish't, the hands of all those whom he had unjustly vexed, shall come upon

him and vexe him. Thirdly, The word as it fignifies a labourer, and a man in Invadent eum misery; so a wicked man, as we translate it here, and frequent- omnes iniqui ly in other places of Scripture. The same word signifies la- paratiad injuribour, misery, and wickednesse; because there is so much labour, varable and mifery, fo much trouble and vexation in wickednesse; every hand of the wicked shall come upon him; God will let out the spirits of evill doers to take vengeance on him for his evill deeds.

Hence note;

God oftentimes makes one wicked man scourge another.

As God usually makes wicked men the scourge to his own people, fo sometimes to one another. One Lyon destroyes another, and a ravenous wolfe fucks the bloud of a ravenous wolfe. This poynt hath been formerly hinted, and therefore I insist not upon it. But proceed to the next verse, which insifts still upon the seafon of the wicked mans destruction.

Vers 23. When he is about to fill his belly, God shall cast the fury of his wrath on bim.

This verse as was said before, is of the same sence with the former, fetting forth the speciall time of Gods wrath upon the wicked man.

When he is about to fill his belly.

The Vulgar renders the words thus; O that he had filled his belly, that God might power on him the fury of his wrath: as if he had wished for the filling up of the measure of the fin of this furoris sui. man, that he might come to his punishment, because till sin hath finished its worke, the worke of Judgement seldome begins. But the words found threatning, not wishing, and are rather a prophefie then a prayer; When he is about to fill his belly, God shall doe Esto ut imp'eat

A second renders thus; Let it be that he fill his belly, yet God deus tamen ewill powre upon him the fury of his wrath. "As if he had faid, all his

Vinam impleatur venter eim ut emittat in eum iram Vulg. Non votu n est sed prophetia. ventrem suum remire. Tyriches gurs

riches and fulnes shall be no fence against the wrath of God. The wicked call riches, their strong Tower, but the strong Tower that riches can make is no defence, it is but as a paper wall against the wrath of God. His full belly makes but the fayrer marke for the arrowes of the Almighty.

We render it as respecting his action; When he is about to fill his belly, when the man thinks to take the fruit of his labours. he having been busie in projecting, and acting, intendeth to six downe in quiet, and feed upon what he had gotten, but when he is about to fill his belly, even in the very act God shall cast the

fury of his wrath upon him.

Dimittet iram, non cobibebit neq; continebit indignationem Inam sed faciet liberam potestatem sue justria piwin.

God (ball cast or send it out. The wrath of God is sometimes (upon the matter) restrained, and kept in ; as the Prophet speaks of the compaffions of God, what is become of them? are they restrained? (11.63.15.) The compassions of God used to come forth, but then they were reftrained, or did not shew themselves. God was pleased to deale with them as if he had layd aside or savendi in im- put off all bowels of compassion. So the wrath of God is reftrained, or held in sometimes. Men sin and wrath stirres not; God deales as if he had forgotten to be angry; But anone wrath lets fly. God shall cast fury and wrath, or the fury of his wrath upon him; he shall cast, and fend it, as a dart, or an arrow out of a bow, or as a stone out of a sling, or as a thunderbolt from the clouds : God hall cast it upon him ; the Text doth not expresse who, but the scope cleares who it is, He, that is, God shall cast, eyther immediately or mediately by some hand, commission'd by him for that worke of judgement. God shall unprison, and let loose the fury of his wrath, that is, his furious wrath, or hot fuming, fmoaking wrath upon him. Thus he fpeaks to shew how extreamely the Lord is heated and heightened against wicked men. Thus Mr. Broughton renders : God will fend his hot anger upon him. The anger of his nostrills. A phrase often used to fignifie Anger, because of the appearance and tokens of Anger there, Exad. 11. 32. Ifa. 5. 25. and in divers other places which the reader may confult. This anger in the nostrils is opposed to the anger in the heart; for when the Scripture speaks of the anger of the nostrils, it notes anger acted and put forth in execution. The Lord hath treasured wrath, he hath wrath in his heart when he feemes to favour wicked

Iram naft. Heb.

wicked men, and to shine upon them : wrath is not alwayes in his nostrits breathed and powred upon them.

God Ball cast the fury of his wrath upon him, or upon it.

It is taken both wayes. If we fay upon it; The meaning is, upon his goods, or upon what he hath; When he is about to fill pore accipi 1. his belly, God shall powre his anger upon his Table, or upon his meat. in opfum impin. We take it perfonally, upon him, upon the wicked man himselfe, 2 in id quod pa. when he thinks to receive the greatest pleasure, shall feele the rivi ad vengreatest smart, God shall powre fury upon him. The observa- trem explendit tion which this passage offers, is the same with what was obser- men poiss a ved in the close of the former verse, therefore I shall but name cipiendum vide-

When wicked men are full of hopes to take their fill of wordly joy, then God fills them with worldly forrow.

This was said before, In the fulnesse of their sufficiency they shall be in fraits. So that when we see wicked men at the fullest, or in their fulnesse sitting downe to rest, to eat, drinke, and be merry with what they have gotten, we may look on it as the prefage of their approaching; ruine. The Angel-Intelligencer, who was fent abroad to fee what was done in the world (Zech. 1.11.) brought backe this report, that he had gon too and fro, and Behold all the earth fate ftill, and was at reft; All were about to fill their bellies By earth, he means Babylon, or the Babylonians, the temporall power of that State, in oppofition to the Church of God, they were all at rest, and said in their hearts, furely the world will never change, yet presently after they felt the greatest change ruine fell upon that Empire. This may comfort the people of God, when they fee the real! enemies of truth and righteoufnesse in highest security; for then the day of their calamity is neare, even at the doores. There is a twofold fulnesse, which wicked men usually have before their ruine. First, a fulnesse of sin. Secondly, a fulnesse of prosperitie, they come to their sulnesse in both, and then comes their end. (Gen. 15. 16.) The fins of the Amorites are not yet full ; therefore the Amorites cannot be destroyed yet; and the Church of God cannot be delivered yet; but when the fin of the Amorites is full, God will deftroy them, and deliver his Church.

Masculine ta co tur ex eo quod fequitur. Merc. Church. God leaves them as Christ speaks to the Pharifees (Matth. 23. 32.) to fill up the measure of the iniquity of their fathers, and then he will deale with them. Now as there is a fulnesse of iniquitie, so there is also a fulnesse of worldly prosperitie: when the wicked have had their portion, their reward in the world, when as beatts they are fed and fatted with good things or are about to fat themselves, then they are for the flaughter. So the Lord concludes concerning those opporessours (Amos 4. 1.) Heare this word ye Kine of Bashan that are in the mountaines of Samaria, which oppresse the poore, which crush the needy &c. The Lord God hath fworne by his holinesse, that loe the day shall come on you, that he will take you away with books, and your posteritie with fish-hookes, when the fulnesse of your wordly prosperitie, and satnesse is come, then God shall take you away. or fend leanenesse among your fat ones. And againe (Chap. 6. 1.) Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named cheife of the Nations, to whom the house of Israell came. These (ver. 3.) put farre away the evill day. and caused the seat of violence to come neare; They lay upon the beds of Ivory, and did eate the Lambes out of the flocke, &c. While they were thus dissolved into mirth and musicke, a wofull voice found. ed in their eares (ver. 7.) Therefore now shall they goe captive with the first that goe captive and the banquet of them that stretched them selves shall be removed. The very now of their freest joy. was the now of their captivation and forrow. Zopbar, as if this were hardly beleeved at all, or could never be enough beleeved. presseth and repeateth it again, in the last word of the verse in

And shall raine it upon him while he is eating.

This is but an explication or repetition of the former words; When he is about to fill his belly God shall cast the fury of his wrath, and raine it on him while he is eating. There are two words to be considered in this clause,

First, Raining. Secondly, While he is eating.

He shall raine it.

Here is a terrible shower, a shower of sury, of wrath, God shall raine it. God is said to raine wrath.

First,

Ideo pluviendi

nemo potest re-

fistere, ita, coc.

First. To note the suddenesse of it : raine (many times)

comes very unexpectedly.

Secondly, To note the unavoydablenesse of it: there is no stopping of the raine, who can stop the bottles of the clouds but God himselse? he can stop them up when he pleaseth: quia ui pluvia but all the power on earth cannot. This raine is such that vehementi ê there is no avoyding of it; we may get out of the ordinary raine colo decidenti into our houses, or under covert, but the raine of Gods wrath foakes through every house, how strongly soever leaded or co- Merc. vered; There is no shelter (but Christ) against the stormes of divine wrath He is a biding place from the winde, and a covert from the tempest (Isa. 32. 2.) but besides him nothing is.

Thirdly, He is said to raine wrath, to shew the quantitie of it, there shall be aboundance, he will powre it downe on you. Raine is opposed to dew: it shall not onely come as the dew, or as a few heat drops, but as a foaking sweeping raine. The Prophet exhorts (Hof. 10. 12.) Som to your selves in righteousnesse, reap in mercy, break up your fallow ground: for it is time to feeke the Lord till he raine righteousnesse, that is, till he send Christ, who is made to us of God righteousnesse in aboundance; or till he powre out his Spirit upon you, who will cause you to bring forth the fruits of righteousnesse aboundantly. As the raining of righteoulnesse, so the raining of wrath, notes aboundant wrath. It shall raine upon him

While he is eating.

There is a threefold rendring of that. For the word which are we translate eating, fignifies flesh, eyther that which is eaten, or plues super eum that which doth eate, living or eating flesh most properly, etian in carnem though it also signifie dead flesh, or that which is eaten. So Mr. five corpuseius. Broughton, He will raine upon him into his flesh; That is, upon his bodie; and the bodie; and the bodie by a fynechdoche is put for the whole man, bodie, and foule. As if he had faid, God hath not a quarrell onely with this mans estate and his goods. but with his flesh, and bones, yea, and with his soule, too: he will vex him foul and bodie: So that as before he shewed what God would doe upon his effate, that should be consumed; so now what upon his person; wrath falls upon his bodie, upon his very back; He shall raine it upon him in his flesh. Secondly.

Cece

Bethlechem di frumenti ferax domus tanis Merc.

Secondly, The word fignifies as the flesh of a man, or living flesh, so, any flesh, dead flesh prepared to be eaten, or any thing which is eatable. Hence the name of the place where Christ was omnis escalb ne borne was called Bethelem, that is, the bouse of bread. And thus it is rendred here, he shall raine it upon him, even upon his Eta quasi regio bread, or upon his meat. As God, when his owne people are eating, and their table spread, he not onely raines a bleffing upon them, but upon their meat also, that is, he commands. their meate to strengthen and refresh them. So when the wicked man is about to fill his belly, the curse falls not onely upon him, but upon his meat; God shall raine on him, even upon his. meate.

> Our translation referres to the person in the act of eating, not to the meate which he eateth. The generall meaning of eyther translation meetes in one; For though wrath may fall upon a mans person, and not upon his meat, he may thrive with what he eats, grow lufty and strong, while he is under wrath; yet whenfoever wrath falls upon the wicked mans meate, it is in order to his person or himselfe. He shall raine it upon him while he is eating. How exact is the wrath of God? For at the instant when a man is eating, he of all other times would lay afide feare, be chearfull, and rejoyce: Then be unbends himselfe, though we have been busie all the day: If any come to him he faith, I pray let him alone at meale, that I may be merry with my wife, and children, with my friends or neighbours; when I am at my meat, let me be quiet. But when he is eating, wrath is dropping; God picks out that time on purpose to put a sting into his punishment, and to make his misery more remarkable. Such (Mai. 24. 38.) is the description of the judgement that came upon the old world, it rained upon them indeed, when they were eating; As it was in the dayes before the flond, they did eate and drink, and were marrying, and giving in marriage till the day that Noah went into the Arke. Christ expresent those things especially wherein men take most worldly contentment, eating, and drinking marrying, and giving in marriage. To these that age let themselves loose, or set themselves upon; these are not finfull in themselves, but they used them finfully, that is, fenfually, to fatisfie their lufts, and pleafe their fences, therefore the Spirit of God fixeth the judgment upon that

their mouths, (while they were eating) the wrath of God came upon them, and flow the fattest of them, and smote down the chosen men of Israel.

All these instances concenter fully in Zophars Text; That In the fulnesse of his sufficiency, and while he is taking his swee-

test content in his sufficiencie, God raines down wrath.

Further, The old Latine translator gives the words thus; And he shall raine his war upon him. This difference ariseth from the copiousnesse of the Originall word, Lechem, which as it fignifies eating, or any thing eaten; fo also warre and battell. lum a The reason is, because the sword is a devourer, and in warre vesci,edere quia men eat up one another; Nation eats up Nation; as men eat in bello homines other flesh, so warre is an eater, and devourer of men: there- se invicem cafore the same word may well signifie to eat, and to make war dendo devorant And this Translation, though the Grammaticall forme of the Hebrew is wrested by it (and therefore I lay it by) yet renders the scope of the Text fully, and answers that of the 11. Psalme (ver 5, 6.) The Lord tryeth the righteous, but him that loveth violence his soule hateth; upon the wicked he shall raine snares, fire, and brimstone, and an horrible tempest this shall be the portion of their cup. Which (I conceive) may (in pursuance of Zophars similitude) be thus illustrated, as if he had said, when he is drinking, when he hath a cup of sweet wine in his hand, or fome delicious liquor at his lips, God shall raine fire and brimstone, and an horrible tempest into or upon his cup; the wrath of God shall fill his cup, and so be (as it were the portion of it. While the wicked man is drinking, wrath is the portion of his cup, and while he is eating, wrath is the portion of his dish. God shall raine on him while he is eating.

Zophar having thus farre carried on this point, shewing what God will doe with the wicked man in all his enjoyments; shews yet other wayes and instruments, which God prepareth

and armeth to vex and ruine him.

Pluet super en bellum uu n.

J o B, Chap. 20. Verf. 24, 25, 26.

He shall slee from the iron weapon, and the bow of stee e

It is drawn, and cometh out of the bodie, yea the glittering sword cometh out of his gall:terrors are npon him. All darknesse shall be hid in his secret places: a fire not blown shall consume him, it shall goe ill with him that is left in his Tabernacle.

Zophar having said (vers. 22, 23.) that God powres the fury of his wrath upon the wicked man when he thinks himselfe safest and furthest removed from it, even in the fulnesse of his sufficiency, and when he is about to fill his belly (then God deales with him, and raines upon him while he is eating, mingling his bloud with his bread, his teares with his wine) He proceeds in this context to shew

First, The instruments.

Secondly, The effects of that wrath or judgement.

The instruments are foure.

- 1. The iron weapon.
- 2. The bow of steele.
- 3. The glittering fword.
- 4. A fire not blown.

Here are store of armes to make war upon the wicked man. We have here also the effects of this dreadfull warre, and these are of two forts.

First, upon himselfe. Secondly, upon others.

The effects which appeare upon himselfe, are of two forts.

First, Outward. Secondly, Inward.

The outward effects, first, he shall be stricken thorow with them. Secondly, he shall be consumed with them. The inward effects are seares or terrours; which are testified by that consequent; his slight, He runs from the iron meapon, and the bow of steele.

The

The effect which is upon others is layd downe in the close of vers. 26. It shall goe ill with him that is left in his Tabernacle: not onely shall wrath overtake him, but it shall overtake those that appertaine to him. Thus of the analysis or parts considerable in this context.

Vers. 24. He shall flee from the iron weapon.

He Shall flee] Flight is the pace of a coward. So the word is used, all the Scripture over; The wicked man hath no heart for good, and he hath as little against evill. His spirit is gone, and at the approach of danger his body is going or rather running, his spirit is fallen from his heart into his heeles; and he defends himfelfe by his feet not by his hands: when the iron weapon comes, the righteous will rather die, then run, if duty bids them stay : but the wicked

Shall flee from the iron weapon.

The word which we translate iron meapon, fignifies all forts pul denotat of hand weapons, or weapons with which we strike at hand, omne genus arfuch as are the sword, and speare. The word properly signi- morum qua mafles to falute, or kiffe. And the reason why these kind of armes and weapons, are exprest by that word, is, because a man fights ofculari eo qued with them face to face; and comes near to an adversary, even as bujusmedi armis if he came to falute or to kiffe him. There are weapons with non nifi cominus which we may fight at a distance, and never come neare our enemy.

He shall flee from the iren weapon] That is, from all forts of lent, feriunt. hand weapons, with which we oppose and smite our affaylants, Bold.

or defend our felves.

· Some interpret this Iron weapon, not litterally; but tropically for the plague, or peftilence, or some deadly disease, which according to the language of Scripture, is compared to that iron weapon the fword, or to an arrow (1 Chron.21. 27.) when the Angel was fent to deftroy the People of fernsalem with the peftilence, after David had numbred them, the Text faith; The Lord commanded the Angel, and he put up his sword againe into the sheath thereof. The pestilence is the sword, and the stroak of it is like smiting with the sword. In the moety first Plaime, that other inftrument of death, the Arrow fignifies the plague:

nu agitantur; radix significat a parte anteniori vultus cui ejcula infligiscoBE WELLBONS ATTONNESS. Homer.

Fugientum ab

tranfverberat

eum arbus ch .libem. Merl.

plague (ver. 5.) Thou shalt not be afraid of the terrour by night. nor of the arrow that flieth by day; That is, of the pestilence. And even in prophane Authors, terrible diseases, such as the pestilence, are called the weapons of their Gods, with which they contended, and made warre with mortall men. This metaphoricall fword, and arrow of the pestilence, is a weapon from which many flee as fast as from the sword of the seircest enemy. Yet I conceive, that is not intended in this Text; the iron weapon here, including all manner of outward infruments of divine wrath which wound the wicked man. He shall flee from the iron weapon. We translate it as a direct affection; He shall flee. Some render it as a supposition, If he flee from the iron weaarmis ferrei, pon, Or as Mr. Breughton, When he flees from the iron armour. And then the other part of the verse joynes with it thus; When he fleeth or if he flee from the iron weapon, the bow of steele shall strike him thorow. And though there be not that particle, of supposition express in the Hebrew, yet it is usually understood in Texts of this fignificancy. Mal. 1. 4. They shall build, and I will pull down : That is, if they build, I will pull down ; or when foever they begin to build, I will begin to pul down. So here, He shall flee from the iron weapon, and the bow of steele shall strike him thorow : That is, if he flee from the iron weapon, or when soever he Whi fe putarit thinks to make an escape by flying from the iron weapon, then leviora pericula the bow of feele shall strike him thorow. According to this reading the whole verse is a proverbiall speech, implying thus much ; That while a wicked man flies, or feeks to avoyd one evil, he shall fall into another ; When he flees from the iron weapon, the bow of fleele shall strike him thorow. Like that of the Latines; He fell upon the rock, while he thought to escape the gulph.

effugi Je, in g'a viora incidet. Merc.

Lacidit in Scyllam cupiens vie tare char; bden.

The bow of steele shall strike him thorow.

The bow, that is, the arrow of the bow, or the bullet put into the bow : for from the bow of steele sometimes arrowes. fometimes bullets are discharged; the arrow, or the bullet with which this steele bow is charged shall strike him thorow. excindo The word rendred to frike thorom, fignifies excision or cutting off; and hence the Hebrew phrase, A fon of excision, answering unde 132 Di This ex- that of the Greeke, which we expresse, a fon of perdition, that is, cifionis. Druf a man devoted to totall destruction. The bow of steele shall firike

Arike him thorow, cut him off, or quite destroy him. Abow of steele is the strongest bow. David, to shew the extraordinary ftrength which he expected to receive from God, faith, A bow of steele shall be broken by mine armes (Pfal. 18. 34.) To draw a bow of steele, shewes strength, and to break it shews more strength. A bow of steele gives a deadly blow, and smites

Againe, This word, which we translate, to frike thorow, 577 pertranothers render, to change. The bow of steele shall change him, that sire spertransiis, kill him; death is our great change. Further, The word is but eum arcus, rendred to passe by. The arrow often misseth the marke, some- fir quod impius time it glides by the marke, or doth but graze upon it. Taking fugerit ab arthis Translation the sence of the whole verse riseth thus; Sup- mis ferreis, sed pose the wicked man flee, and make his escape from the iron meapon; & pertransserit suppose also that the steele bow be discharged at him, and the arrow eum arcus, passe by, and not hit him; suppose, that he escape the first meapon, and immunis eric. the second, yet (fayth he in the next words) The glittering sword Bold. shall come out of his gall; another meapon is ready to doe it.

According to this exposition these two verses are connected as they connect the two parts of this verse, who give it (as was lately touched) thus; If he flee from the iron meapon, the bow of steeele shall strike bim thorow. Now the supposition is carried one step further. If he flee from the iron weapon, and the bow of steele misse bim, or glance away yet the glittering sword shall come out of his gall. But rather take it according to our reading; He Bal flee from the iron weapon, and the bow of steele shall strike him thorow. Here are many termes, and varietie of warlike instruments; The Text being (as it were) the Inventory of a little Magazine, or Armorie of weapons.

Whence observe;

Ged bath instruments of all forts at command, with which to punish wicked men.

We have here the Iron weapon, and the bow, here is fword, and fire. God cannot want meanes to take revenge upon those who rebell against him. As the Lord hath various instruments of mercy for the protection and defence of his cause and people(Cant.4.) In the Tower of David there hang a thousand shields That is, shields enow. God hath many and manifold inftruments

ments of defence to protect and fafegard those that trust upon him; he hath a thousaud shields for them. Now as the Lord hath a thousand shields, or defensive weapons for the protection of his owne people so he hath a thousand bowes and arrows, and speares, and swords to wound, and destroy his of their enemies. How can God want weapons, who can make any thing a weapon? For as the Baptist told the femes who gloried in their fleshly descent from Abraham, as if God were tyed to Abrahams line, or as if they being out of the way. God knew not how to be supplied with a people; I tell you (faith John) God is able of these stones to raise up Children to Abraham. (Matth. 3. 9.) As if he had faid; Thinke not that God will be straitned for a people, if he remove you, for he can raise another people to himselfe out of those who are as unlikely, and in humane reason as much indisposed to thew forth his praise as these stones are. Even thus, if all weapons and visible meanes for the destruction of wicked men were removed, God can make any thing a weapon, he can make an iron weapon out of a straw, or the graffe of the field. As God can eafily supply himselfe with instruments to serve his providence for the good of those who are vessels of mercy and heires of salvation, so he can quickly have a supply of instruments to annoy those who are veffels of wrath and children of perdition.

Secondly, We may take notice how these weapons are de-

Scribed in their Effectualneffe, Striking thorow, &c.

Whence observe;

The weapons and means which God useth for the punishing of wicked men, shall be effectuall, they shall doe their worke.

What ever weapon God sends on his arrand shall doe it to purpose, the bow of steele strikes thorow. It doth not give a light wound, and skarre the sless a little, but goes to the heart, and cleaves the bones, God hath a mightie arme, and according to the might of his owne arme, is the might of his instruments. As they act not by their own will, so not by their own might. What the Apostle speaks about the weapons of our spirituall warfare (2 Cor. 10.4.) They are not carnall but mighty through God. What to doe ? To pull down strong holds, to lay all levell, to subdue all sinfull powers, or the power of sin within us.

What, I say, is spoken of those spirituall weapons, is true also of these corporall and visible weapons, the sword, the bow, and the arrow, when God fends them forth to execute his will, and fulfill his counsels, they are not carnall, but mightie through God. Though they are weapons of flesh, yet they are not, like flesh, frayle and powerlesse; though they are weapons of flesh, as to matter and forme, yet they will declare themselves weapons of spirit, as to the effect and successe; they shall prevaile over the strongest enemies, and strike thorow the thickest of their defences. The Lord can weaken the strongest weapons of the enemies, and so blunt their sharpest edge, that they shall doe no hurt, but be as a wooden dagger in the hand of him that weilds them, of how well tempered mettall soever they are made, and how well foever their edge be fet. This is it which the Prophet affures the Church of in the name of the Lord (I/a. 54. 17.) For having made a promise of salvation and fafety to the Church, It might be objected, how can we be fafe, who have so many enemies, so many weapons formed against us? how can we be safe when so many Smiths are at worke, making fwords, and forging instruments of death aagainst us? The Lord answers (verf. 17.) No weapon that is formed against thee shall prosper. I grant there are many forming weapons, whetting, and preparing their swords against thee. but no weapon that is formed against thee shall prosper. Now (I fay) as the Lord gives check to all weapons that are formed against his people, and saith, they shall not prosper, they shall not hurt the least of my children, the meanest of my fervants. So, if himselfe forme a weapon against the highest and mightiest of his enemies, it shall prosper to their destruction, the bow of steele shall strike them thorow, and the fire shall consume them to the very stumps. That is a second note from the effectualnesse of these weapons here described.

Thirdly, When God is about to rain down judgment and war upon the wicked man; what doth he? The Text faith: He flees from the iron weapon; That is, he endeavours to flee from

it, he doth what he can to escape.

Observe this from it:

Verf. 24 .

The studie of a wicked man, when trouble is upon him, is not how trimprove, or make good use of it, how to get his heart humbled under it, and his I fe bestered by it; but only how to get it off, or how to get away from it.

Here is not a word in the Text of humbling himfelfe when he fe s the iron weapon, here is no mention of fuing to God, and feeking to make his peace with him, here is no acknowledgement of his fin, that he deserved to be wounded and destroyed; but all the matter is how to escape, how to get out of the reach of danger He never I bours to make his peace with God, but onely strives how to avoyd the warre of God. There is another frame of spirit in beleevers, they doe not make it their worke to run from the judgements of God, but to make a right use and improvement of them; when the iword comes. or the arrow comes, they enquire how to give God the glory of his smitings and woundings, they flee from those weapons onely by fleeing to God. Whereas wicked men flee thefe wea. nons, by fleeing from God; godly men flee them, by flying to God, that is, they make God their refuge, their hiding-place: If they hide themselves from the iron weapon, they hide themfelves in God; If they run from the iron weapon, they run to God. God is a godly mans Tower, and Fort, and hiding place, he flies unto, and into God that he may be fafe.

Fourthly, As this shifting and sleeing, when the Iron weapon comes, notes the imperitency of wicked men, who never think of turning to, but onely of running from God: fo it notes

also the cowardise and basenesse of their spirits.

Hence observe :

A wicked man bath no courage in an evill day.

When troubles rife, his spirit falls; though he may make a builtle, yet he hath no heart, no true fortitude; he eyther flees or is meditating a flight. And 'cis no wonder that a wicked man should flee being pursued; when Sollomon tells us that he freth, when none pursues him. It is no marvaile if he flee at the fight of the iron weapon when he flees meerly from a fancied weapon. How can he but flee from the stroake of the fword; when another Text Tells us, that he flees at the very Making shaking of a lease; They who are fearlesse of doing morall evill, are most fearefull at the appearance of poenal evills.

Fifthly, He flees, but what doth he get by it? When be fleeth from the iron weapon, the bow of steele shall firike him thorow. What gets he now by his flight?

The poynt is this;

The shifts and evasions of a wicked man shall not profit him.

That is, when he fleeth, he shall not flee, or he shall not escape. If he get out of the throake of one weapon, another weapon shall strike him; or according to the second interpretation of the words, suppose he flee from the iron weapon, and the bow of steele miss him also, yet the sword shall come out of his gall. So that by all his evalions, he shall not evade the face of danger. As a carnall heart hath a thousand devises and shifts to excuse his sin; but his devises and excuses doe but fasten sin more upon him: his conscience gets no ease at all by his wit; yea his conscience is more wounded by the excuses and pleas that he makes for his sinne. Such also is the fruit of all the evafions and devifes of a wicked man to get out of danger; they bring him and danger nearer together, or they entangle him in worser dangers. We have a cleare Text for that, (Ifa. 24. 18.) And it shall come to passe, that he who fleeth from the noise of fear shall fall into the pit, and he that cometh up out of the middest of the pit shall be taken in a snare. He is remedilesse after all his remedies. There was but a noyse of feare, when he fled, danger was at a distance; but while he is fleeing from the noyse of seare, he falls into the mouth of danger, a pit; And being in the pit he strives and struggles to get out, hoping yet finde his defired fafety and enlargement, but then he falls into a snare, a worse evill then the pit : He that falls into a pit, is at libertie to get out, but he that is in a snare is bound fast, he can get no further, still his case is worse and worse. We find the same successe in the Prophesie of Amos, (9.1) I saw the Lord standing upon the Altar, and he said, smite the lintel of the doore that the posts may shake, and cut them in the head, all of them, & I will flay the last of them with the sword. As if he had said, there shall be an utter slaughter; for the first two or three men may be flaine, yea hundreds may be flaine, yet the last may escape: Dddd2

Chap. 20.

but when he faith, The last shall be flaine, the meaning is, I will flay them all, or all of them shall be flain. But will these men stand till the sword come to them, will the sast man stand who fees the fword deltroy those so fast that were before him? No ; it may be he will flee, yet faith God, I will flay the last for He that fleeth shall not flee away, that is, he shall not deliver himfelf, nor escape by flight. The same Prophet spake as much before (Amos 5. 18, 19.) Wo to you that desire the day of the Lord. to what end is it for you? The day of the Lord is darknesse, and not light; As if a man did flee from a Lyon, and a Beare met him, or went into the house, and leaned his hand on the wall, and a Serpent bit him. It will not be eyther unprofitable or besides the poynt, to open this Text a little. We to you that defire the day of the Lord. Why doth the Prophet thunder out wo against them that defired the day of the Lord? Was there fin in that defire? was it a fault to wish for the day of the Lord? The day of the Lord. of which he there speaks, is a day of judgement, or a day of tryall: why should the Prophet denounce a woe against those who defire that day? It is a part of the character of the Saints in the New Testament, To live the appearing of Christ (I Tim. 4.8.) Saints long for the day of the Lord, they pray for it, and O that the day of the Lord would come; why then doth Amos lay: We to you that defire the day of Lord?

I answer; The Prophet may be understoood.

First, Of those who in a kind of prophane boldnesse defired the day of the Lord, as some will do, calling God to judge them, or wishing that God would come to judgement not that they have ground or confidence in the day of Judgment, but only to clear themselves in the judgment, and from the censure of men. The Prophet might well say, Woe to you who thus defire the day of the Lord; you think you are hardly dealt with now by man; But it will be worse with you in the day of the Lord.

Secondly, As there are some who in a bold prophanesse of spirit seem to desire the day of the Lord, so there are others who call for and invite it impudently in fcorn and mockery, Such are described by the Prophet (Ifa. 5. 19.) Woe to them that draw iniquity with coards of vanity, and sin, as with a Cart rope. That say, let him make speed, and hasten his.

judgemente

worke that we may see it; and let the counsel of the holy One of Israel draw nigh and come that we may know it. They who draw iniquity with coards of vanitie; that is, who make haft to fin said, let him make speed, and haften. What should he hasten The day of judgment, or those judgements which the Prophet had often threatned. As if they had faid to the Prophet, You have often told us of the day of the Lord, and that he would reckon with us shortly, let him make speed, and hasten the work that we may fee it, and let the counsell of the holy one of Israel draw nigh; you have long spoken of it, as neere, even as at the doores, but as we feele, fo we believe no such thing. The Apostle Peter Prophecieth of such (2 Pet. 3. 3.) In the tast dayes there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation. Where is the promise of his coming ? Pray let us see the performance of it. Woe to you that scoffingly desire the day of the Lord, you will find it no jefting matter when once it comes, it will be a fad, a black day to you, who now make your

felves merry with it. Thirdly, Thus; Woe to you that defire the day of the Lord, being conceited of your own innocency, as fure (in your own sence) that God will acquit and pronounce you innocent. For the Prophet speaks of those who had fallen under and were vext with the reproofes of the word; these desired the day of the Lord, supposing he would deale more gently with them then those Prophets had done, he would not be so severe, or not judge them so bad as the Prophets reported them to be; faith he, Woe to you that desire the day of the Lord, because you think his Prophets and Ministers handle you too roughly; you know not what you fay; if our day be so terrible, how terrible will the day of the Lord be? It would be as if a man would flee from a Lyon, and a Bear should meet him: you think we are Lyons, if you flee from our day, the day of the Lord will be as a Bear, it will teare you worfe. When (in this. case) you appeale from us to the tribunal of God; it is as if a man leaning on a wall, and a Serpent should bite him; such you will find the day of the Lord when 'tis too late What's our day to the day of the Lord? The day of the word is a terrible day of

judgement upon the consciences of wicked men. But the day of the Lords Judgement is farre more terrible. Some have had a hope that the hell of the damned beyond this life, is not fo bad as the hell of conscience, when a man is condemned of himfelfe in this life; and have therefore even witht for that hell. that they might be eased of this; yea some have ventured upon hell, thrusting themselves by a violent hand out of this world, that they might escape the hell of a perplexed conscience. which they felt in it. Whereas alas it is but fleeing from a Lyon to meet with a Beare, or going from the heat of the Sun into the heat of the fire. Thus the Text in Amos (taken eyther of of these sences) is a proofe of the poynt in hand, that wicked men who would avoid this or that judgement of God in this life, do but run themselves upon some worser judgement here; even as they who would avoyd the judgement of God in his word shall finde a forer judgement at the end of the world. Moses useth that phrase of fleeing seaven wayes, twice in one Chapter (Deut. 28. 7.25.) At the 7. verse it is threatned against the enemies of the people of Ifrael, in case they did obey & in the 25 verse 'tis threatned against Ifrael in case they difobeyed, that they should flee seaven wayes. The meaning is not that they should have seven or many wayes of escaping, or that in any of these wayes they should be safe; for the intent of Mofes is to shew that they should no way or no where be fafe. For they should be affaulted and encompassed about with so many dangers that they should flee seven wayes, that is, all manner of wayes, endeavouring to escape, but they should escape in never a one of them : though they fled feven or feven hundred wayes, yet God would fend a fword, as many wayes after them. or if they mist and escaped one fort of evill, another should be ready at their fide; As Zophar hath it, He shall flee from the ir. n weapon, and the bow of steele shall strike him thorow.

Vers. 25. It is drawn, and cometh out of his bodie.

proprie corpus metaphoricevagina Egrediens de vogina sua. Vu'g.1

What is drawn? We may referre it to the arrow of the bow before spoken of; The bow of steele shall strike him thorow, it is drawne, and commeth out of his body. Out of what body? Some by the original word which we translate bodie, understand the Quiver in which the arrow was; for the quiver is to the arrow

as the body is to the foule, The sheath of it. Now faith he, it is drawne, and cometh out of his body: that is, it is pulled out of his quiver, and put into the bow ready to be shot: Thus Mr Broughton the Arrow hall be drawn and come out of the quiver: Others Exijt e corpore conceive, that be bodie, we are to understand the body of him i. e. evegina, that shoots, because the Archer hangs his quiver by his side and que est velue when he puls out an arrow, it is as if he pulled it ont of his bodie.

Lastly, Take it properly, it is drawn, and cometh out of his ad signiam rebidie, that is, out of the body of the wicked man, against whom fer as eft thare. it was shot, it strikes him thorow, and cometh out of his body 1ra. beyond him. And so it is a circumlocution to expresse a deep and deadly wound. It is (that is, the bow is) drawn, and cometh out of his bodie: That is, the shot hits the man and comes out

of his body. So the next clause suits with ir.

Tea the glittering sword cometh out of his gall.

As if he had faid: As foon as he is stricken thorow with the arrow, he shall be run thorow with the sword too. The word which we translate glittering sword properly fign sies lightning, and in that language the blade of a sword, because when a man brandisheth a well furbished sword, it glitters and flashes in the Acies vel lami. eye like lightning. So the Prophet Ezekiel describes the sword nagladij appel-(Chap. 21. 9, 10.) A sword, a sword is sharpned, and also fur- latur Hebraice bished, It is sharpned to make a sore slaughter, it is surbished that 1772 folgur, it may glitter. And as it signifies a sword, so also (upon the same more spiendeat. ground) the head of an arrow: For if the head of an arrow, of steele, or braffe, be made very bright,it glitters in the ayre like lightning, as a fword doth : And we read in Scripture of making arrows bright as well as fwords : as the same Prophet speakes in the same Chapter (vers. 21.) The King of Babylon stood at the parting of the way, at the head of the two wayes to nse divination : he made his arrows bright. And (Zech. 9, 14.) His arrows shall goe forth as lightning. Thus we may render it here, keeping still to the allusion of lightning : The bow of steele shall strike him thorow, it is drawne, and cometh out of the bodie, and glittering it comes out of his gall. So, Mr Broughton: the arrows shall be drawn and come out of the quiver, the head shall be in his gall, That is, the head of the arrow. But whether we expound the word (Barak) of the sword or of the arrow-head, it makes

corpun gladio intraquam continetur, velst

quod fulgoris!

no difference as to Zophars scope, which is only to shew that the wicked man shall certainly receive a deadly blow.

There is yet another translation, which draws up the Text into the forme of a similitude, taking the word (Barak) in its proper sence, for lightning, thus ; The bow of steele shall strike bim thorow, it is drawn, and cometh out of his bodie, and shall passe thorow his gall like lightning; As if he he had faid, it shall passe speedily and swiftly; an arrow or a bullet from a strong bow paffeth like lightning. What makes fuch speed as lightning? Indeed the motion of an arrow is flow & fluggish in comparison of lightning; and therefore in Scripture the coming of a thing or person like lightning, notes the most sudden coming When Christ would set forth the quicknesse and unexpectednesse of of his appearance, he faith; As the lightning commeth out of the East and shineth even unto the West, so shall the coming of the Son of man be (Matth. 24.27.) And thus to lay, a fword or an arrow shall passe thorow the gall as lightning, carrieth this sence, it shall passe suddenly. The vulgar translation keeping it to that litterall construction of the Hebrew. useth the participle, and lightning in the bitternesse of it; That is, in the bitterness of that death which followes the wound inflicted: Death is bitter, and those things which have death in them; may well be faid to have bitterness in them. These words being thus an enforcement of the same thing more lively to describe the unavoydable destruction and suddaine death of this wicked man, by some killing weapon, sword or bow. or any of like use and nature, I will only give this note from 11;

Et fu'gurans in amaritudine sua. Vulg.

The wound which God gives his enemies, is an incurable wound.

He that is stricken thorow the gall, is past cure; we had that word (fob 16.) where complaining, he saith; He bath powred my gall on the ground; that is, he hath given me a deadly wound. When a beast is kill'd for good the gall is powred out, lest that should imbitter the parts about it, And if once the gall be wounded thorow, there's no remedy against death. The Lord can send a Judgement, which shall be like an arrow passing thorow the gass, which all the Physitians in the world cannot heale. When the people of Israel saw their wound, they went

to this King, and to that King, to the Affyrian and to King fareb, yet they could not heale them, nor cure their wound, (Hof. 5. 13.) they were as a people thricken thorow the gall. God can give wounds which no Balfome of mans devising or compounding can cure.

Terrors are upon him.

These words shew the inward effects of the judgements of God npon a wicked man; Terrours are upon him. The word is Emins, which in Scripture is sometimes used, to note a fort of terrible people (Dent. 2. 10.) The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims. The Emims were a great and tall people, a race of Giants; and they had their name Emams from a roote fignifying feare, because their great stature, and vast limbes raised the passion of feare in their beholders. Emims are terrible ones. So some render it here, The Emims shall fall upon him, that is, men of fierce and cruell spirits,

men of mighty power, and implacable malice.

But we take the word properly, as noting inward terrour. feare, and anguish take hold of a man, worse then any Emims or Giants in the world; A man were better to have all the sons of Anak take hold of him then the feare of which the Text speaks. This argueth the compleatnesse of a wicked mans mifery, he shall not onely feele the iron weapon, and the bow of steele, and the glittering sword, outward terrours; but he shall be fill'd with inward terrours. His soule is wounded worse then his body. Some interpret it neare this sence, of evill spirits and furies that vex the minds of wicked men, as if legions of these should be alwayes about him. The vulgar Latine saith, The horrible ones shall fall upon him, This point hath been spoken too at large (Chap. 15. 24. and Chap. 18. 21.) and Venient Super therefore I shall not prosecute it in this place, but referre the reader to those former discussions of it. Onely take this observation:

eum horribiles.

God can wound within, as well as without.

He hath weapons to smite the spirit, as well as the flesh, when the arrow and the sword are in the flesh, feares and terrours shall beset the spirit of his enemies. Man can both speake and act terrible, but God onely can fend out Terrours. Terreurs are upon him.

Vers. 26. All darknesse shall be hid in his secret place.

All darknesse Imports darknesse of all forts, and of all de-All darknesse, is whatsoever can be called darknesse. Or all darknesse, is perfect darknesse, pure darknesse, darknesse without the least mixture of any light; Darknesse which hath nothing but darknesse in it. God is all light, Therefore the Apostle saith, He is light, and in him is no darknesse at all. There is not the least tincture of darknesse in him. The portion of this man is all darknesse, and no light, no comfort at all, wholly darknesse. So the word (Col) is used (Eccles. 12. 13.) Feare God, and keep his commandements, for this is (Col ha Adam) All man, that is, the whole dutie of man. Thus here, All darkneffe shall be upon him. We may distinguish this darknesse, into outward, or inward darknesse; spirtuall or corporall darknesse. I have upon other passages spoken of both: therefore I forbeare here. All darknesse shall

Be hid in his secret place.

Trouble shall lie close like a theefe to surprise him; As men hide themselves in darknesse, so this mans darknesse shall be hid. Both words fignifie to hide or to lay a thing up. We may interpret it first of trouble upon the spirit of the wicked man. The minde and conscience are secret places; Now as the mind and conscience of the wicked man is defiled (Tit. 1. 15.) as well as his hand and tongue, so his minde and conscience shall be darkned, there shall be nothing but darknesse there.

Secondly, Whereas he said before, The wicked man shall flee: and he that flees, betakeshimfelfe to some secret place (hiding places are secret places) Some therefore interpret it thus. He shall ferit laubras, flee to some hole, or thicket in his retirement; but when he comes thither, all darknesse shall be hid there, that is, he shall finde no fafety in those places to which he flees for refuge. When he judicio id nibil flees from affliction, he shall finde affliction. The place whither ei proderit ubiq; he goeth for refreshing, shall be filled with forrowes. And the ei abdita er unt house of his expected freedome from trouble, will be but a store-house of trouble, or his house of bondage. He that is him-

Quacung : queubi se tutum fo reputat of immunem a dei latum, Merc.

selfe unholy and prophane in all places, shall never finde any place a Sanctuary to him.

All darknesse shall be hid in his secret place.

Chap. 20.

Another renders it thus; All darknesse shall be hid because of his secret; that is, his secret sins; As if he had said, would you know why this wicked man is followed with sword and arrow without, and with terrors within; all this popular darknesse is upon him, because sinfull darknesse is hid in his secret place, or because he keeps his sin secret. He (as was shewed in the former part of the Chapter) hides it under his tongue, and keepes it close. All darknesse shall be upon him, because of this beloved darknesse remaining in him. Mr. Broughtons translation seemes to hold out this meaning, All darknesse shall be hid up for his store; and he puts in the margine, for his store of sin; he hath secretly layd up a stock and store of sin; which stock and store of sin is answered with all manner of darknesse, with a stock and store of punishment. This sence hath occurred in divers passages, therefore I will onely name the observation.

The darknesse of sin bringeth darknesse of sorrow.

They who lay up store of iniquitie in secret, shall one time or other finde a store of misery layd up for them. If we hide sin and provide secret places for it, God will hide darknesse for us in our most secret places. They who (when light comes towards them) love darknesse more then light, shall be sure to meete with darknesse, where they most expected light.

A fire not blowne shall consume him.

What is this fire not blowne? This circumlocution speakes more then ordinary fire; we ordinarily make fires by blowing; but this is A fire not blowne.

There are divers apprehensions about this fire.

First, A fire not blowne, is expounded by some, metaphorically, of a fire in the conscience; Many a wicked man finds fire in his bosome; an evill conscience is like a flaming surnace, much worse then Nebuchadnezzars surnace of fire when heated seven times more then ordinary. None have been so tormented and scorched, as they who have been cast into these burnings; but I passe that.

E e e e 2

Secondly

Secondly, Others by this fire not blowne, understand corporall distempers; As if Zophar in this touched upon 706's diseased bodie; A fire not blowne shall consume him. The Text may very well beare that notion; for there are many hot and fiery diseases. Such fires are threatned (Deut. 28. 22.) The Lord shall smite thee with the consumption, and the feaver, and with an inflamation, and an extreame burning. Here are three bodily diseases, which (without straining) may be called, A fire not blomne ; A feaver, and an extreame burning, and an inflamation. God consumes some men by such fires. 70b had much and very sad experience of them.

Thirdly, Many of the Greeks interpret this fire not blown, of hell, There needs no bellows to kindle that fire. The breath of the Lord as a river of brimstone shall kindle it. Isa. 30. ult. Tophet is prepared of old. It needs no blowing to make it burne. But though the fire of hell may be called a fire not blowne, yet I

conceive this Scripture hath no relation to it.

Fourthly, Others expound this fire not blowne, of those extraordinare fires which God sends from heaven, to destroy enormiously wicked men. Thus he rained fire upon Sodome and Gomorrah, which consumed those Cities (Gen. 19.24.) We reade also of such fires in the first Chapter of this Booke, where it is faid ; The fire of God deferoyed feb's sheepe ; possibly his friends would minde him of that here, as in many other paffages, they closely hint to him the manner of Gods dealing with him.

Fifthly, A fire not blowne, may be taken for the extreame heats and fcorchings of the Sunne; These in Scripture are called burnings, yea they are called fire, and we may truely call them, A fire not blowne (foel. 1. 20.) The beafts of the field cry unto thee: for the rivers of water are dried up, and fire bath devoured the pastures of the Wildernesse. What fire? onely the heat of the Sunne. God fent heat and drought which burntup the pastures of the wildernesse; and this the Prophet calls a fire. And besides the heate of the Sunne by day, the very cold of the night is a fire not blown; In the spring of the yeare while the fruits and corne of the earth are young and tender, God many times fends a Blasting, which by a strange kinde of cold burnes and scorches the budding fruits. The Latines call this uredo, which properly fignifies a burning, we call it Blaffing. Sixth-

Ignis Gehena cum fit incorpo. ress, neg; fludio humano suc cenditur, ne 15 lignis nutritur, sed creatus du. rat extingui billis de fuccen sione non ndiget of ardore non caret. Gieg.

7'OTT arad. 7017 confumere; apuffime illa fragum uredo ignis non succensus dicisur quianon ab tomine sed a dee succenditur. Sixthly, A fire not blowne may be interpreted of that which is the kindler of all penall fires, namely, the anger and wrath of God. The wrath of God is often in Scripture compared to fire, Pfal. 78. 21. Pfal. 18. 4. Deut. 4. 24. And so the sence is, A fire not blowne shall consume him, that is, the anger of God shall consume him. There is no standing before the wrath of God: when that burnes, it burnes to consumption. Hence the Apossile exhorts the Saints to beware of this fire (Heb. 12. ult.) Let us have grace to serve him acceptably with reverence & godly feare, (take heed of provoking God to anger) for our God is a consuming fire.

Seventhly, A fire not blowne, is any great or terrible judgement ; Warre is such a fire (Ezek. 20. 47.) Behold I will kindle a fire in thee, and it shall devoure every green tree in thee, and every dry tree; That is, all forts of people, rich and poore, strong and weake, young and old, shall be consumed; The flaming fire shall not be quenched. Great fires need no blowing, the businesse is to quench, not to kindle them. Fires made of greene fuell will not kindle without much puffing and blowing; but dry light fuell is fo conceptive of fire, that the very smell of fire puts it into a flame. The Judgements of God take oftentimes as fuddenly as fire doth in stubble fully dry, as suddenly as a sparke in tinder, or Gun powder, yea the green tree, is as combustible in this fire as the seare and dry. And as this fire is easily kindled, so it is as hardly quenched. That which the Church speakes of her love to Christ (Cant. 8.6, 7.) is as true of the wrath of Christ against the wicked; The coales thereof are coales of fire, which have a most vehement flame. Many waters cannot quench this wrath, neither can the floods drown it. Mr Broughton renders the Text, thus; An unquenchable fire shall eat bim up. That fire needs no blowing to kindle it, which cannot be quenched.

Elghtly, A fire not blowne, may be a soft gentle fire, as if he

had faid, he shall consume secretly, and without noyle.

Lastly, That which I rather pitch upon, is, by the fire not blowne, understand those judgements which come, no man knowes how, sudden unexpected judgements. We have two sorts of fires; some fires are intentionall, that is, we purpose to make them; such fires are for our use and service; nor is any

any thing more serviceable to us then fire; this intentionall fire, is a fire blowne. But secondly, there are casuall fires, accidentall fires; A fire takes in a house, we see all on a flame, no man knowes how. Those Judgements of God, whose beginnings and instruments we see not, are to us, as a casuall fire, a fire not blowne. I conceive, this is it which Zophar chiefely aymes at, A fire not blowne shall consume him. He is consumed, but he can give no account who or what kindled the fire.

Hence observe;

God can rayse up troubles, consuming troubles, immediately, or without any appearances from the creature.

He causeth some fires without mans blowing; God needs not the helpe of the creature, either to doe good or to doe evill: As he himselfe formes the light, so he creates darkness, (Isa. 45. 7.) What the Apostle fayth of our glorious estate hereafter (2 Cor. S. I.) If the earthly house of this Tabernacle were dissolved. we have a building of God, an house not made with hands; that is a house not made by the hand of man, but built by the immediate power of God: the same may be said of the calamitous state of many here. Their house is unmade or puld downe, not with hands: They are ruin'd, but they cannot fay which way, they are confumed, but they cannot fay by whom the fire was kind-There are many fires in the world, that is, troubles and evills which we may eafily fee how they come, and by whom they were blowne up; there are bellows which blow up fires. the fires of discord and contention among brethren. These fires consume, Cities, and Countries, and Nations. The Prophet (Amos Chap. 7. 4, 5.) speaks of God contending by fire which as we may interpret of warre and drougth, fo of discords and jealousies in the bowels of that nation. These fires are toomuch blowne in many places, to the confumption of many, and the hazzard of all. And 'tis no hard matter to finde out the bellows: We may commonly call men of strife, Incendiaries; they blow up and foment unnaturall fires, by bitter speeches and provoking language. 'Tis the fludy of some men to kindle fires between partie, and partie, between State and State, yea to make them of the same state and partie suspitious of one another, till all be in a flame. How hath this fire been blowne in thefe

these dayes? and we have sometimes seen the bellows themselvs (as they well deserved burnt in it. By the bleffing of the righteous (faith Solomon, Pro. II. II.) the City is exalted; But it is overthrowne by the mouth, (that is, by the contentious words, and dividing counsells) of the wicked. These stirre the coales, and blow up the fire. (Pro. 29 8.) Scornefull men bring a City into a snare, or, set a City on fire; as the margin expresseth it; But though such men, and their enflaming practices are often difcerneable by all, yet sometimes the fire of trouble and contention kindles, while every one stands wondering who blowed it, or which way it was kindled: both Nations and persons have been ruined by an invifible hand; they are confumed and undone, that they know; but how it came about they know not; As to them it was by a fire not blowne. Some have complai- rumnudaru eft. ned, that it was more then all their misery to be under misery Videre saltem whose originals they knew not. The Heathens have taken no- or nose quo petice of this, as a great aggravation of sufferings. Not so much reant malo as this ease is given to the miserable, to know whence their misery A&. 3. came, or by what hand they were undone.

The Lord hath infinite waves to kindle fires upon us, and we shall not see who are the bellows that doe it. That which is faid of the fire in hell, It hath heat in it, but no light in it: is verified of many Judiciary fires here on earth; They have heate in them, but no light in them; Not only hath the afflicted no light of comfort in them, but no light of knowledge about them. Tis a smothering fire, and in this sence it may also be called a fire not blowne; for the breath of the bellows in blowing draws the more subtile vapour out of the fuel, and causeth the flame: where there is no blowing, there is little flame : Such fires, like the fire of hell, have hear, but no light. This should make us afraid to blow up the fire of divine displeasure against us, either by open or secret sins; seeing the Lord can confume finners by fecret fires; and kindle a flame upon them without blowing. It may be terrible to the Monarkes and powers of the world to remember, what is prophecied by Daniel, That they shall be destroyed by a stone cut out without hands (Dan. 2. 34.) that is, without any visible meanes or humane preparations. It should make all Nations tremble before God, and take heed how they lift uptheir hands against him,

Nec hoc levamen denig ; a.

who-

who can breake in pieces the iron, the braffe, the clay, the filver the Gold, that is, all their power, even their most solid and best compacted power, by a power they never suspected, and whose originall and rising they are not acquainted with. A stone cut out without hands, and a fire kindled without blowing; are expressions of the same generall tendency; teaching us what great things God can doe without noyfe, by unobserved, yea unsuspected wayes.

Secondly, Note;

If God send a fire it will take.

A fire not blowne shall consume him. Though it may seeme a fire that lies dead as that commonly doth which is not blown. though it looke like a fire that hath no force, no flame in it, yet God will make it a consuming fire. There is no standing b fore the least of Gods judgement : when he commands them. execution shall be done. As was further shewed in opening the effects of the Iron weapon, and of the bow of steele, which strike and passe thorow the gall of those who are the markes of Gods provoked indignation: Neither shall these arrowes fmite and this fire not blowne consume the wicked man in person onely, but they shall all reach all that relate and appertaine unto him, as appears in the last clause or close of this verse.

It shall goe ill with him that is left in his Tabernacle.

The word which we translate to goe ill, signifies in the root of it, morall evill, as much as penall evill. These two are so neare that they may well be expressed by one word: where morall evill goes before, penall evill will follow after. It shall goe ill with them that doe ill, unlesse their evill deeds be pardoned. It went ill with Christ while he was procuring pardon for evil!doers; and therefore it must needs goe ill with them who are unpardoned. It shall (Jurely) goe ill with him, or he shall be wringed, faith M, Broughton.

That is left in his Tabernacle.

This is expounded two wayes. Some thus, A fire not blowne shall consume him, and though he

aut a 7 contero auta yT' male habuit. Druf.

be left in his Tabernacle, yet he shall be afflicted. So 'tis meant of the wicked man himfelfe, who if he escape the danger abroad, yet shall not be safe in his own house; they who give this sence relate it to 7 sb; For when the fire of affliction had confumed his estate, yet fob was left in his Tabernacle, and supervived those calamities. Now faith Zophar, suppose he be left in his Tabernacle, yet it shall be ill with him : As if he had said, Thy children, and thy substance are consumed. and thou are left in thy Tabernacle, but deth it not gee ill with thee? Thou art full of disease, without, and hast a troubled mind within. There is a truth in that.

But I rather conceive that this latter clause respe &s those who belong to the wicked man, then the wicked man himself. This renders the judgment more compleat and extensive. The Originall word which we translate left, is applicable to things and persons. Some restraine it here in the first signification to his effate and goods As if he had faid, Fire shall con- Time tum ad fume him abroad, and if there be any thing left in his Taber- personas tum ad nacle, any goods, fire shall destroy them too. It shall goe ill res referri powith that which remaines, if there be a poore pittance left, he 'eff. Merc. shall be wringed in that, or that shall be wrung from

Secondly, We referre it to a person, to his children. and relations. As he himselfe shall fare ill, so they that are his shall fare no better, That the fins of wicked men redound to, and draw judgments upon their posteritie, or those who are left in their Tabernacle hath been observed from other Texts of this Book. and therefore I forbeare to draw out or enlarge upon that point here.

Jo B, Chap. 20. Verl. 27, 28, 29.

The heaven skall reveale his iniquitie: and the earth

The increase of his house shall depart, and his goods shall slow away in the day of his wrath.

This is the portion of a wicked man from God, and the heritage appointed to him by God.

Tophar having in the former passages of this Chapter set forth the miserable estate of a wicked man: in these three verses he winds up all, and concludes his discourse with a reinforcement of his misery, by the joynt suffrage of heaven and earth against him, and by the determinate counsel and purpose of God concerning him.

The heaven shall reveale his iniquity, &c.

In the 16 Chapter, ver/. 18,19, 76b had appealed to heaven, and earth, and as it were provoked both, to declare and speak what they could against him: O earth, cover not then my bloud, my witness is in heaven. Here Zophar tels him he shall have his wish, heaven and earth shall unite to discover his bloud, that is, the boudy sins which he had committed, they shall bring in their testimony, and condemne him: The heaven shall reveale his iniquity, and the earth shall rise up against him.

The heaven shall reveale.

There is a twofold revelation.
First, Formall and expresse.
Secondly, Virtuall and equivalent.

Lat'ni per me- In proportion to this twofold revelation, there is a two-tonymiam casa fold notion of heaven.

pro incolu coe-u
pro incolu coeflibas terram
pro terrigenis
acipiant.

First, Some by heaven understand the inhabitants of heaven, or they whose place and seat, is chiefely in heaven, The heaven-ly dwellers shall reveale his iniquity. Who are they? First, God himselfe, whose throne is heaven, as the earth is his footstoole. Secondly, The Angels. Thirdly, The Saints who though they

dwell upon the earth while they are in the body, yet even then their conversation is in heaven, & when they goe out of the body, their spirits go to heaven, or return to God who gave them, and therefore they may well be reckoned among the dwellers in heaven. If we expound heaven in the Text of these, and these revealing the iniquitie of this wicked man, then the revelation is formall and expresse: God himselfe, the good Angels, and good men, shall in their severall degrees and capacities reveale

his iniquity.

Secondly, Take the beavens properly and litterally, and fo they may be faid to reveale his iniquitie virtually, or equivalently, while they by the powerfull dispose of God, hold out that which carrieth a fignification of it. As the Heavens declare the glory of God, and the firmament sheweth his handi-work (Ps. 19. 1.) so (in a sence) the heavens declare the sin of man, and the firmament sheweth what his hand hath wrought. Those judgements which fall from heaven cry out of and reveale the iniquitie of wicked men on earth; fin troubles not only our owne houses, but the powers of heaven. Some interpret the present place, as if Zophar did here intimate the fire which fell from heaven upon 70b's flockes of sheepe, and devonred them: as also the winde which smote the house where his children were feathing, and destroyed them. 'Tis proper enough for us to fay, and very profitable for us to confesse, that the heavens reveale or declare the wickednesse of men, as often as extraordinary fires from heaven, or impression from the ayre by winds and stormes scorch and smite them in person, or spoyle their post sions.

Further, The heavens declare, when the heavens are shut up, calim for terwhen their influences are fropt, when they withhold the raine. Titanquam te-As God threatens in the old Law (Deut. 28. 23.) The heaven fles in ipfam juthat is over thy head shall be brasse; That is, It shall yeeld thee dicis sementiam no more moysture then brasse doth. When the heavens are as exequantur, nehard brasse, they declare the hard heartednesse of men, or that Rionem de vim their hearts are like brasse, as the Prophet concludes of the stub- suam. Coc. borne and unreformed fewes (fer. 6.28.) Thus the beaven hall

diclare his iniquity. Hence note:

The iniquitie of man shall be revealed.

There is nothing hid, but it shall be made known: and rather then it shall not, sencelesse creatures shall make it known: and that which hath not a mouth shall utter it. The heaven shall reveale, &c. yea if nothing else will reveale the iniquitie of man, mans iniquitie will reveale it selfe. Sin will prove like the oyntment of the right hand of which Solomon faith (Prov. 27. 16.) that it wrayeth it selfe. There is no way for us to get our fin covered, but by revealing it, nor hid, but by confessing it. Pf. 32. 1. Bleffed is the man whose iniquities are forgiven, and whose sin is covered. Covered, how? Not with any covering of The Prophet complaines of fuch coverings, and thewes the uselesnesse of them. (Ifa. 31. 1.) They cover with a covering, but not of my Spirit. There are some that cover their fins, but it is with a cover of their own making, not with that covering which the Spirit of God hath made. The covering which the Spirit makes is onely the free grace and love of God in the righteousnesse of Christ; this is a covering of the Spirits making. Now they who cover with a covering which is not of this making, do indeed discover their sinfulnesse instead of covering their finne. For as the Prophet there adds, Thefe covers ings are narrower: then that a man can be wrapped in them. And with whatsoever of our own we hide our fin, we doe but shew our nakednesse. Mercy covereth those iniquities which we confesse and those which we conceale shall be discovered by Juflice. The Heavens shall declare his iniquity.

Secondly, Observe;

The extraordinary motions or suppressions of the heavenly powers, reveale the fins of men.

Unufuall apparitions in the heavens, fiery meteors and lightning, stormy winds and tempestous confusions in the ayre, minde us of those confusions which rage in the lives and hearts of men. When the clouds of heaven are not diffolved into refreshing showres, when they doe not give out their vertue to cherish and quicken the earth; these stops and checks are wienesses of mans iniquitie. The heaven shall declare his iniquity. And. And the earth shall rise up against him.

That is, all earthly things shall appeare his enemies, and proclaime war against him. Inanimates the very stones of the field, Vegetables the trees of the wood, Sensitives the beafts of the earth shall rise up against him As when 'cis promised (Cb.5. 23.) that the stones shall be in league with the godly man, and the beafts at peace with him (that is he shall have benefit by them, and no hurt) this reveales his integritie and innocency. So when the Lord causeth the stones to fall out with a wicked man, and the beafts to turne upon him and rent him, this reveales his iniquitie; yea not only these creatures, which are upon the earth. but the whole body or bulk of the earth declares it felf his enemy; when God strikes the earth with barrennesse, that it doth not bear nor yeeld its strength, when he denies the wicked man bread to eat, wine to drink, with other common conveniences for this life, then the earth may be faid to rife up against him. When man lookes to the earth for corne, wine, and oyle, and findeth none, but it is as iron under him; when the graffe withers, and the fruits of the earth are burnt up, this reveales his iniquitie, and convinceth him of his barrennesse in doing good, and fruitfulnes in doing evill. Thus the earth rifeth up (as an enemy, or as a witnes) against him.

Hence note;

All creatures arme against the wicked.

The wicked are Gods enemies, the creatures will take part with their Lord. He is the Lord of Hosts, he can muster an host of wormes, of lice, of slyes, of any thing, of the most contemptible things upon the earth against the wicked of the earth; The earth is the Lords, and the fulnesse thereof. As the earth and the sulnesse of it is at the Lords command and dispose, so also is the earth and the emptines of it, the earth and the barrennesse of it at his command and dispose, The earth shall rise up against him.

Vers. 28. The increase of his house shall depart, his goods shall flow away in the day of his wrath.

The increase of his house The word which we render increase fignifies

signifies properly, a bud, a bloome, or blosome. And it is inter-

preted two wayes. First, For the children of the wicked man; and though I find not the word applyed in Scripture to children, yet irdeed they are the chiefe increase of a mans house, they are his buds and

bloffomes. This increase of his house

Shall depart.

Or as the Original may be translated, go into captivity. So some take it here, His children shell go into captivity, they shall be made bond men, and bond wemen in a strange Land, crunto

strangers.

Secondly, As the word is applyed to their children, in a metaphor, so properly to their riches or profits; These also are the increase of a mans house, his buds and blossomes: many wicked men blossome, bud, and grow greene in outward prosperi-7773 revolute tie, as David Speaks, I sam the wicked like a green bay tree. These buds and blossomes, or (as we render) this increase of his house Thall depart. His treasure shall be lead captive, taken and spoyled, or become the portion of frangers.

Againe, As the verb lignifies to depart and be lead captive. so likewise to reveale, or to make a thing appeare. Thus' tis translated in the former verse; The heaven shall reveale his iniquity. Some give it in that sence here: The increase of his house shall be revealed, or made to appeare: which may be taken two wayes.

First, Thus; He hath secret riches, or riches in secret, he hath hidden treasures (treasure is expressed by a word in the Hebrew, which imports hiding, because men are apt to hide & lay up their treasures) treasures doe not be abroad, they are closely lodged But faith Zophar, his treasures that were hid Ball appeare, or be brought forth. Those treasures which have not seen the Sun for many yeares, shall be seene in the open light. So the words are a predictive threat upon the increase of the wicked mans hou'e, he hoarded and shut all up he kept his gold and filver prisoners under lock and key, under irons and bolts. but a time shall come, when God will reveale the increase of his house, and bring all to light, the locks shall slee open, and the prisoners shall come forth. God will take away their coverings, and present those concealed treasures to the view of. Spoylers

migrare.

sprylers. The increase of his house shall be revealed. That's one

Secondly, The revealing of his increase may be expounded thus; God will make it appears at last how this min c ame by his increase, how he got his estate; he hath gotten much, and hath gone long for an honest man in common reputation; but God will make it appears, that he compassed this increase by indirect courses, by fraud, and oppression, by deceit, and guile, by grinding the faces of the poore, or by wronging the rich; God will make it appears, that his sin not his diligence, much lesse a blessing from above gave him that great increase. This is a good sence; The increase of his honse shall be revealed, the man shall be laid open, and it shall be manifest that his

goods were ill gathered.

We render according to the first fignification of the word. not by revealing, or manifesting, but by departing. The increase of his house shall depart, or goe into captivitie; his treasure. shall be taken, and transmitted into other hands. Thus the Lord threatned Hezekiah a good King, (yet God threatned him) that the increase of his house should depart, and depart in this fence, that it should be carried captive (2 King. 20. 17.) Behold the dayes come that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon, nothing shall be left faith the Lord. Hezekiah fell under that temptation of pride and vain glory; He was ambitious to have it known in Babylon, what a rich Prince he was; therefore the Lord layd this judgment on him; The increase of thy house shall depart and be carried captive. Thou hast been forward to shew thy riches to strangers, therefore strangers shall spoile thy house, and transport thy riches into a farre Countrey. Our glorying in riches, or in any thing but God, prevokes God to staine our Glory. Thus Zophar threatens the wicked man; The increase of his house shall depart.

And his goods shall flow away in the day of his wrath.

The Hebrew is, Flowing away in the day of wrath; we supply those words, his goods, yet the sence is full in the Original without them; The increase of his house shall depart, and flow away in the day of his wrath. We say, And his goods shall show a may in the day of his wrath.

Flow away.

It is a metaphor taken from waters; and that two wayes; Eyther from water spilt upon the ground, of which the wife Woman of Tekoa said; There is no gathering it up againe. Or from the ordinary flowing in of water; there is an ebbing of water, and a flowing in of water. Here flowing away is ebbing. The flowing in of water is the floud: but the flowing away of water is the ebb. His goods shall ebb, they shall decrease, and flow away. The motion of some waters flowing away is swift, and with a kinde of violence. Thus the increase of his house shall flow away, there shall be no stopping, no staying of it. What the Psalmist speaks of persons, is true also of things, (Psal. 90. 5) Thou carriest them away as with a floud; Flouds are carried with a mightie force; fo the goods of a wicked man flow away, or are carried as with a floud.

Againe, The allusion may be to those waters which flow away insencibly. The decrease of some waters is not to be seene, yet they flow away and decrease. Such also is the decrease of fome wicked men in their worldly enjoyments, they doe not flow away violently, but flowly, and are long in decaying. In deep still Rivers you can hardly perceive the water move. and yet it moves, or that it ebbs, but yet it doth till it comes to a dead low water. As it is with all trees and plants, we may perceive they have growne, but we cannot fee them grow; fo it is with many waters, we may perceive they have fallen but we cannot fee them fall. Thus infencibly at least the wicked mans Highest flowen estate, and the increase of his house shall flee

Thirdly, We may apply the allufion to waters which are carried or divided into many streams or rivolets. Thus the wicked mans increase flows away: God makes many cuts and fluces, to draw out his effate this way, and that way : this part runs into such a channel, and that into another: fire shall confume fome, and water fome, violent enemies shall take fome, fecret thieves, and unfaithfull servants shall take the rest. Thus it shall be divided into severall channels, till the floud be made

In

drie. The increase of his bonse shall flow away.

In the day of his wrath.

Of whose wrath? In the day of the wrath of God. That is, when God appeares angry, and manifests his wrath. no change in God; As he is not at all moved by any passion, fo that which for our understanding is expressed of him by a passion, doth never move. His love and his wrath, his favour and his displeasure, are fixed from everlasting to everlasting. The Scripture calls that a day of Gods wrath, when he puts forth his wrath in the visible tokens and evidences of it, as that also is called in Scripture a day of his mercy, and grace, of his patience and long sufferance, when he declares himselfe in grace and mercy to his people: so then, the day of wrath is that season whenfoever it is, wherein nothing but wrath and visions of amazement appeare to wicked men. There is a twofold day of wrath, a leffer, and a greater. The leffer day of wrath is here in this world, when judgment breaks forth, and divine anger is stamp't upon every former enjoyment. The great day of wrath is in the world to come. Then wrath shall be powred out to the utmost. That will be a day as of the revelation of the righteous judgement of God to all, so a day of the revelation of the dreadfull wrath of God to most. Zophar here intends the former, the leffer day of wrath. The increase of his house shall flow away in the day of his wrath.

Hence note:

When judgement goes forth, wrath goes forth.

There are dayes of great affliction to the godly, which are not dayes of wrath, but oflove, Whom I love I chaften. There may be a time, when the increase of a believers house departs, and all his goods flow away like a streame, and yet that no day of wrath, but only a day of tryall. Floods of temptation doe not drowne, but wash the furniture of grace, that increase of the foule never flowes away. But judgement is ever mingled with the wrath of God, in the cup of ungodly men: personall Judgements are so, and so are publique judgements : Woe to a provoking people when judgement appeares; for that is the appearance of wrath, and beares in its face the image of a fiery indignation to consume the Adversary. Moles saw wrath

Gggg

wrath in that plague with which God smote the people of Israel (Num. 16. 46.) There is wrath gene out from the Lord, the plague is begun. And therefore he haltens Aaren to the duty of his place. Take (laith he) a Censer and put sire therein from off the Altar, and put on incense, and goe quickly to the Congregation, and make an Atonoment for them. Those ceremonial atonements, typisied the Atonement of Christ, who alone delivers us both from present wrath, and from that wrath which is to come.

Secondly, From the effect of this day of wrath; The increase of his house shall depart, and his goods shall flow away in the day of

wrath.

Observe;

If the wrath of Ged gee forth against a man, no good thing will stay with him.

His increase will be gone, riches will say, we must depart and flow away; credit will depart, health will depart, friends will depart, if once wrath come in presence; God is wroth with thousands of wicked men, whose increase doth not depart, nor doe their goods flow away, they rather flow in abundantly, but if once God declare and let out his wrath, their fulnesse turnes to emptinesse, and their increase hastens to be gon. If God be for us who can be against us? And if God be against us, what can be for us? As the love of God establisheth the creature to us, and makes that which (like quick filver) can hardly be fixed, as firme to us as a rock of Adamant, so the wrath of God shakes our hold of the creature, and makes those things which we looked upon as a rock of Adamant, our lands, our friends, our comforts and relations disfolve like snow before the Sun, and flow away like water. There are three wayes, in which the increase of a mans house departs and flows away in the day of Gods wrath.

First, By prodigalitie, and that sometimes his owne; God gives up some to scatter and spend that vainly, which they got here unjustly; but most usually it slows away, and the house of the wicked man with the whole increase of it, is (as we say) throwne out at the windowes, by the prodigalitie of a spend-thrist heyre.

Secondly, His increase departs by the oppression of others;

As he tooke violently or fraudulently from others; fo God gives him up to fons of violence and fraud, who take all from him. Thus the Propher threatens (Ifa. 33. 1.) When thou shale cease to stoyle, (A wicked man may cease from fin, not because he repents of it, but because he is glutted with it, or barred from it : now when thou shalt thus cease to spoyle) thon shalt be spoyled, and when thou shalt (upon those termes) make an end to deale

treasherously, they shall deale treacherously with thee.

Thirdly, His increase flows away by a secret curse. A man fees the increase of his house departing he knowes not how, he perceives his goods flowing away, but he can give no realon of it. For as some men increase, and goods flow in unto them they scarce know how themselves, their care and labour hath not been more then other mens, yet they grow rich beyond other men. As the lilly attaines her beautie (as Christ saith, Matth. 6.) without labour or spinning, so it is with some, they get the beautie of the world, though (comparatively) they neyther labour nor spin for it; wealth drops into their bofomes and golden showres fall into their laps. Now, (I say) as fome grow rich they know not how; fo others grow poore they know not how. When they are called to an account, they cannot say how their estate wasted: Aske them, have you had bad debts? No; Have you had loss at Sea? No; they are undone, but fee not what hath done it. What the Prophet (Hag. 1. 6.) speaks of wages earned, is true of all their wealth gained, it is as put into a bagge with holes, or pierced through. While a man takes his mony out at the mouth of the bag, he knows how it goes away, and what becomes of it; but if his bagge have holes in it, and his mony flipt out there, he cannot fay what's become of it: Holes in the bage are nothing else but a secret curse. That also is meant by the same Prophet (vers. 9.) When we brought it (that is, your good) home, I did blow upon it, or blow it away. If God doe but blow or breath upon our good things in anger, they are biafted and presently blown away, or they melt and flow away. The Prophet I/a. 64.1. speaks of the flowing downe of the Mountaines; O that thou wouldest rent the heavens, that thou wouldest come downe, that the mountaines might flow at thy presence. Mountaines are firme and abide for ever in their place; Rivers flow, but who ever faw mountaines flow? Whas

Gggg2

What mountaines doth he meane? not naturall, but metaphoricall mountaines; the mountaines of humane strength, riches and greatness: these, some pyle up as so many mountaines, to secure themselves by ; they call riches their mountaine , and worldly power their mountaine. (Holy David looked upon his power and riches as a mountaine, Pfal. 30. 7. Lord in thy favour thou bast made my mountaine to stand strong) But if the Lord rent the heavens, and come down in a day of wrath, these mountaines flow away; and what was supposed as stedfast as a rocke, proves as unstable as water.

Zophar in the last verse of this Chapter, winds up all in a rhe-

toricall acclamation:

Vers. 29. This is the portion of a wicked man from God, and the heritage appointed him by God.

As if he had faid, Review what I have spoken, consider my words againe I cannot abate you one fyllable; this, and all this that I have faid is true, I will not recall a tittle of it; This is the portion of a wicked man from God, and the heritage appointed him by God. Both parts of this verse carry the same mind and meaning.

This is the portion of a wicked man from God.

The word which we render portion, fignifies sweetnesse, as alfo flattery, because many are delighted with flattery; flattering words are sweet words. So 'tis rendred Chap. 17.5. Some taking that sence of the Originall, conceive Zophar speaking ironically, or in a kind of scorne to 70b. As if he had said; Thon bast expected good from God, or that he should speak kindly to thee; thou haft waited when sweet sugered words should drop from heaven into thine eare : here are the flatteries, these the soothings which God will give thee; remember what I have at large discoursed; that's thy portion; Thy glory shall be made as dung; thy Children Shall beg; the enemy shall devoure thy substance; the steele bow, and the sword shall strike thee thorow; wrath shall raine upon thee when thou art eating; These are the delicates prepared for thee, vivijs,ubienia; these the pleasant morsels thou art like to have. We render, This Sua portio eliam is thy portion, or thy part. And so it is an allusion to the manner of featling and banqueting where the meate is divided into feverall

Para, portio eclatio a concal x dabatur. Diula

verall diffies and meffes, every one hath his part or portion or fo many have their mess: Now saith Zophar, this is the messe of meat that God hath provided for a wicked man, here are the dishes. and the Course, which shall be served up to his Table, in that forrowfull feast; This is the portion (or provision) of a wicked man.

From God.

The word is Elohim, which is applyed to God as a Judge, As if he had faid, God the most wife, just and impartial! Judge, hath fet this out for his portion. He hath not said this in hast, or given it out in passion, but as a Judge upon mature deliberation, and the serious weighing of his case. God loveth judgement, and this is the award, the Judgement, which he hath paffed concerning fuch a wicked man.

And this is the heritage appointed him by God.

The Hebrewis, This is the heritage of his word from God: fo fome render it ; we put in the margine, This is his decree from God. The Originall may be taken, eyther for the word of the wicked man, or the word of God himselfe. Some interpret in & ejw. the first sence: This is the heritage of his word, by, or from God: that is, God hath fet out this heritage as due to him for his word, Hard it as veror words; all this shall come upon him for his ill words, or blasphemies. This is the heritage of his word; this he hath got by his ungovernd tongue, and unfavory language; Words cost many a man deare.

But understand it rather of the word spoken against him by God; And so word is put for decree or appoyntment; as we tranflate. The heritage appointed him by God: That is, God hath determined thus concerning him by an irrevocable decree. As mer- ejus, i e. ejus cies are under an appoyntment, so also are Judgements. Every quod a tversus

heritage of man is laid out by God.

We have God in both parts of the verle, but under two different titles in the Original. In the former part, Elohim, here El. This is the portion of the wicked man from Elohim the Judge, and the heritage appointed him by El, the strong God, or the puissant. As if he had said; Let not the wicked man think (though it be a hard sentence) to avoyd the execution of it; for as the Indge is just idicia suain im-

borum ejus. Hac est portie quam ipse sibi comparat sermonibus fuis de ma'edicentia sua. Jun. Portio fermonis eum dietum est O decreium a domino. Merc. Rab. Sol. 7XD a deo forti & potenti ad exequendum decreta de juto pium. Merca Chap. 20.

to determine that which is his due, so he is strong to see the execution done. This is the heritage appointed him by the flrong the mightie, the powerfull God; who will not abate any thing in the execution of

what he hath spoken, and declared against him.

The Septuagint render this word somewhat differently. This is the heritage appointed him by the Bishop or Overseer, which is a periphralis of God, who hath the view and inspection of all who is the visitor General and superintendent of mankinde. Hereby intimating the provident and watchfull eye of God over perviglem ocu- all the wayes of men, to protect and reward the righteous, to punish and take revenge upon the wicked.

Observe hence, fielt.

The portion of a wicked man is decreed, and appointed by God.

The portion and heritage of the Saints is of Gods appointment. And as he doth it, so they are willing he should doe it, yea, it is their comfort that he doth, and will doe it. would not be their owne carvers, nor have the fetting out of their owne portion, eyther in temporals or eternals; It pleafeth them best that all should be of Gods appointment. Thus it is with wicked men too, whether they will or no. They would faine be their owne carvers, they would have another portion, eyther for matter or measure in this world then God assignes them. If he assigne their portion in good things (as he doth sometimes) yet they would have it larger then he gives. they would have more then he appoints, they are not fatisfied with his provision. But when their portion is assigned in wrath and judgements, they cannot at all submit to that, yet they mult, for it is appointed them by God. The portion of a wicked man may be confidered under a double notion. Sometime it is called mages, sometimes, an inheritance. Wages is due to a fervant, an inheritance is due to Children, or to a fon, under both these notions the portion of a wicked man is set out in Scripture. It is wages for his fin-work; He is the servant of fin: and, The wages of fin is death; all manner of deaths; fin paves all its fervants in Black-money. And as the wages, so the inheria tance of fin is death, the portion which wicked men receive as children, as children of wrath, as children of the Devill (10 Christ calls them, 70h. 8. 44.) is nothing else but death, their whole

Wapa 18 6710 жотв. Sept. Ab episcopo a visitatore Dei band dutio providentiam & lum in implos! qui le eum latere putant fignificare volue-P'unt. Deus eft may.

ATIOKOTOS. Dionys.

whole estate lyes in the valley of the shadow of death. The troubles of this life are at least the shadows of death, or a kinde of death, and they are their portion; The disunion of soule and body at the end of this life, is death in kinde, and that is their portion. The everlasting separation of soule and body from the sace or savourable presence of God, is the most deadly death. This also is the portion of a wicked man from God, and the beritage appointed him of God.

That this is their portion, stands in a double opposition.

First, To the opinion which others have of them. The men of the world account them very happy, and thinke they have a good portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicitie, as if they were the onely men in the world, yet in opposition to this, saith God, misery is their portion, they are

the most unhappie men in the world.

Chap. 20.

Secondly, This portion appointed by God stands in oppofition to what their owne hearts appoint them, or at least point them to ; their owne hearts speak peace, and assure them all is well, and shallend well; For as flatterers and fawners never deale plainely with them, nor tell them of their miserable end, fo neyther doe their own hearts. (Pfal. 36. 2.) The wicked man flatters himselfe in his own eyes, till his iniquity be found hatefull: He thinks his way is good, and that his end shall be better: he heares of, and delights in nothing but flattery; others flatter him, which is bad and dangerous enough, and he flatters himfelf, which is worst and most dangerous of all. In opposition to both these flatteries 'tis said ; This is the portion of the wicked man from God. God tells him it will be thus, and he doth not flatter, (Pf. 11.5.) The Lord tryeth the righteous; he layes many afflictions upon his own people, but upon the wicked he will rain an horrible tempest, this shall be the portion of their cup. And again (Pfal. 75.8.) In the hand of the Lord there is a cup, the wine is red; (red with wrath, in the day of Gods wrath) It is full of mixture (it hath no mixture of good, no sweetnesse at all in it, but all forts of evill are mingled in that cup) and he powres out of the same (upon many occasions he powres it out in the world) but the dregs thereof all the wicked of the earth shall wring ent and drink. They have not onely the cup, but the dregs

Chap. 20.

of the cup, that is, the worst of the cup; For as in a good cup. the deeper the sweeter, so in an evill cup, the deeper the worfer: the dregs are the worst, the bottome is the bitterest of a Therefore God puts this word into the Prophets bitter cup. mouth (Ifa. 3.) Say to the righteom, It shall be well with him, say to the wicked, It shall be ill with him; tell him, evill shall be his portion, tell him from me it shall be so. The wrath of God is revealed from beaven, against all unrighteousnesse; Tribulation and anouish upon every soule of man that deth evill; That is, one every

foule that lives and dyes doing that which is evill.

But here a Question ariseth; Is it thus with all micked men? How are we to understand this proposition; This is the portion of a wicked man from God, and the heritage appointed him by God? Doe not wicked men divide the good, the best things of this world among them? Is not pleasure their portion, and riches their heritage? Doe not the tabernacles of robbers presper? as 70b said, Chap. 12. Have not they the fatest share, and the fairest lot in this life? How then doth Zophar (speaking of cemporall judgements and troubles) fay : This is the portion of a wicked man from God? When we daily see wicked men, not a few, injoying a pleafant portion. Doe not the dispensations of God vary from his threatnings and comminations? or how shall we reconcile this preposition with our experiences?

I answer, Though God gives wicked men many portions of outward good things in this world, yet that doth not abate, much leffe croffe and contradict, this commination. God gives fome wicked men a great portion in good things of this life upon many accounts, yet the event is not good to them upon any

account.

First, God gives them a portion as they are his creatures, how should they live, and subsist else? God maintaines all that he hath made, he is the great housholder. Under that relation of creatures they have alwayes somewhat in the world, and under

another relation they may have very much, For

Secondly, Some wicked men are in the relation of his fervants. And we may call the good which they have in the world, their wages or a reward for some good service they have done in the world. The purpoles of God are fulfilled, and his providences lerved, even by wicked men, & some wicked men do him eminent fervice.

fervice. They who are evill, may doe that which is good, for the matter, in the eyes of God. For though it be not possible to please God without faith (Heb. 11.7.) yet it is possible to serve him without faith, or though God be never pleased with the person doing a worke without faith, yet he may be pleased with that worke which is done without faith. A wicked man may doe what God would have done, that pleafeth him, and he throws him in somewhat as wages for his worke: fometimes, very great wages. Jehu, a wicked man, a man of a naughty heart, yet he did the worke that was in Gods heart in destroying Ababs house. Now, saith God, take the Throne for foure generations, a great reward, a whole Kingdome, and for foure Generations to a wicked man (2 Kings10.30.) God will not be behind hand with any. They that have been instrumentall for him, shall have so much as their worke comes to they who doe it for a temporoll reward (many will be very zealous for an outwardly reall reformation, both in matters of Religion and civill administration, while not onely their hearts are unchanged, but their lives unreformed, and all this they doe to fet themselves up in a worldly interest, now, even thefe) shall have their penny, they shall not loofe their reward.

Thirdly, There is a kind of necessitie that some wicked men should rise high, and be great, that they may be sitted to doe the works which God hath appointed; as those others (of whom I spake last) are raised high to reward and pay them for

the worke which they have done. As

Chap. 20

First For the scourging of other wicked men. God suffers one wicked man to prosper to vex another. Sometimes he scourgeth a whole Nation, by one wicked man; therefore he must prosper much. Usually there is a proportion betweene the worke and the instrument. Great scourges are made of Great men.

Secondly, For the trying of his owne people; if wicked men were not high, powerfull, and prosperous they could not persecute the righteous. They who will live godly in Christ session must suffer persecution. And there are some kinds of persecution which ungodly men (though they never want will, yet) cannot act till they have gotten power. Weake ones can mocke and scoffe; but they who kill and destroy must be strong.

Hhhh h

Fourthly, Wicked men prosper that they may have opportunitie to shew what is in their hearts, how vile they are. Halfe the wickednesse of man appeares not, if his portion be alwayes short in the world. Many wickednesses in the heart of man cannot discover themselves and appeare above board, till they themselves are above and alost in the world. For as afflictions upon the people of God, discover many corruptions in them which they did not thinke of, as murmurring, unbeliese, and discontent, &c. They thought in their prosperitie, that they could have borne fuch a croffe patiently, and quietly, and have taken it well at Gods hands, but when it comes upon them, they finde corruptions stirre, which till then stirred not. Therefore (Deut. 8. 2.) God caused the people of Israel to wander fortie yeares in the wildernesse, to prove, and try what was in their hearts. God knew, intuitively, what was in their hearts, but they did not know it, they did not conceive that there was fo much vanitie, and unbeliefe there, till God led them about, and about, to try them. So, wicked men, though a their corruptions flow out fast enough, yet if they should be alwayes kept to had meat and want, their lufts would be flifled and flarved, though not at all mortified. As the wit and parts of some are kept downe by their poverty, so also are the lufts and wickednesses of many. But worldly affluence and warmth draw out corruption, as well as affliction doth: riches and power let the lufts and wickednesses of men loose as well as their wits and learning. Hazael was a cruel man, but he did not believe that there was so much crueltie in his heart as indeed there was (2 King. 8. 13.). When the Prophet told. him what he would doe; Doeft thou think I am a dog (faith he) that I should doe such things as these? The Prophet replyed; The Lord bath shewed me that thou shalt be King of Syria. As if he had? faid, thou shalt have a great portion; and much power put into. thy hands, and the wickednesse of thy heart will appeare fully, thou dost not know how naught thou art now, thy lust lies close in thy owne spirit; But when thou art King of Syria, thou wilt have scope for thy crueltie, and then it will appeare that I am a true Prophet in foretelling thee what bloudy, what cruel worke thou wilt make. It would never be known how bad some are, if shey should not enjoy much worldly good. Fifthly,

Fiftly, The Lord gives some wicked men a rich portion in temporals, to take off the loves and to dull the desires of the godly to them. For when they see the best things of the world in their hands who are evill, they cannot but remember that God hath provided better things for them. And if God bestow so much upon those who rebell against him, and are his enemies, what hath God is store for them who love him, and are loved of him.

Sixthly, Hereby God commends his own patierce, longfufferance, and goodnesse. These Attributes are highly honoured and advanced by it. We also by this patterne are instructed
to patience, long-sufferance and goodnesse towards others,
though evill men and our enemies. Christ presseth love to enemies, by the example of God himselse, (Mat: 5.45.) He makes
his Sun to shine upon the good, and upon the evill, and the raine to
fall upon the just and unjust. The Lord gives wicked men a portion here for our instruction; That we might learne to do good
to our enemies; to feed them when they hunger, and when they

thirst, to give them drink.

Seventhly, The good which evil men receive from God, leaves them without excu'e, this stops their mouthes for ever; What can they say, when God powres out the vialls of his wrath upon them who kickt against him, while he fed them and fild their vessels with aboundance of outward blessings. As they who despise this riches of his goodnes treasure up to themselves wrath against the day of wrath; so, they shall have nothing to plead for themselves in the day of wrath. These are some of those accounts upon which wicked men to whom God hath appointed misery as their portion, doe yet at present receive a portion of outward prosperitie.

But though upon these, and other considerations which might be added, the Lord put exceptious to this generall rule, That misery is the portion of a nicked man; yet the truth stands firme. For in that some wicked men are priviledged from it, it is a confirmation that all are lyable to it; Exceptions ratisse the rule; that some wicked men are exempted and excused from

trouble, shews that is the proper portion of them all.

Againe, I answer; First, This is sulfilled in the letter upon very many wicked men: looke upon their lives, their por-H h h h 2 tion though they bud and blossome, yet their encrease goes into captivitie, and their goods flow away. Their pomp is brought downe, and their beauty is stained. 'I is rare to finde a wicked man flourshing to the end of his dayes, or his hoary head going to the grave in peace. As David observed of the Godly (Psal.37.25) I have been young and now am old, yet have I not seene the righteous for sken, nor his seed begging bread. So they who have been young and now are old, have often seene the wicked who prospered a while, yet at last sor saken, and their seed begging bread.

Secondly, The Proposition stands firmeupon this ground; because misery is the desert of wicked men; 'tis as their heritage as they are children of disobedience, and their wages as they are workers of iniquitie. Wrath is the portion appointed for them, though they have it not presently in their hands. We say of a childe who is heire to a great estate, such lands are his heritage, his portion, though he hath nothing in possession, but the bread he eates, and the cloathes which he puts on. We say of a condemned malesactor, death is his portion, because he deserves death, and the sentence is gone out against him, though

he be reprieved for many yeares after.

Thirdly, Though some wicked men are not actually in a miserable outward condition, yet they are subject to it every moment. The cloud hangs over them, and who can tell how soone it may breake? The word is out, the decree is path, and who can tell how soon God may seale the Writ for execution, or command the judgement written to take hold of them, or be done upon them. They have no sence for it, no plea, nothing to keepe it off, or avoyd it with. He that may justly expect cvill at

Fourthly, The very present prosperitie of wicked men is a punishment to them; Their Table is their snare and that which (according to the nature and use of it) should have been for their welfare, becomes (as the Pfalmist speaks, Pfal 69 22-) a Trap. Their good is evill to them, and it had been better for them if they had never had so much good. For as it had been better for a man not to have knowne the way of righteousnes, then after he hath knowne it to turne from the holy comman-

dement

dement delivered to him, (2 Pet. 2. 21.) so it had been better for a man not to have enjoyed worldly happinesse, then while he hath it, to be found out of the way of the holy commandement; feeing as the knowledge of truth, fo the fruition of good, er crease the sinne, and so the misery of those who abuse and walke unworthy of them. And because evill men alwayes abuse the good which they enjoy, therefore the enjoyment of good is worle to them then the suffering of evill. And as God chastens and smites his owne children in love, so he forbeares to smite the wicked in anger; Not to be punished is their punishment. The foarest stroake which revolting Israel felt, was expressed in these words, Why should ye be fricken any more (1fa. 1. 5.) When wicked men prosper, it is a fore-runner of their perdition. So that if they have not misery their portion in kind or in the letter at all times, yet they have it in truth and realitie. There is a threefold evil springing to a wicked man out of his prefent prosperitie.

First, Prosperitie hardens his heart; that's a spirituall judge-

ment in temporall enjoyments.

Chap. 20.

Secondly, Prosperitie is but fuell to his lusts, it draws out and multiplies the acts of fin. Now that which makes the heap of fin greater, makes the heap of wrath greater. Our fuffering of evill is not onely deferved, but proportioned by our doing of evill.

Thirdly, Present prosperitie hath this evill consequent in it to him that is and continues evill, that, evill, when it comes is the more grievous to him, by how much he hath been the more a stranger to, and unacquainted with it. When God actually powres mifery in kind upon a wicked man who hath had a long time of worldly contentments, this makes him more miserable, because he was in a seeming state of happinesse. It will encrease his forrow, when God comes to reckon with him (as possibly he will, in this life, and 'tis certaine he will in the life to come) that he hath had a few yeares of joy. His short joyes will lengthen his forrowes, and he will be for ever the more forrowfull, because he hath had these tasts and glaunces of joy. For as the afflictions of a godly man are a bleffing to him many wayes, and especiailly this way, because as the Apostle speaks (2 Cor.4.17) Our light afflictions that are but for of mifery.

Chap. 20.

Laftly, (to shut up the poynt) as we may say of believers. that outward prosperitie is their portion, and the heritage appoynted to them by God, because they alwayes stand under those promises of outward prosperitie (Matth. 6. 33.) Seeke ye first the Kingdome of God, and the righteousnesse thereof, and all other things shall be ministred unto you. (I Tim.4.8.) Godlinesse is profitable for all things, having the promises of this life, and of that which is to come. Upon these and the like Scriptere-promises (I say) we may conclude that prosperitie in this life is the portion of every godly man (because they are the heires of those promises which concerne the good things of this life. as well as those which concerne eternall life) though it please God in his wisdome to exercise them under outward wants, and to keepe them in heavinesse through manifold temptations all their dayes, So it is a truth, that in this life misery is the portion of wicked men, because they alwayes fland under all the threatnings which are written in the booke of God. Though it pleaseth God for the reasons before remembred, or for any other reason lockt up in his own bosome, to give them a rich portion in outward bleffings, and to cause their cup to overflow with the fading dying comforts of this prefent life.

Thus farre Zophar hath spoken, and he speakes no more. Job gives answer in the next Chapter, with which possibly he was satisfied and so joyned in opinion with him, or gravel'd, and so had no more to say against him, or so deeply offended, that he eyther would not, or saw it bootlesse to, say any

more.

JoB, Chap. 21. Vers. 1, 2, 3, 4, 5, 6.

But Job answered, and said,
Heare diligently my speech, or let this be your consolation.
Suffer me that I may speak, and after that I have spoken,
mock on.

As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

Mark me; and be aftonied, and lay your hand upon your mouth.

Even when I remember, I am afraid, and trembling taketh hold on my sless.



OB having received this second charge from his three friends; all three concluding, as in the first, that they are the worst of men, whose sufferings are worst. Having (I say) heard out his friends in their second charge, he now desires that they would heare him; Vers. 1. But fob answered, and said.

Vers. 2. Heare diligently my speech.

In which speech, Job answers their arguments, and resutes them more clearly and convincingly, then he had done in his sormer answers, affirming contrary to what Zophar had last, and his other friends before him afferted, That the best men are not priviledged from the soarest evills, and that the vilest are sometimes not visited with any evill,

The scope and sum of the whole discourse may be drawne

out into these three propositions,

First, That all wicked men are not alwayes afflicted with great evils in this life. Secondly,

Secondly, That onely wicked men are not afflicted with wils in this life.

Thirdly, That many wicked men enjoy much good in this life, and have all things to their hearts content, even unto their last breath; and not only so, but their children inherite and succeed them in the possession of those outward blessings which themselves enjoyed. Which three assertions being confirmed, the whole building of Zophar, and of his two other friends, must needs shake and fall to the ground.

And as in these three assertions, we have the summe of fab's argumentative part: so the whole Chapter may be considered in

three parts.

Chap. 2.

First, An Exordium, or Preface:

Secondly, A refutation of their arguments, or his answer to their Propasals.

Thirdly, The conclusion, or peroration of the whole.

The exordium or preface is conteined in the fix former verfes of the Chapter.

His answer to their arguments extends from the 7. verse, in-

clusively to the end of the 33. verse.

The conclusion is the 34. How then comfort ye me, &c.

The context under present discussion, conteines the Presace; Heare diligently my Speech, and let this be your consolation. This Presace hath two things chiefly in it.

First, It tends to the gaining of attention, to what Job had

further to fay.

Secondly, It carries in it a reprehension of what his friends

had alreadie done.

First, It carries in it a desire of attention to what he had to say; and that by a sourfold argument; or he moves for attention upon four grounds.

First, Because if they did heare him diligently, it would be

matter of consolation.

Secondly, He moves for it from the common dutie of mau, who should not judge, much lesse condemne another, before he hath heard him, and this he layes down, vers. 3. Suffer me that I may speake, and after that I have spoken, mock on. As if he had said; It is a dutie which all men owe their brethren, to heare them speak before they judge them, especially before they mock

them: therefore suffer me to speak, and then mock on if you please.

The third argument, by which he craves attention, is from the principall object, whom his discourse and complaint concerned, vers. 4. As for me, is my complaint to man, &c. As is he had said, I complaine to more then man, I complaine to God, and God heares me, therefore surely ye ought; if God be interessed in what I have to say, ye ought not to take your selves disingaged.

The fourth argument is from the greatnesse of his present sorrows, great enough they were to work astonishment, therefore surely great enough to deserve attention, (vers. 5.) Mark me and be astonished, and lay your hand upon your mouth. And (vers. 6.) he tels them, that the very remembrance of them did terrisse him, and that his sless did tremble, while he thought of the dispensations of God to him; therefore the matter was not light, or unworthy of a hearing.

Further, As in the Preface, he challengeth attention to what he had to fay, upon these foure grounds, so likewise he closely reprehends what his friends had alreadie done, and that in three

things.

First, He reprehends them for not having given him a due libertie of speech, (vers. 3.) Suffer me that I may speak; As if he had said, Te have cut me off heretofore, and inturrupted me, now suffer me to speak. While he begs this at their hands, he intimates, that as yet he had been denied it, or that it had not been granted him with such freedome as his case and state called for.

Secondly, He reprehends them as having mocked him when he spake, or as having slighted him when he answered; that is implyed in the close of the the third verse; After that I have spoken, mock on. While he saith, mock on, he chargeth them that they had mocked alreadie: no man can proceed or continue to doe that which he had not done before. To say, mock on, is to reprove them for mocking.

Thirdly, He reproves or reprehends them, as not having been duly affected, nor touched with what had touched him, with what he had both spoken, and felt: they were insencible of his condition, & regardles of his discourse. He implyeth that (ver. 5.) when he saith, Mark me, and be astonished. As if he had said, Ye would have been grieved, yea, even astonished with my condition, had ye marke me, but to this day ye are

ii

not, therefore mark me, and be aftenished. You should have trembled in silence to hearehow God harb dealt wich me, whereas you have rather insulted over me; Mark me and be aftenished, lay your hand upon your month. Thus I have opened the scope, and parts of the whole Chapter; as also the tendency of these six verses, which I have laid together as making up the presace of his answer. Wherein we may note; First, his expectation of attention upon foure grounds, and their reprehension upon three.

Heare diligently my speech and let this be your consolation. Thus he begins, this is his first argument to move attention, and it may be framed thus:

Te ought to heare him, whom your very hearing will be a confo-

lation to :

But if ye give me a diligent hearing, it will be a confolation to me. Therefore ye englit to hear me diligently. There are two things

upon which this argument may be inforced.

First, From the common dutie of that relation in which they stood to him: they told him they were his friends, now the common dutie of a friend, coming to a friend in trouble, is, to comfort and counsell him. Ye say ye are my friends: now if your diligent attention will be my consolation, ye ought to heare me, considering your relation, and that ye beare your

felves in profession as my friends.

Secondly, There is another argument which lies closely prest in this, from the designe of their coming to him; your relation as friends obliges you to comfort me. But doe ye not remember your owne errand to me? doe ye not know why ye came this long journey to visite me? did ye not set this downe in your proposals (Chap. 2.11.) That ye would come to mourne with me, and to comfort me? Now for as much as your speciall syme was to comfort me and seeing I shall take it as a speciall comfort to be heard, ye ought to give me the hearing, for that reacheth your own designe, and answers your Non levile sed intendment in visiting me.

emusate and some felicité audite de date operam fedulam ut intelligatis.

Heare diligently my speech.

The Original speaks double, hearing heare, a frequent Hebraisme. The Septuagint render it, Heare ye, heare ye; so that here here is fob's O yes, O yes, as a Cryer speaks when he calls for silence and attention in a Court; Heare ye, heare ye; hearken, hearken. And we render it well to the sence of that Hebraisme, heare diligently. To heare, and heare, or hearing to heare, is diligent hearing. The doubling of that word hath these two things in it.

First, It hath an excitation of them to attend his speech.

Secondly, It shews the confidence of his owne spirit about what he was to speake. I speake that which I care not if it be twice heard, yea, a hundred times heard. Some speake so, that they are content if they have but halse a hearing; They who speake slightly, care not to be heard slightly; but they that speake considently and weightily, care not if they be heard over and over; Hearing heare, or diligently heare, carries as a motive to heare, so the boldnesse and assurance of his spirit about what he was to speak, he cared not who heard him, or how oft it was heard.

Againe, When fob saith, Hearing heare, or heare diligently, he seemeth to require another manner of hearing than he had before: When he openly calls upon them to heare diligently, he secretly taxeth them for their indiligence in hearing; As if he had said; Te heard me before, but it was as if ye did not heare; let me have a hearing indeed, now heare diligently. Which may

more diffinctly be conceived in these two things.

First, Heare me with more calmeness and quietness, then as yet ye have done. Meeknes is more then one thing necessary, it almost The one thing necessary toward diligent hearing. If the spirit be wild, if a mans minde be unfixed and uncomposed, he will never heare diligently, Heare diligently, be not moved with passion or prejudice against the speaker, be not moved with impertinent thoughts while I am speaking. Make it your work, to heare what I have now to say.

Secondly, It hath this in it also, heare with a patient spirit. In some sence a patient hearer is the same with a quiet hearer, but in a peculiar sence, a patient hearer is he who not onely heares himselfereproved, or told of his faults, and takes it well, But a patient hearer is he that will heare all out, or continues hearing to the length or end of what is said. A patient hearer is content the speaker should make out his matter, he doth not

I i i i 2 de loca ao fnap

fnap him off with replies, before he hath fully opened and unburdened his minde. Such patient hearing is diligent hearing. 706 now cals his friends to the highest exercise of the dutie of hearing. He would not have them heare him any more with troubled spirits, and impatient eares, but defires they would fet themselves to it, and make a businesse of it. And there is somewhat of argument for this in the word speech; Heare diligently my speech. The Hebrew fignifies.

First, A plaine speech; As if he had said, I doe not intend to fismish it over, and catch your eares with studied oratory, or elo-

quence. I will speak plainly, therefore heare me.

Vierbum ait, quod brevi'ado audientiam exambiret.

Secondly, It notes also concisenesse of speech; As if he had . tem pro m tien. said, Doe not think, because I call you to heare me diligently, that I intend to speake tedionsly: I have but a word or two to say, I purposeto contract my selfe, and to speake much in a little. Doe not fearethat I will burden and tire you out in hearing me, I intend brevitie: Therefore heare diligently my speech.

Hence observe; first,

It is no easie work to heare well.

'Tis no hard matter to heare, but 'cis hard to heare well: we may hear easily, but it put's a man to it to heare diligently.

Hearing may be considered as a threefold work.

First. As a naturall work, and so it is an easie thing to heare; no man studies, nor is any man taught to heare; we doe it naurally and freely. Thus we use to describe the spirituall actings of believers, when we say, they performe duties naturally: that is, they doe them with a kinde of ease, even as the. eare heares, or the eye fees, the naturall worke of the eye is an easie work, and so is the naturall work of the eare, there's no labour in it.

Secondly, We may confider hearing as it is a morall work, or as it tends to the receiving of instruction in any poynt of knowledge or learning, if a man doe but receive instruction about a worldly businesse or trust, it requires some paines, to take his arrand right: and hence when we speake to a servant to doe fuch a thing, and we perceive he heares but flightly, we use to say, You are gone without your arrand; there's need of diligent hearing to receive any direction in civil matters, or in-Thirdly, Aruction about moralis.

Thirdly, Hearing may be confidered as a Spirituall work; and so it is hardest of all, and requires double diligence, heare diligently, hearing heare. Let every word that is spoken once, be twice heard. Spirituall hearing hath a fourfold work in it.

First, A work of the eare to take in the impression of words. Secondly, It hath a work of the understanding, which (as it were) garbleth the words which are spoken, considers, and makes choice of them, trying their truth, their goodnesse, their

fitnesse, and their profitablenesse.

Thirdly, There is a work of the affections in spirituall hearing a work of love, a work of joy and delight; Many receive the truth, who doe not receive the love of it, nor rejoyce in it. Hearing is a work of the internall powers as well as of

the external organs, and this requires di ligence.

Fourthly, In spirituall hearing, there is a work of our graces: there may be a work of the understanding, and a work of the affections, without a work of grace. The stony ground understood the word, and received it with joy. The understanding acted, and the affections acted, but the work went no surther. In spirituall hearing, there is a work of our graces; First, A work of faith to believe what is spoken. Secondly, A work of new obedience to practice and sollow what is spoken. Thirdly, a work of new obedience to practice and sollow what is spoken. The work of all these graces, attendeth Spirituall hearing. Here is diligence, and we have not heard double, or hearing heard, till we have had this sourfold work in hearing the word of God, though spoken by man. Heare diligently my speech.

Secondly Observe;

Double, or diligent hearing is our dutie in all weightie matters.

That which is finfull and vaine, should not be heard at all; this our dutie to stop the eare from hearing vanitie; ordinarie matters, the affaires of the world, the businesses, and concernments of our callings, call onely for single hearing; ordinarie attention will serve the turne for ordinary things. But we cannot be too diligent (we are seldome, if at all diligent enough) in hearing the word of eternall life. Some words are loaded with:

with the concernments of eternity; There is a found, yea a favour in them of life, or death, of heaven, or hell, of salvation or damnation for ever. Words of this worth, of these concernments, call for double hearing: Diligent hearing is more then due in matters thus weightie; We have reason to heare that word judiciously, by which we must be judged; to heare as for our lives, when we are hearing the word of life. The speaker hath then reason to cry aloud, beare diligently my speech, and the hearer hath reason to answer, I will attend with diligence.

Thirdly, 706 had before and he doth it here again) called his friends to diligent hearing, I doe not finde in all his discourse that he called upon them to answer, or provoked them to speake, but still to heare, he is frequent upon that; He thought them forward enough with their tongues, but too

flow with their eares.

Hence note:

Man is more readie to speak, yea to judge and censure others, then he is to heare.

70b's friends came quick upon him with their censures and replyes, they were ready with their tongues to censure, and reprove him; But he supposed them dull of hearing, or slight in weighing what they heard. The Apostles exhortation intimates that most men are readier to speak then to heare, or that they who are readiest to speak, are often indiligent in hearing, (Jam. 1.19.) My beloved brethren, let every man be swift to heare, slow to speak, slow to wrath; He puts a bridle upon the tongue, but (as it were) spurs the eare, Be swift to heare.

I have from other passages (Chap. 11. 2. Chap. 18. 2.) noted this before, and therefore I onely touch it. Heare diligently my Speech.

And let this be your conselation.

Let this, what's that? your attention to me : let that be your consolation. The word which we render consolation, signifies 1 doluit three things in the verbe.

Jus velaterius rebus 2 pæni.

First, To grieve, or to be forrowfull, whether upon our own account, or upon the account of others: to be forrowfull because of our owne sins or sufferings, which is the for- tuit vel sentenrow of passion, or to be sorrowfull, because of the sins and suf- tian nutavit ferings of others, which is the forrow of compassion, both are in dolore design

comprehended in this word.

Secondly, It signifies to repent; so it is applyed to God invent. himselfe. (Gen. 6.6) It repented the Lord that he made man upon the earth. As also (I Sam. 15.11.) The Lord repented that he had made Saul King. Some take this fignification of the word here. and render the Text thus, Heare diligently my words, and repent, or it will be repentance to you; that is, you who have stood so stiffy all this while in your own opinion, and have maintained those positions which are so unsutable to the common dispensations of God; if you would but heare me out, and heare me diligently, you would repent of this your opinion, and change your mindes. That rendring is usefull, there is onely this against it, that howsoever the verbe signifieth to repent, yet Grammarians tell that the noune is never found to fignifie re-

pentance; and therefore I paffeit.

Thirdly, By a contrary kinde of speaking (which is very frequent in the Hebrew) as it signifies to grieve and repent, so to take comfort. And the reason why the same word, notes both repentance, and comfort, is, because true repentance, wrought by godly forrow, is the way to, and concludes in, the truest consolation : the nearest way to peace is by humble confession of, and conversion from our sinnes. The word is used in this sence (Gen. 24.ult.) Isaac was comforted concerning his Mother. So (2 Sam. 13.39.) The Soule of King David longed to goe forth unto Absalom, that is, he extreamly defired to fee him againe, and rather then not, even to fetch him home himselfe. or at least (could be doe it with a faving to his Honour and Justice) to meete him (upon his returne) halfe way; for he was comforted concerning Ansmon seeing he was dead. Mourning could not recover him from the grave, why then should he continue mourning? The Prophet useth the word of the Text. while he describes that woefull time wherein many should be mourners, but there should be no comforters, (fer. 16.7.) Neither shall men teare themselves for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother; That is, none shall

consolationens

be so courteous or sencible of the forrows of others, as to use any meanes of comforting them, when they are in the saddest condition, even mourning for the death of father or mother. That expression (note it by the way) The cup of consolation, is an allusion to an ancient custome, when in great forrows some cordiall or comfortable drinke was given to mourners. Solomon intimates that usage (Pro. 31. 6.) Give frong drink to him that is readie to perish, and wine to those that be of beavie hearts; that is, give them a cup of confolation, or a confolatory cup. 706 being in heavinesse and forrow, doth but desire to be diligently heard, and this should be to him, as if his friends in tenderest compassion of his condition, had given him a cup of confolation. As I shall now (passing from the signification and use of the word) further shew in opening the matter.

For here 'tis questioned, whose consolation 706 meanes it should be, when he saith; Heare me, and let this be your confo-

lation.

First, Some understand it thus ; It shall be your confolation ; That is, it shall be a comfort to you : if ye will heare me speake, my speech shall be your consolation, I shall speak such things, and in such a manner, that ye shall have reason to say, it hath been good for ye to heare, or that ye have received benefit by what ye have heard. This is a faire fence, and car-Talia rilig, mo. rieth a generall truth in it. To heare another speake, may be our great confolation. And not onely to heare a doctrin of confolation may be consolatory, but to heare a doctrine of rewerbis relaturi proofe. Sowre and bitter words often prove sweet to the hearer. A doctrine steeped in vinegar, words of gall, and worme. wood, may be hony and sugar (in their effects) to the soule. Any word of truth and sobernesse diligently heard, may turne to consolation. As the sweet words of flattery and falshood being received are bitternesse in the end, so the bitterest words of sobriety and truth being received, are sweetnesse in the end. Paul gives that charge to Titus concerning the Cretians (Tit. 1. 13.) Rebuke them sharply, that they may be sound in the faith. Cutting words have done great cures. Many a diseased festred foul hath been made found both in faith and manners, by feverest reprehensions. Thus fob might say to his friends, Heare diligently my speech, and though I should speake nothing but rebukes, yet make use of it; Let that be your consolation. But

do lequuturus fan ut maxi. mam ex mess estis consolatio nen. Bold.

But secondly, and more generally, 'tis conceived that fob intends here his owne consolation, or consolation to himselfe. Heare diligently my speech, and let this be your consolation; That is let this be in stead of those consolations which you as friends Si me patienter should administer to me, and which I have long waited to re-audieritia, id ceive from you. As if he had faid, You came purposely to comfort mibi vestrarum me, but I finde very little comfort by your coming, all that you have her erit. said to me doth not comfort me, now therefore I defire you to heare Mesc. what I have to say to you, & I will take that for the comfort which you intended me : hear me speak, and that shall goe for the consolation which you promised, and I expected at your coming. Fob puts the word in the plurall number, he faith not this shall be your consolation, or I will take this in part of payment for the consolation you promised me: but, as if this were the whole summe or the full payment, he expresserh it in the plurall number, This shall be your consolations. I will give you an acquittance and discharge for all the confolations you owe me, if I may now at last have a more respectfull and friendly hearing. Heare diligently my speech, and this shall be your consolations.

Hence note; first,

'Tis a comfort to any man, especially to a man in afflictiction, to be diligently and patiently heard.

The afflicted should heare words of comfort, and 'tis a comfort to the afflicted when their words are heard.

First, When their words of petition, or their prayer-speech is heard by God, that's consolation indeed. And 'tis nosmall comfort, when their prayer-speech or petitions are heard by man. If a poore distressed creature purs up his petition to a man in power, and can but get it received, and heard, he rejoyceth; my petition is heard (faith he) somewhat will be done upon it.

Secondly. The afflicted take comfort when their counsell and advice, when their opinion in any case, or their pleadings in their owne are heard. As it is a multitude of consolations to the afflicted when God heares them (all consolations are wrapped up in that one) fo many and very great confolations, yea possibly all the consolations which a man desireth of man, may be found in this, if he will but heare what he hath to fay Kkkk.

for himselfe. When the afflicted speak, they give vent to their forrows, and when they are heard, 'cis an income of joy. Though to be heard, be not comfort formally, or directly, yet effectively and virtually there is much comfort in it; yea, God speaks as if he were comforted when he is but heard, or as if we comforted him when we heare him. God befeecheth us. and speakes intreaties to us, that his counsels and commands may be heard. (Pfal. 81. 13.) O that my people had hearkened unto me. The Lord tells them indeed it would have proved their consolation (verf 14.) I should soone have subdued their enemies and turned my hand against their adversaries. Yet while he speaks so pathetically, he seemes to include his own consolation in it as well as theirs, O that my people had bearkned unto me; it would have been good for them, and it would have given high content to my selfe. And on the contrary we finde the Lord fpeaking of it as a trouble, and a burthen to him, yea as the breaking of his heart when his people stop their eares, and will not heare him. I am broken (faith the Lord) with their whorish heart which hath departed from me and with their eyes which goe a whoring after their Idols (Ezek. 6. 19.) Now, when or how doth the heart depart from God ? Is it not by refusing to heare his voyce, or the voyce of those who speake in his Name. This is a griefe to God whose the word is, and a griefe to those who are the Meffengers of his word. The faithfull Ministers of Jesus Christ can fay this from their soules to those that heare them, Heare our speech diligently, and this shall be your consolation. This shall comfort us more then all the good things you can bestow on us ; doe but receive this gift, the truth, the word of truth spoken to you, and this shall comfort us more then all that you can give. As all the forrows and miseries which the wicked feele and shall be compassed about with for ever, arise from this, because they have not diligently heard that which hath been spoken; so, much forrow ariseth to many who are godly, because what they speake is not diligently heard. How often doe they fay to stabborne children, to evill fervants, to scandalous and loose-walking friends, What joy would it be to our foules, if you would but attend and follow the counsel which we give you; We should look upon this as a great mercy to us as well as to you. Why did Paul call the Philippians his 107

joy and crowne (Phil. 4. 1.) Why faith he the same of the Thef-Salonians and more, Te are our glory and joy? (I Epist. 2. 19.) Was it upon any other account then this, because they had received the Gospel at his mouth, & diligently heard his speech? Paul received so much consolation and joy when his speech was heard, that he calls his hearers his joy, ye a his joy and his crown, that is, his chiefe his principal joy, or that which he rejoyced in more then he could in any earthly crowne; It would not have pleased him so much to have been Emperour of the world, as to see soules brought off from the world by his ministry to the obedience of the word. This made them his crowne and joy, his glory and joy at prefent, and this gave him hope (in which sence he calls the Thessalanians his hope, vers. 19.) that he should rejoyce and glory on their behalfe for ever, yea, that through free grace he should receive the crown of righteousnesse, as himselfe calls it (2 Tim. 4. 8.) or as the Apostle Peter speaking to the same poynt, calls it (1 Pet. 5. 4.) A crowne of glory that fadeth not away. How can it be but a consolation to be heard, when such are the consequences of being heard in some things; and in what things soever we are heard, we judge it to be of some consequence to us, if we get nothing but a hearing. We sometimes heare a poore manthus bespeaking the rich; Sir, if you will but heare me open my case to you, though you doe nothing for me, I will take it as a favour, and thanke yon for it : though you give me no reliefe, yet if you doe but lend me your eare a little, that will be an Almes to me. Thus poore 70b; Heare diligently my speech, and let this be your con-Solation.

Vers. 3. Suffer me that I may speake, and after I have spoken, mock on.

We have here the second argument whereby fob bespeakes attention; Let me speake, and after that mock on, doe not judge before you heare. As approving so mocking or disapproving should follow judgement, and judgement should follow hearing; no man should judge till he hath heard the matter; nor should he eyther approve it till he hath judged it sound and good, nor mock at it, till he hath judged it vaine and worthlesse. Suffer me that I may speak, and after I have speken, mock on.

K k k k 2 Suffer

Suffer me that I may Speake.

TWI ad pon dus referri so let. Indicat fuam oratione n onerofam dy fuiffe amicis.

The word which we render to fuffer, fignifies to bear a thing as a burthen, and so some understand it here. Bear me though I am burdensome to you, and though my speech be as a presfure upon you. Some words are pressing burthens, and require gravem visam strong shoulders to beare them. Some men are never so burdenlome as when they are speaking, it were easier to beare any part of them, then their tongues; Vaine words burden the wife, and the words of the wife are alwayes burdensome to fooles. The Sermons of the Prophets are called burthens; The burthen of Babylon; The burthen of Moab; The burthen of Judah, was the word which the Prophet spake concerning Babylon, &c. These Prophecies were called burdens because they foreshewed the heavy judgements of God, which should fall upon those places. And not onely is that word burdensome, which carrieth wrath and judgement init, but that also is burdensome to many, which carrieth any thing of holines or truth in it. And because no man is very willing to beare a burthen, therefore 7.6 begs, Suffer me to speake; that is, beare with me that I may speake, or beare me while I am speaking.

Further, the words imply that as it was a burden to fob's friends to heare him speake, so likewise to 70b that he was not suffered to speake, suffer me to speake; his spirit was troubled because he had not freedome to speak. Give me leave, let me have a faire hearing; Such speeches proceed from a troubled spirit, from a spirit troubled with some stop, or meeting with some impediment in doing that which it hath a greate minde to doe.

Hence note:

First, Inturruptions are troublesome.

When a man cannot be permitted to speake his minde, he is moved to speake his passion. 'Twas grievous to be hindred in doing some things, as to be enjoyned to doe some others.

Note secondly;

Words which doe not please our spirits, nor hit our opinions, are very burthen some.

Tobspake the apprehension of his friends about himselfe, He

He supposed his speech would be burdensome to his friends. because he knew it would crosse their judgement. Men heare that pleasantly which suits their humor, and complyes with their opinions or corruptions. They can heare such discourses all day long with delight : but if that be spoken which oppofeth their judgement, or their interest, they are weary to beare A few such words are as heavie as a mountaine of lead. The false Prophet centured the word of Amos, so heavie that they were enough to finke the earth out of its place ; The Land is not able to beare all his words (Amos 7.10.11.) For thus Amos Saith, Ferobeam shall dye by the sword, and Israel shall surely be led away captive out of their own Land. This was a burdensome word indeed, and so is every unpleasing word. The Apostle speakes this sence (2 Cor. 11 1) Would to God you could bear with me a little in my folly, and indeed bear with me. Folly is alwayes burdensome, and a soole is usually most burthensome when he speaks. Solomon faith (Prov. 27. 3.) that the wrath of a foole is heavier then a stone, or then the fand. His wrath is extreame hevy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to beare him if he doe but utter a word; and if nothing else be burdensome in his speech, yet the lightnes of it is. Therefore Paul, as fob in the Text fpeaks according to the opinion or sence that some at least among the Corinthians had of him, You judge me but a babler, or that I doe but discover my own folly when I speak; and I know that cannot but be burthenfome to wife men, yet I would to God you would beare with me in my folly: if you call it folly, beare it a while, though it be a troublesome burden, For (as he grows further upon them in that Chapter (ver.19.) Te fuffer fooles gladly seeing ye are wise; Thererore for once suffer me soo. 'Tis a suffering to heare fools speake, yet you sometimes fuffer this, knowing that your selves are wise, & able to judge what is spoken; Ye suffer fooles gladly; suffer me patiently while I doe that which may incurre a suspition of folly, commend my felfe. For a man to commend himselfe, though truly, hath in it a favour of vain glory, and that is folly. Therefore Pual with a rhetoricall infinuation begs their pardon, and their patience, while he doth that for their benefit, and the vindication of his Apostleship, which had a shew of vanity in it. Now as all foolifh

lish speaking is grievous to the wife, so also may that which is wifely spoken, if it crosse the graine of their spirits, as was toucht before. Therefore faith fob, Suffer me that I may steake.

Thirdly, fob might thus crave their patience, because he had been taxed by his friends with too much speaking; Should not the multitude of words be answered? (said Zophar, Chap. 11.1. Should a wife man utter vain knowledge, and fill his belly mith the East-wende? said Eliphaz, Chap. 15.2. As if they had both said, This man will never have done, he talkes everlastingly. Now Joh as to this also answers their sence of him; For as they distasted what he spake, so as they thought, he spake too much : therefore he now adds; Be it that I have spoken too much, yet give me leave to speake a little more, Suffer me to heak, I have yet somewhat to say. From this supposition; observe;

That a man of many words is very burthensome.

Id genus bemi nes fugial opervet quisquis febre carere volib de Char. cap.de Garuli.

This hath been noted from other passages, whither I referre the Reader; Talkativenesse hath been distafffull in all times; One of the Ancients in his Character of much speaking, puts this Odium and scoffe uponit; If a man (faith he) would avoide luit. Theoph. an ague, or a fit of a feaver, let him keep out of the company of men given to talke. It is enough to make a man ficke, or to turn his stomacke to heare some speake; and tis not easie to heare any man speake very much; some knowing this run into a further error burdening their hearers with many words to excufe their many words, and (which makes the matter worfe) make long Apologies for their long and much speaking. Job seemes to make an Apology for his, but 'tis a very short one: Suffer me that I may speake.

And after I have spoken, mock on.

Rogat w's Ti f. quam habenas laxentad viden num, audiant que sirdisturus; we! I non se non curatu um. Merc.

The Hebrew is in the Singular, After I have spoken, mock thou on; and hence some conceive that fob applies himselfe, especially to Zophar, having observed him, more then the rest, confore force quod temptuous, and scornfull, mock thou on Zophar; yet under the consilin outent, Singular number, all may be comprehended, and what he speakes to one he meanes of the whole three, mock on.

In faying fo, Job doth not encourage them to mock, or

counsell them to scorne him or his words, he had checkt and reproved them for mocking more then once before. But we

may understand him; First, That he speaks permissively, or by way of grant, Die but heare me, and then I give you leave to mock. Or when I have spoken againe, if I doe but speak to purpose, if I doe not answer your arguments, and effer that which may satusfie any reasonable man. I am centent to be laught at, mock on. As if he had faid; Before you give your selves full scope in mocking me, before you let your selves loose, to contempt, and scorne. Let me advise yen to heare me once more, and I desire it for your own sakes as much as for mine own, that it be not said that you condemn me, much life slight and mock me unheard: therefore heare me first, and then mock on; you will have time enough, and more occasion, if I speak besides the poynt, or not home to it, to mock when I have done speaking. From this first interpretation we may observe, That

He who hath spoken his conscience, and hath spoken it conscientionsly, is at a poynt (so farre as concernes himselfe) how his speech is entertained.

Let me speake my minde, and then come on't what will. Possquam quod The Prophet Ezekiel received his Commission in this stile; Theu fur muneris est Thalt speak to them, whether they will beare, or whether they will troftant sandi forbeare (Ezek. 2. 7.) doe you your dutie. If they heare it, well anurab auditoand good, if they forbeare, yet you are accepted. He that faith- vibus suffinent's fully delivers the truth and minde of God, (as fob was about patienter. to doe) whether his speech be received or rejected, he is satisfied. If it be received he rejoyceth, and he is not discouraged if it berejected : whether they consent, or diffent, whether they returne approbation or scorne, whether they embrace or mock, as to himselfe the care is taken, though, as feremy speakes, Chap. 13. his eye shall meep in secret for the pride of those who reject and mock, as also for the misery that is coming upon them, except they repent.' Tis finfull, and fo dangerous enough when the word of God is not received, much more when it is scorned and mocked; yet the faithfull ministers and serva nts of Jesus Christ may take comfort in that dispensation, which the hearers receive with fcorne; they have done their Masters will, and are, as the Apostle speaks (2 Cor. 2, 15.) unto God a Sweet

sweet savour of Christ, in them that are saved, and in them that perish, in them that entertaine the word, and in them that mock at it.

Secondly, Note,

Some are readier to mock those who oppose them, then eyther to answer their arguments, or to recover them from their supposed errors.

Surely 70b tooke notice of such a spirit moving in his friends, else he had not suggested this unto them. A man of judgement and understanding falls upon the Arguments of his opponent with reason, not upon his person with spleene. A tender heart pities those that are mislead, and mournes over them whom he conceiveth in an error, he doth not mock or triumph over them. Yet 'tis often seene that when men of contrary perswasions ingage upon a dispute, whether about matters of providence (as 70b and his friends did) or of faith, they who judge themselves victors, deride the weaknesse and hisse at the mistakes of their brethren; and they who are overcome and have nothing more to say, will yet wrangle and revise rather, then say nothing.

And thus 'tis not only in speaking, but in writing, pens as well as tongues drop scorne, when they thinke they have their adversaries at an under, or are not indeed able to deale with their adversaries. We may say to such (though they are, not onely in their own conceits, but in common effeeme, as firong as Oakes in judgement and as tall as Cedars in knowledge) as the Lord doth in the Prophet to ferusalem, because of her spirituall Adulteries (Ezek. 16.30.) How weake are your bearts seeing ye do all these things, the work of an imperious whorish weman. To mock and scorne any man upon such termes as these, is below a man, yea below any humble-minded modest woman: How much then doe they degrade themselves, below man, below reason, and good manners, who fall to mocking the perfon, in stead of answering his arguments, or who mock those who may possibly fayle eyther in arguing or answering? He is weake who indeed fayles thus, but he is weaker who mocks thus.

Secondly, After I have spoken, mock on; carrieth in it the sence

of an ironicall concession; as if he had said; Let me speak out, Deinde non riand then mock if you can. I doubt not but I hall take you off from debitisme. Sep. mocking, or I believe you will have little minde to mock by that meos quiesceris time I have done with you. Hence the Septuagint render by a die i. e. ceffabitis a rect Negative Let me speak, and when I have spoken you will not ludibris dy irmock me. And One of the Greek interpreters gives it in this riflione. Sym: Affirmative, When I have done my speech you will be quier. I shall make you as quiet as Lambes, you will give over mocking, by that time I give over speaking.

Hence observe;

when truth is put home, it will put the wittiest besides their jesting, and the proudest besides their scorning.

Truth is strong and will prevaile. The wit of man is no match for the word of God. Some have come purposely to mock at a Sermon, who before they have gone away have had little minde to mock; they who have come to laugh at the Preacher, or his doctrine, have found it no laughing matter. they have been fent weeping and crying home. They who have come to catch at the word, rather then to heare it, the word heard hath caught them: the word hath arrested and laid hold upon them with irreliftible, unanswerable convictions, and so (which proves the nobleft freedom) they & their wits have bin led captive to the obedience of Christ. Austin, some where confeffeth of himselfe, that he came to heare Ambrose (a man of an excellent spirit) rather to pick quarrells, then to receive infiraction, but before he went away his heart was toucht and then he had little leifure and leffe defire to play the critick with what was spoken. The word of God subdues the soule, it makes a man floop, and take in his flag, it makes the scorner serious, and the lofty lowly. They who were most quarrelsome. have not a word more to say against the word, much lesse to

Laftly. These words, After I have spoken, mock on, may very well beare the sence of a dreadfull threatning.

Hence observe;

The greatest threatning evill against sinners, is to bid them sin. or goe on in doing evill.

There are many terrible threatnings in the word of God agairft

against those who continue in sin, but to be bid continue in sin, is the most terrible threatning in all the word of God. That feemingly favourable permission or dispensation granted to wicked men, is a most fearfull commination or threat against them. (Revel. 22.11.) He that is unjust, let him be unjust still es be that is filthy, let him be fifthy still; you that are mockers mock on still, and you that are dispifers, despife still; To be given up to vile affections, and to be given up to wicked actions, is an argument of wrath given out to the utmolt. And as it is unspeakably sad to be given up to doe evill, so it is unspeakably worse to be given up to mock at that which is good. Let mockers feare and tremble, left God give them up to a spirit of mocking. How shall they escape or be delivered from evill, who mock at that which is for their Good? Now therefore be ye not mockers, left your bands be made strong (Isa. 28. 22.) 'Tis sinfull enough not to obey the word, but it is the height of fin to mock at it. They shall have strong bands that obey not the word, how frong then shall theirs be that mock at it? The bands that are upon the most sober sinners (so we may call fome finners comparatively to others) are stronger then they shall ever be able to break, but God will make bands for mockers sevenfold stronger. Their danger is great, who walke

in the counsel of the ungodly, theirs is greater who stand in the way of sinners, but their case seemes desperate, past helpe or hope, past cure or recovery, who six downe in the seate of the

scornefull.

JoB, Chap. 21. Verf 4,5,6.

As for me, is my complaint to man? and if it were so, why should not my spirit be trouble d? Mark me, and be aftonied, and lay your hand upon your mouth. Even when I remember I am afraid, & trembling taketh hold on my flesh.

He first six Verses of this Chapter (as hath been shewed already) are a preface to the whole. In which, upon many presting considerations, 70b bespake his friends attention. Two of them were discovered in the second and third verses. He comes now to a third in the fourth verse.

Verl. 4. As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

The word which we render Complaint, fignifies eyther a com- mit meditaplaint formed out in words, or a complaint onely wrought and the conquestio. retained in the heart; here we may understand it both wayes; Fob was much in meditation, and he was much also in discourse; he was answering his friends, and he enquired of them; Is my complaint, my open complaint, the bill of complaint which I bring and conin, is it to man? 706 was both plaintiff and defendant; while he ira honinem defended himselfe against man, he was forced to complaine of welad bominem. men to God. But to whom was 70b speaking? was he not be- homine ndiffufore his friends? had fob a Congregation of Angels to speak to, tatio mea? or was he admitted immediate accesse to God? or why faith he, vug. Is my complaint to man? Some render the word Le Adam, against man, or, of man; Is my complaint against man? As if he had said; Had I no greater trouble to complaine of then man is able to give me, though I might have, and upon that ground have just cause of complaining, yet I should have lesse cause to complaine, but the truth is, I have greater cause of griefe then that, for the hand of God bath touched me, and the terrors of the Almightie encamp against me. But rather as we, Is my complaint to man? Is he the object of my complaint? or doe I make my moane to him? Others 11112 interpret,

humana, de qua nibil malorum meorum ill mum off bumana industria sed divina providentia rante.

757 abbreviatus decurtatiss ; denotat fl. El 4 Spiratio fit brevior ob

Ad hominem, i. interpret to man, by, about, or concerning the things or dealings e. super ulla re of man; As if he had said, Do I complaine of the wrongs received apud bominem from men, or do I complaine because I receive no helpe from man. conqueri possin my wound is from the hand of God, and from bim my help must alfo come. Is my complaint to man?

And if it were so, why should not my spirit be troubled?

And if (it were) we supply those words: The Originall is res omnes mode- only, And if; If it were so, why should not my spirit (my breath say some) be troubled? The word which we render to trouble, signifies to abbreviate or shorten. Why should not my breath be shortned: And then the sence is made up in this manner; Did I speak convillationem to men onely why should I not quickly make an end, and shorten my animi, and af speech, why should I spend so much breath upon them? Others by the word ruarkh, understand the nind, or the whole inward man; aug fliam spiri. Why should not my mind be troubled, or shortned? Shortning of the mind, or shortnesse of minde is applyed in divers Scriptures to men under griefe and trouble of mind, (Exod. 6.9.) Moses spake to the Children of Israel but they hearkned not to Moses, for the anguish of their (pirit, or, f.r shortness of spirit. Again (Numb. 21. 4.) And they journeyed from mount Hor by the way of the red sea to compasse the Land of Edom, and the soul or spirit of the people was much discouraged, we put in the margine, shortned) because of the way: Eyther because of the troublesomenesse and danger of the way, or because of the length of the way, their spirit was discouraged, there was a Lyon (danger) in the way Or, the way was long, and this shortned their spirits, that is, they thought they should never get thorow that vast wilderneffe. The foule of the people was discouraged or shortned, because of the way.

We finde this Negatively expressed concerning the spirit of God (Micab 2. 6, 7.) while some were about (as it were) to filence and suspend the spirit it selfe; Prophsie not, say they, to them that prophesie. They shall not prophesie to them, that they shall not take shame. O thou that art named of the house of facob, Is the (pirit of the Lord straitned, so we render, and put shortned in the margine : As if the Prophet had faid, You may forten or straiten she spirit of man, but you cannot straiten the spirit of God, you cannot Shorten his spirit. Is the spirit of God shortned? cannot he inlarg himselfe, himselfe; and speak out by the meanest of his messengers, notwithstanding all your oppositions and contradictions? Or, Is the spirit of the Lord straitned? that is, is the spirit of the Lord so meakned that he cannot make his word effectuall? so it follows in the close of the same verse; Doe not my words do good to him that walketh uprightly? As if he had said, Is the spirit of the Lord straitned from doing good to those that receive the word? And if the word threaten you with evill, you may thanke your felves for it: you should not heare of evill from my word, were it not for fin, nor should you feele it, did you not continue and persist impenitently in your fins, therefore know that the Spirit of the Lord is not straitned, eyther in doing good to those who accept and obey the word, nor in bringing evill upon those who reject and

disobevit.

In fob's Text the word is applyed to gliefe or forrow, this shortneth the spirit every way. Sorrow shortneth the spirit ofman, as spirit is taken for life : forrow cuts asunder or breakes the thread of life. The forrow of the world causeth death, (faith the Apostle, 2 Cor. 7 10.) 'Tis a killing forrow. 'Tis a shortner of the Spirit also, because we cannot doe that good we might; forrow over-acted, weakens the whole man, and leaves him unable to put himselese forth in action. Joy is the dilatation or widening of the heart, a heart full of joy, is enlarged, much joy makes the spirit free to act. Therefore the Sunne is said to rejoyce as a strong man to run a race (Pf. 19.5.) A strong man rejoyceth, and joy makes him run strongly, and put himselfe forth mightily. Now as joy enlargeth and openeth the heart, fo forrow is a staitner of it, it makes a man narrow, hearted, and narrow-handed, it stops him in his actings, or stays him from acting. Therefore when the fews were overpressed with sorrow, away with it saith Nehemiah (Neh. 8.10.) The joy of the Lord is your strength; and I may say, the sorrow of man is his weaknesse and the shortnesse of his spirit.

Why should not my spirit be troubled, or shortned?

Fob speakes passionately and appeales to their judgement. Can ye shew me any reason why I should not be troubled under my afflictions, yea though theywere but such as menusually inflict, whereas mine speak the arme of God. Being thus pressed you will confesse, that it is as hard for me not to complaine, as it is to keepe due bounds in complaining. Having,

Having given these touches from the single tearmes, I shall offer three or foure interpretations upon the whole.

As for me, is my complaint to man?

The question denies, my complaint is not to man. Though 70b spake to man, yet man did not determine, or bound his speech, he spake beyond man. Taking the question in this negative sence, the latter branch of the verse may be understood as a proof that he did not speak to, or that his speech was not bounded in man. As if he had faid; If I were to deale, or had to doe with men alone in proving this poynt, or in approving my person; If I had not an outlet to God, if my thoughts did not work towards him, my (pirit must needs be troubled; it could not be otherwise, but my spirit must be shortned, or straitned, I must fail and sink under she burthen you have laid upon me; but I subsist, & my spirit bears up, I maintain & stand my ground stil yea my heart is enlarged, therfore this is an argument I have not to deal with man only but with God, who supplyes me with fresh spirits and renewes my strength.

Secondly, These words (as hath been toucht before) are an argument to move attention; As for me, is my complaint to man? As if he had said; My work is not with you, not with you alone; my Soul ascends to heaven, &there I have liberty of speech, God admits me and I have accesse to him: therefore why should I not have au-

dience and acceptance with you also?

Others upon that account interpret thus ; Let me have your attention; for I speak not of earthly mundane matters, but, of the meightiest heavenly truths; I stand up to maintain the honour and justice of God in his dispensations to the children of men, therefore ferium postulant heare me; These things require much seriousnesse from me in

speaking, and no lesse diligence from you in hearing.

Thirdly, The words may be expounded disjunctively, and for like a bell that rings out, they strike on both sides; As for me, is my complaint to man? and if it were for coc. As if he had said, Which soever of these you take, whether you say my speech, and complaint is to man; or whether you say it is not to man but to God: which of these seever you take, why should not my spirit be troubled? If yest say my complaint is to man, have I not reason to be troubled at his hard dealings, and unkind censures? When my words find such ill construction, & my person such ill entertainment, have

Mec artentum auditorem de oratorem.

Chap. 21.

I not reason to be troubled? Or be it that my complaint is to God; have I not reason to be troubled? for doth he not deny me present deliverance, doth he not hold me yet in darknesse? Is he not pleased to hide himself & all those comforts siom me, which I am waiting for? So, that whether my complaint be to man, or to God, why should not my spirit he troubled, considering the present posture of my condition; seeing things go thus with me. As for me, is my complaint toman? Observe; first,

Great and painfull sufferings put the best to complaints.

170b denied not that he complained, he only denied that man was the sole object of his complaint. What man in paine, especially in such paine as fob's was, can forbeare complaining? An eminent Martyre in the Marian persecution, said thus to the Smith that was fastning the chaine with which he was to be bound to the stake; Be fure you make it fast, For the flesh will have its course; Though the inordinate courses of finful flesh are stope and mortified, yet sensitive slesh, being pinched and pained will have its course, even in those that what are spirituall. The title of the 102 Psalme, is, A prayer of the afflicted when he is overwhelmed, and powreth out his complaint. And again (Pfal. 55.2) I mourn in my complaint, and make a noyse. Such confusion was upon his spirit, that he rather made a noise then spake; to utter a voyce is an act of reason; inanimate and irrationall creatures make a found, or a noyfe. David was fo disturbed in his complaint, that he rather made a noyfe, like the winds, or like a beast, then formed an articulate voyce like a man, I make a noyfe in my complaint. So when he made his prayer in the cave, (Pf. 142. 2.) I powred out my complaint before him. David was shut up in the cave; and though it were a willing imprisonment (for he went thither to secure himselfe, he was glad to goe to the cave for shelter) yer he complained and begged of God that he might not have occasion of going to the cave for Chelter. We find Asaph in such complaints (Psal. 77.) and Heman (Pfal. 88.) and Hezekiah (Ifa. 38.14.) He complained & chattered like a crane or a swallow. Indeed that question put by the Prophet hath a negative sence in it (Lam. 3. 39.) Wherefore doth a living man complaine, a man for the punishment of his fins? As if he had said, What reason bath man to vex himself or murmur

murmur against God as if he dealt rigorously & roughly with hin; when all his sufferings are procured by his own sins. And hence an ancient Version renders the Text thus; Why doth the living man complaine? let each man complaine for his own fin.

There is a twofold complaint.

The first ariseth meerly from the sence of affliction, or the feeling of what we fuffer; this is naturall, this even Christ himfelfe was under, while he was on earth in a suffering conditi-

Secondly, There is a complaint which ariseth from discontent and murmurring at our afflictions, vexing our felves at the things we suffer. This is finfull, such complaining becomes not the people of God though they complaine under the feeling of affliction, yet they must not murmur at affliction but bewayle their own transgression; The best of Saints under affliction have cause to complaine of their own sin, and the sin of many is the cause of all their afflictions. Every complaint which hath murmuring in it is evill, and all the complaints of evill men are murmurrings. The Apostle puts such murmurers and complainers together, (Jude 16.) These are murmurers. complainers, malking after their own lusts. Complaining, which comes from, or is accompanied with murmuring, harh its originall in luft, and is their worke who walke after their owne lufts. We may complaine, but we must not murmur. God doth not deny us to bemoane our felves, when he is pleafed to lay his hand upon us, but he will not beare it if we murmur at his

Secondly, From the object of fob's complaint; As for me, is my complaint to man?

Observe:

A good man eyes God chiefly even while he is complaining to man.

706 was before men, but his complaint was to God. There is little gotten by complaining barely to man; and as there are but few who can give any eafe to our complaint, so there are not a few, who encrease and adde to it. To tell them that it is ill with us, makes our case worse. For,

First, Many are infencible of the sufferings of others, they lay them not to heart, they are to the complaints which come

before

before them about matters of affliction, as Gallio was to those who complained about matters of religion; He cared for none of those things, he regarded them not; you were as good speake to a wall, or a rock, as to some men, they are insensible of what others feele, therefore why should they be complained to.

Chap. 21.

A second sort are over-sencible, and account it a great burthento receive complaints from the poore and distressed; tis indeed a butthen, yet such a burthen as we ought to be are; and we may number it among those which the Apostle speakes of (Gal. 6. 2) Beare ye one anothers burthens, so sulfilling the law of Christ. That we have our eares open, to receive the complaints, and our hearts ready to grieve for the miseries of our brethren, is a burthen which the law of Christ hath layd upon us; and the bearing of that burthen is therefore called the fulfilling of the law of Christ, because much love (which is the ful-

filling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hearing contentedly, and will haply tell you they are forry to see your afflictions, yet they say little and doe lesse to ease your forrow: at most they give you but a mouth full of good words, a breath of charitie, or charitie onely upon the breath. Of such the Apostle fames speaks, (Chap. 2.15, 16.) If a brother or sister be naked and destitute of daily food, and one of you say to them, depart in peace, be ye warmed, and filled, not with standing you give them not those things that are needful for the body, what doth it prosse? Such kinde of cheape reliefe, I wish it were otherwise with you, be you warmed, and filled, and cloathed, is all that many give; they give nothing that is reall succour, eyther for soule or bodie; and who would complaine to such a generation as this?

Fourthly, There are a fort who answer complainings with defplings, who mock at miserie, and take advantage to insult over others in their necessities: They will not give so much as a parcel of good words, nor be at the charge of a good wish to those who are compassed about with evill. Such entertainment Davids complaint had when he sent to Nabali Sa. 25. 10. And Nabal answered & said, who is David, & who is the son of fesse? there be many servants now adaies that break every man from his Master, As if he had said, what is he but a fugitive? Thus he revision man in led him.

him; Shill I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be? a company of runnagates and wanderers, do you think I will have to doe with such as he & his, or give them reliefe? How common is it to snap up complainers, with, what are you? whence come you? what's that to me? what can I doe for you? or why should I though I can? upon what acquaintance, pray? An ingenious spirit can easier dye under his burthen, then aske

helpe at the hands of such.

Fifthly, Complaine to some; and they will tell you, they have it not for you, they cannot relieve you; when yet it is in the power of their hand to doe it. Some who never want money for a good birgaine, or a profitable purchase, will alwayes be in want when they should do a good work, or give to those who have nothing. They who have enough to buy out two or three rich men, have not enough to relieve one poore man; they will rather make themselves poore then help the poore, and be accounted weak rather then support those who are ready to sink under their burdens: who would complaine to men of such a temper as this?

Sixthly, There want not some to whom if you complaine, they will tell you plainly they will not relieve your wants, they

make no excuses, but refuse down right

In the seventh and last place, very many are indeed unable to helpe those who complaine to them, though they are free enough, and have cordiall defires to doe what is defired, yet they cannot. They cannot reach such reliefe as the complainers case calls for; they are not able to doe it though they would. The line of the creature when it is longest and stretched to the utmost, may yet be too short for our helpe. A great King had not wherewith to stop the cry of a poore woman (2 King. 6.26.) And as the King of Israel was passing by upon the wall, there cryed a woman unto him, saying, help my Lord O King. And he faid if the Lord doe not helpe thee whence shall I help thee? out of the barne-floor, or out of the wine presse. There was nothing in the barn-floor, nothing in the wine-presse; therefore he turns her over to God: the Lord must help thee, I cannot. As in that case so in many the creature is short-handed, it hath no helps. The Prophet gives an elegant description of this (Ifa. 3. 6, 7.) When

When a man shall take bold of his brother of the house of his father, saying, thou hast cloathing, be thou our ruler, and let this ruine be under thine hand. In prosperous times men are ambitious of preferment, they bribe and begge for places of trust and power. but in calamitous and confuled times preferments and great places goe a begging, and are refused. In that day shall be sweare, saying, I will not be a healer: for in my house is neither bread, nor cloathing, make me not a ruler of the people; As if he had faid ; What doe you mean to make me a ruler? I have nothing sutable to such a state; your ruine cannot be under mine hand; your ruine is too ruinous, and your trouble is too troublesome for me to ingage in. As 'tis faid of tome difeases, they are the Physitians reproach, they cannot cure them; fo the wounds and breaches of a State may be such as no man dares undertake their cure and healing. And as publick fo private and perforal evills are fometimes to desperate, that every man stands off, and faith, I will not, I cannot be a healer, I have neither bread nor cloathing enough for it; this ruine cannot be under my hand.

All these considerations tell us aloud, that as 't is sometimes in vaine to complaine to man, so 't is alwayes best complaining to God, eyther immediately, or whensoever we complaine to

man, to have God in our eye.

For the contrary of those seven discouragements, in rese-

rence to our complaint to man, may be affirmed of God.

First, He is sencible of our sorrowes.

Secondly, To heare our complaint is no burthen to him.
Thirdly, He doth not use to send any away with good words onely.

Fourthly, He doth not despise those who complaine to

Fifthly, He doth not deny himselfeable to helpe. Sixthly, 'Tis rare that he gives any a flat deniall.

Seventhly, He never denies helpe to any because their condition is past his helpe. He needs not to answer, in my house is no bread nor cloathing, no help, nor healing, for with him is all power at all times: therefore let us complaine to him. And besides all this, we have not onely a command from God to complaine to him, but his promise to heare and help when we complaine; And which is yet more, we honour God in complaine; And which is yet more, we honour God in complaine;

plaining to him. We doe a great honour to man, when we complaine to him, yea it puts a piece of divinitie upon him, and upon this account Magistrates to whom complaints are both most commonly and most properly made, are called in Scripture language, Gods. This is originally the Honour of God, For This speaks our faith, that all power is in him, and that he is able to support and relieve us in all our complaints. A beggar doth not make his complaint to a beggar who hath not a penny in his purse, or is as poore as hiw elfe: but he complaines to those of whom he hath an opinion that they are able to help him. This perswasion of faith, that God is able to help. is not onely a motive, but the ground of our complaining to him. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11. 6.) As it is our dutie to beleive this when we come to God with our prayers & complaints, so unlesse we believe this we have neither any true foundation nor hope when we come. He that confiders the Alfusticiencie of God and insufficiency of man, will see reafon enough in all his troubles to fay with fob, As for me, is my complaint to man? In this fob did well, and spake both wisely, and holily: But

When he faith in the latter part of the verse, And if it were so, why should not my spirit be troubled? Was this a becoming speech? should not 70b rather have laboured to stop the trouble of his spirit, then thus encourage it? should he not rather have checkt then backt his own unquiet heart? We may learne this

from it, that

Good men sometimes are readie to give too much way to their owne griefe and unquietnesse of spirit.

in their troubles. Many reasons may be given why we ought to sit downe in the middest of our troubles with quiet spirits. 'Tis dangerous to perswade our selves that we have reason to be troubled at any thing but sin. Our spirits are rarely troubled enough with the evil of sin, & usually too much with outward evils. Rachel meepes, and resustant to be comforted: Some sasten upon sorrow: and are greedy of griese, That which we translate (Joh. 10.20.) Let me alone that I may take comfort a little,

Chap. 21.

is by some rendred , Let me alone that I may monrne a little ; let me have my scope in mourning. In the 77. Psalme Asaph speakes out the trouble of his spirit; My fore ran in the night, and ceased not; my soule refused to be comforted. They give too much way to their troubles, who argue against their comforts, and put by the offer of them. When the Lord reproved Jonah for his passion, (Ch. 4.9.) D ft thou well to be angry? He replyed, I doe well to be angry to the death. What he faid of his passion of anger, others fay of their passion of sorrow; We doe well to be forrowfull; why should not our spirit be troubled? They think they have reason for it, though their reasons have no more reason in them, then that of Micab had (Judg. 18. 23) who when the children of Dan asked him What ayleth thee?answered, Te have taken away my Gods which I made, and the Priest, and what is this that ye fay, What ayleth thee? Have I not reason to complain, and be troubled when you have robd me of my Gods? Thus when they have lost but an Idol(as he had) somewhat that they overprized and put in the place of God, yet being questioned, why are ye thus troubled? they answer, why should we not be croubled?

Christians should rather remember Danids question, then imitate 7cb's (Pf. 42. 5.) Why art thou disquieted 0 my soul? why art thou cast down? He puts his soule to answer for it, why art thou disquieted? He saith not with fob, Why should not my spirit be disquieted? but, Why art then? give an account of it. When we finde fuch gusts blustering upon our spirits, we may doe much towards the quieting of them, by asking why they are so disquieted? And 'tis both our wisedome and our duty, if that will not doe, to use all holy meanes to quiet them. When Christ (7.b. 14. 1.) foresaw a storme, a black day, a day of trouble coming upon his Disciples, he prevents and way-layes the trouble of their hearts, by forbidding it; Let not your bearts be troubled, Be not disturbed in your minds with cares and forrows concerning the iffue of my absence from you; say not, Our Lord and Master is gone, O what will become of us? For I goe to prepare a place for you, and I will come againe and receive you to my felf, that where I am there ye may be also. Christ tells them he went to prepare a place for them, that he might thereby prepare their hearts patiently to beare his going away; Christ: Christ knew well, that if once trouble of heart did gather and grow upon them, it would worke strange effects, and eyther carry them beyond or leave them short of the bounds of duty. Our danger is great when sorrow is in power. I will shew you a twofold danger of it.

First, Satan makes great use of any over-powerfull passion. As he tempts fome with joy, fo others with forrow: fome are drowned while they intend only to fwim, and bath themselves in pleasures. Others are drowned while they swim and bath in forrows. Satan takes advantage of all extreames. Hence the Apostle adviseth about the incestuous person, who was much grieved, and afflicted, that the Cerinthians should comfort him. (2 Cor 2.7.) he would not have him lye too long under those troubles of spirit, Loft he should have bin swall wed up of too much forrow. And (verf. 11.) Lest Satan should get advantage of us; for me are not ignorant of his devices Now as Satan would get an advantage against the whole Church by blemishing their discipline (which should alwayes be tempered with love, and tend onely to the falvation of the offendor) as rigorous and immoderate; So he would be busie to worke his advantage upon the poore man himselfe, and swallow him up with too much forrow. We know what b'ack work some have made by the overworkings of forow, Safan doth his work in us, or tempts us to doe his worke in darknesse; and that in a twofold darknesse: first, in the darkness of ignorance; secondly, in the darkrefle of forrow, or of a troubled minde. And as he who lets the Sun goe down upon his wrath (that is, who continues long in, and cherisheth his wrath) gives place to the Devil (Eph. 4. 26, 27) fo alto doe they who let the Sun goe downe upon fuch for-

Secondly, Such forrow or trouble of spirit, unfits the soule for ducie, such can neyther pray nor heare as they ought. As some trouble of spirit is an occasion of quickning us to dutie, so there is a trouble which dulls and deadens us. And as it unfits for spirituall, so for civil duties & employments: it makes a man carelesse, and readie to throw up all: take heed of such sorrows, say not, Why should not my spirit be troubled?

7 6 having by this third argument provoked his friends to at-

temon, brings fortha fourth.

Verl. 5. Mark me and be astonied, and lay your hand upon your mouth.

Mark me] The word figuifies properly to turne the eye or face upon some remarkable object. And as it signifies an accentive view of the eye, fo likewise the serious attention of the minde. When fob faith, Mark ye me, he doth not fo much call for their eyes, as for their understandings. Nor was it his person which he would draw them to looke at, but his cause. He was in no such comely case to invite b holders, his sores and ficknesse rendred him little pleasing to the eye.

Mark me, that is, First, mark what I speake, or attend my

fpeech.

Chap. 21.

Secondly, Mark what I suffer, mark what is fallen on me. As if he had faid; Surely my friends, though ye have been a great while with me, yet ye have not heeded me. Tis possible to be long in the presence of a man, and not see him; that is, not consider his state and condition. Therefore after all this discourse 706 admonisheth his friends to take better notice of him. Mark me.

And be astonied.

The word imports fuch aftonishment as is caused by standing upon a high place, or beholding things from on high. He that stands upon a high cliffe or tower, is astonished to looke downe. Looke down upon me; faith 7+6, mark the huge deep of forrow, which I am in, and be aftonied. Aftonishment is the conquest of sence, and of reason too, we are never astonined while eyther sence or reason can act orderly, but when they are menusingnificain akinde of huddle, this is our aftonishment. Strange events, tionis verburn. things feldome heard of, or rarely seene, breed astonishment. quod wix usur-Astonishment is a degree beyond admiration; a man may won- Paur nist obalider at that whereat he is not aftonished. Thus the Prophet re- 4nod inopinarum . presents the posture of the neighbouring Nations at the fall of eventum, aut of Tyrus (Ezek. 28. 19.) And all they that know thee among the effabilem og od people shall be astonished at thee; thou shalt be a terrour, and never miratione digshalt thou be any more. The fall of mighty Princes is matter of a. niffixam Bold. mazement and terrour to all who heare of or behold it. Thus cis sayd of the Babylonian (Isa. 14., 16.) They that see thee shall narrowly)

narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdomes. And (ver. 10.) Art thou also become meak as me, art thou become like is? Who could have beleeved this? who ever expected to fee such a change? And the Lord himselfe calls the heavens to astonishment at the strangeness of his peoples dealing with him, (fer. 2. 12.) Be aftonished O ye heavens at this, and be horribly afraid, be ye very desolate saith the Lord; for my people have committed two evills, &c. And those evills were such and so great, as few if any had ever committed before them; They had finned without and beyond example, as is plaine by the former verse, Hath a Nation changed their Gods, which yet are no Gods? Where can you a find a Nation changing their God ? The most barbarous Nations are tenacious of and zealous for their Gods? they flick to their Gods, though they be but Idols; Hath a Nation changed their God? Can you give me an instance of a people that have changed their Gods & turned them out of doors, though they are yet no Gods: But my people have changed their olorie, that is, their God : (God is the glorie of a people, his presence is at once our honour and our safetie.) Now when such a thing as this was done, which was never done before, of which no example could be given from any records, then be aftonified O heavens Now as the fin of ferufalem was an unparaleld fin, fo also was her punishment; and therefore she cals all to behold and be astonished. Lam. 1. 11. Is it nothing to you all ye that pass by behold & see, if there be any forrow like unto my forrow, which is done unto me, wherewith the Lord bath afflicted me in the day of his feirce anger, Thus Job seems to bespeak his friends, Was there ever any mans forrow like mine? Mine is a rare case, and may therefore justly breed astonishment. Mark me, & be astonished. Hence note:

First, I man, especially a man in affliction, loves to have his case and discourse thorowly meighed.

Unlesse you mark his affliction, you encrease it; and un'esse you mark his words, you diminish his person. Slight attention is displeasing to man, much more to God: yet how oft doth God speake, and we scarce mark? He hath reason to call upon us, mark me, both in what he faith, and in what he doth.

We neither mark the words, nor the works of God as we ought. If men take it ill when they are not marked, how ill may the great God of heaven take it?

Secondly, 706's friends had censured and judgedhim, but they

had not markt him.

Hence note;

Some are more forward to censure then to consider.

They give judgements before they heare, and passe sentence before they mark; common reason bids us marke before we judge, and consider before we give our opinion eyther about the actions of others or their doctrines. The Apostles rule and counsel leads us to this (1 Thes. 5.21.) Prove all things, hold fast that which is good. The rule holds also, Prove all things, and then reject that which is evill. 'Tis not praise worthy to hold that which is good, till we have proved it so, nor can we be excused in rejecting that as evill which is evill, till we have proved it to be so.

Thirdly, While Job saith, Mark me, and be aftonied, He seemes to intimate thus much to his friends; Hitherto ye have neglected me and my sufferings, but did ye mark me, ye would be astonied: He speakes not imparatively, as commanding their attention; but optatively, desiring them to mark him, and sheweth what would follow, Mark me, and (certainly) ye will be astonined,

Hence note ;

The reason why we are little affected with great things, is because we doe not enough consider and mark them.

That which scarcely moveth us, would aftonish us, that which is small in our eyes and estimations, would be great if we did but weigh it. Did we thorowly consider what sin is, many would tremble, who now make a sport of it, The mercy of God, the unspeakeable love of Jesus Christ, are little valued and prized by many, because they enter not into a due consideration of them, they take no paines to know what Redemption, Justification, and Salvation meane, and therefore (as the Apostle speaks, Heb. 2. 3.) they neglect so great salvation. The Apostle Peter writing of the things of the Gospel (1 Pet. 1. 10.)

Chap. 21.

thewes how industrions fome of old time were about them, of which salvation the Prophets have enquired & searched diligently. And (ver. 12.) Which things the Angels defire to look into them. Angels pry into the secrets of the Gospel, they (as the word used by the Apostle implyeth) do, as it were, stretch out their necks to fee the glory of those mysteries. Were we but thus buffe and intent upon them, how should we be swallowed up and transported with the riches of that Grace, with the freenesse of that love which is manifested to the sonnes of men. The works of providence, whether workes of mercy, or of judgement, are full of mysterie, they are great, and fought out of all that have pleasure in them, (Pfal. 111. 2.) If we would feeke them out, and fcan their circumstances, we should stand amazed, both at the wisdome and power of God discovered in them. At this time it would be faid, what hath God wrought ? How unlearchable are thy judgements, and thy wayes past finding out, who is a God like unto thee, glorious in holinesse, fearefull in praises, doing wonders.

Fourthly, Observe; that

The dealings of God with some godly men are full of astonishment.

David himselfe said (Psal. 119.120.) My stesh trembleth for feare of thee, and I am afraid of thy judgements. Those Judgements which cause trembling before they come, being come cause astonishment. As the mercy which God sometimes bestowes upon his servants, is beyond their faith, so many of his chastnings are beyond their seare; and as themselves are astonished at what God hath layd upon them, so others also ought to be. The Judgements of God upon ferusalem were so strange, that the Kings of the earth and all the inhabitants of the world, would not have believed them; where faith ends wonder must needs begin. What God did to ferusalem for the punishment of her sin, he did to fob for the tryall of his graces, even such things as no man who knew his integrity would have believed, though it had been told him before he saw it: And therefore he had reason to say, Mark me and be assented.

And lay your hand upon your mouth.

This action follows aftonishment before spoken of (Mich. 6.

16.) The Nations shall see and be confounded at all their might that is, to see their owne might confounded and weakned) and Ball lay their hand upon their mouth. The Image of Harpicrates (whom the ancient Idolatrous Egyptians adored as the God Harjo ratio gof silence) was formed and set up in the Temple of I/ys, with his mulachrum qui hand layd upon his mouth. And this hath long obtained the deus putabatur honour and authoritie of a proverbiall speech, signifying thus silenij sic ex-! much, that we will fay no more, or that we have no more to fay. This phrase is often used in Scripture; For, besides that it is girum apprimeused twice more in this booke, Chap. 29. 9. Chap. 40: 4.) we bat labits Car: also read, how the Danites said to Micabs Priest, who began to Steph: Lex. make a bustle against them, & to demand, What doe ye fudg. 18. contra digito 19.) hold thy peace, lay thy hand upon thy mouth. Solomon gives ad- compesce labelvice (Prov. 30.32.) If thou hast done foolishly in lifting up thy self, lum Juv. Sar. or if thou hast thought evil, lay thy hand upon thy mouth; That is, if thou hast done evill, doe not defend it, but repent of it; or if thou hast framed evill thoughts in thy heart, yet let not thy mouth speake them out in evill words; smother those sinfull conceptions, let them never fee the Sun, for 'twill encrease thy fin, and procure the shame. Among the severall stations which the Israelites made through the wildernesse, one was in Punon, Ames de 42. or Phinon (Num 33.42.) which as one of the Ancients obser- filiorum sfrael s veth, fignifieth, silence or sparingnesse of speech; upon which he maustonibus. maketh this usefull application; Let us be carefull to take up our station here sometimes, while we are travailing through the wildernesse of this world. It may be our wisedom to pitch in silence. The hand is wel imployed while we stop the mouth with it from broaching and maintaining that which is evill, or from opposing that which is good. As to open the mouth, importeth readiness to speake, and boldnesse of speech; so to lay the hand upon the mouch notes silence, and properly silence upon conviction, that is, when a man hath heard fuch reasons as he cannot oppose or contradict. We use an expression neere this, Lay your hand upon your heart; that is, take the thing deeply to heart, apply it home. As to lay the hand upon the heart, notes internall speech; so, to lay the hand upon the mouth, notes the stopping of externall speech. Lay your hand upon your month, is as if fob had said; Mark me, and you would have little reason and · less forwardnes to speak any more; or, My counsel to you my friends Nnnnz

Ægyptijs nt di-

is, That ye would heare more and speak I Se; yea, that in this case ye would now be silent and speak no more.

There are two things which should stop the mouth, and im-

pose filence,

First, The plainnesse and evidence eyther of reason or of proofe. (Rom. 3.19.) What the law speaks, it is to those that are under the law, that every mouth may be stopped, and all the world may be guiltie; That is, the law brings such plaine evidence and conviction, that no man shall have a word to speak against it. If God should spread before men their lives and his law in the puritie and spiritualnesse of it, every man must sie down silent,

and lay his hand upon his mouth.

Secondly, The mouth is stopped by the depth and darknesse, by the inevidence and obscuritie of that which is before
us, when things are so vayled and clouded that we cannot see
into them, what can we say to them? 'tis then high time to say
our hand upon our mouthes, and instead of speaking to admire.
We may conceive fob intending both these stop mouthes to
his friends. First, That the reason of Gods dealing with him
was secret and darke. Secondly, that he intended to answer their
objections with so much plainnesse of speech, and evidence of
reason, that eyther they should not be able to resist him, or it
would be very dangerous for them if they did: And therefore
(saith he) lay your hand upon your mouth. Which he presseth
upon them yet surther in the words following.

Vers. 6. Even when I remember I am afraid, and trembling taketh hold on my flesh.

This verse containes fob's last argument, moving his friends to attention The reason stands thus: The very remembrance of that which I am about to speak to you makes me asraid and tremble, therefore you have reason to attend and mark what I speak, surely I speak not of slight matters, nor doe I tell you stories of I know not what, I am serious, be you so.

When I remember I am afraid.

dam placet hic fensus John I remember, what? First, say some: The trouble and partim dolo is affliction, the paines and sorrows which I am in. Secondly, say suirecordatione, others, when I remember what prosperitie God gives the wick-

ed; as in the next verse; Wherefore doe the wicked live, become partim miradet old, yea are mightie in power? When I remember these dispen- administratione fations of God, it strikes me with terrour.

Trembling taketh hold on my flesh.

This clause heightens the former, Iam altogethet afraid, I do Merl. not onely trembee, but trembling taketh hold of me. Moses speaks in this forme (Exod. 15. 13.) Thou in thy mercie haft led forth the people which thou hast redeemed, &c. God had but just put them over the fea, and yet, by the spirit, Moses saw them put into the possession of Canaan, and his faith prophesied what posture other Nations should be in when God should doe these things; The people shall heare and be afraid, sorrow shall take bold of the inhabitants of Palestina. He saith not they shall be full of forrow but forrow shall take hold of them, as a Sergeant S tantacalamitakes hold of a manto arrest and carry him away. So it follows; tatis solarccor-Sorrow shall take bold of the Dukes of Edom, the mightie men of datio me con-Moab, trembling shall take hold of them. In this the Scripture lets forth the excessivenesse of their troubles, that feare should fentes si anima not onely fall upon them, but take hold of them. Thus faith 706, adveriens ne-I am not onely afraid, but trembling hath taken hold of my flesh. And if the remembrance of these things makes me afraid and tremble, how can you who are present but be troubled and meam. Jun, deeply affected with the fight of them?

I need not draw out particular observations here, having shewed upon other places how dreadful the judgements of God are, and what effects they have produced upon the spirits of good men. Habakuck who had only a propheticall vision of them, expresseth his sence in the highest language of amazement (Chap. 3. 16.) When I heard, my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, I trambled in my selfe, that I might rest in the day of trouble.

Onely here observe a double difference.

First, Between the godly and the wicked at all times. Secondly, Between the godly of those times under the law.

and the godly, who live in these Gospell times.

To the first; A godly man trembles at the judgements of God, a wicked man is little moved at them. The forelight or remembrance of Judgements makes a godly man feare, but awicked

de qua mox di-Eturus eff, fic consurbari us totus horreat.

magis vos prae artum eft obstupescere ob cal amitatems

wicked man is hardned in the fight and under the feeling of them.

To the second: The people of God under the Law being dealt with more by visible dispensations of mercy and judgement in the times of the Law (as is evident, especially hroughout the twenty-fixth Chapter of Leviticus, and the twenty-eight of Deuteronmy) they were more subject to feare and despondings of spirit, upon sad providences and appearances, then now beleevers are under the Gospel. The grace of God appearing more eminently in these Gospel times by Jesus Christ, and the love of God being more aboundantly shed abroad in the hearts of beleevers by the Holy Ghoft, they are delivered from that spirit of bond ge, and the pressures of fervile fear, under which formerly they were extreamely held in subjection: and have therefore clearer cause of rejoycing and gloring in tribulation then they had; and of faying with Paul; Wee are onely as forrowing, yet alwayes rejoycing, as having nothing, yet p I fling all things: For as perfect love catteth feare (that feare which hath torment) quite out, I Epift. 7.6.4.18.) fo the more love is perfected, the more is feare cast out.

Condition contents de la Esta contenta

Jos, Chap. 21. Verl. 7, 8, 9, 10.

Wherefore doe the wicked live become old, yea, are migh-

tie in power? Their feed is established in their sight with them, and

their off-spring before their eyes.

Their bouses are safe from feare, neither is the rod of

Godupon them. Their bull gendreth and fayleth not, their cow calveth, and casteth not ber calfe.

I OB having finished his Preface, proceeds to refutation, which he grounds not onely upon reason, but (and that chiefly in this place) upon experience, teaching his friends by their sence, and bidding them ask their owne eyes, whether he did not speak truth, and themselves an errour.

Vers. 7. Wherefore doe the wicked live, become old, yea are mightie in pomer?

As if he had said; Doe you see all or many wicked men in an afflicted estate? Why then have you thus concluded against me that I am wicked, because afflitted? The whole context of the seven verses next ensuing; are a continued description of the wicked mans prosperitie.

His prosperitie is described,

First, What it is in life, or while he liveth.

Secondly, What it is when he is dying, or in the manner of his death.

The prosperitie of his life may be considered, eyther, as to his person, or as to his relations. His personall prosperitie is described, vers. 7. His prosperitie in relations is described, First, In his children, (verf. 8.) Secondly, In his whole family, or in all within doores, (verf.9,) Thirdly. In his car. tell or substance without doores, (verf. 10.) And all this outward prosperitie is heightned by the joy, mirth, and gladnesse with which he and his abound, while he aboundeth in these outward enjoyments. They fend forth their little enes like a flocke, and. and their children dance. They take the Timbrell and Harp, and rejoyce at the found of the Organ, (verf 11, 12.) Thus we have the resolution of this context in the description of the wicked mans prosperitie, while he lives. His prosperitie in death is set downe, vers. 13.

Verl. 7. Wherefore doe the wicked live?

This verse conteines the personall prosperitie of the wicked man, and therein we have a gradation of three steps: or his prosperitie riseth by three steps.

First, He lives.

Secondly, He becometh old.
Thirdly, He is mightie in power.

To all this fob perfixeth a wherefore, and why all this? or how comes it to passe, that the wicked man liveth, and not onely liveth but becometh old; and not onely becometh old, but waxeth mightie in power, wherefore is all this? He speaks eyther admiringly, or chidingly. Give me an account of it. If (as you my friends have often told me) wicked men are alwayes punished in this life for their sins, I wonder whence it comes to passe, that so many wicked men live, and not onely live, but prosper? and whence is it that I suffer all these miseries, (as you say) for my sins, if the wicked, as your eyes may teach you, enjoy so much prosperitie? Unriddle these queries, resolve these doubts.

Wherefore doe the wicked live, become old, & mighty in power? This wherefore may have a double reference. First, to the opinion of his friends, who held that God distributeth evil to wicked men, and good to good men in this life. Now, saith he, for as much as this is your principle and your opinion, reconcile your principle, and this experience together, wherefore doe the wicked prosper? For as much as you have said, God gives out allowances, and lots to men, as men are good or bad, to the good he gives good things (say you) and to the evill, evill. As the wherefore is thus applyed, take this note from it.

No reason sould be given why wicked men should prosper in this life, if God dealt with all men in this life according to their deservings.

If defert were the rule, we were not able to give a reason why

wicked men prosper, who indeed deserve not to live in the world, nor why godly men, of whom the world doth not deserve, suffer so much while they live. As the world is not worthy that it should have godly men to live in it, so ungodly men are not worthy to live in the world; How then shall we answer if self-worthinesse carry it, when commonly tis worst with

the best, and best with the worst. Againe, The word wherefore may have reference to fob's owne doubt; wicked men prosper, why doe they prosper? Wherefore doe the micked live? And this is a quære which hath all along troubled the spirits of the Saints, especially in those times, nor are they alwayes or easily satisfied in these about it; many were then puzzled, and so they are now when they fee wicked men prosper, and godly men afflicted. That a wicked man is vexed or afflicted, no man wonders at it, every one can tell why, and give you a wherefore : but that he should live, and prosper, this is hard to resolve. Againe, that a godly man is bleft, and thrives, and lives comfortably, no man wonders at this; for he hath the promises of this life as well as of that which is to come. But to see godly men afflicted, trod under foote, and stript of all: these dispensations put many to a stand; Wherefore is it that the wicked prosper? and, wherefore is it that the godly are afflicted? That God is just, a godly man know. eth, and saith as Abraham (Gen. 18.25.) Shall not the judge of all the earth doe right? God is just, and therefore doth justly. The people of God have it alwayes upon their spirits, to honour God thus. And they give him glory in that other principle which David afferts (Pfal. 5. 5.) That the foolish shall not stand in his fight, and he hates all workers of iniquitie. These things are unquestionable with them, and therefore they are often fearning upon questioning and enquiring about this point, Why doe the wicked prosper?

Hence observe :

It is some trouble to good men to see evil men flourish and live free from trouble.

Aprelia present to lale before him

* It hath been so, and 'tis so to this day; many a good man hath had much adoe to digest this morsel, and to get above this temptation. While David admonisheth (Pfal. 37. 1.) Fret not the

thy felfe because of the wicked man, and be not envious at the evill doer : he more then intimates that the best of men are readie to envie and fret when they prosper. And eyther he or Asap's tels us how he found it working upon his own heart (Pfal. 73. 3) I was envirus at the foolish, when I faw the prosperitie of the wicked. And he stayd not here, but was over-borne by the fliength of this temptation, to make a very unbecoming and dangerous conclusion (verf. 13.) Verily I have cleanfed my heart in vaine, and mashed my hands in innocency; for all the day long have I been plagued and chastned every morning. He indeed corrects himselfe. vers. 14. If I say I will speak thus, behold I should offend against the generation of thy children; and when, he thought to know this (that is, to see the reason of it) it was too painfull for him, till be went into the Sanctuary of God, (that is. till he consulted with God) then be understood the end of those men. Till we look to that reckoning which lyeth beyond this life, we get no resolution of this do ub;

We may answer this Quere further (Why the wicked pro-

her in this life?) two wayes.

First, Negatively. Secondly, Affirmatively, 10 olast alla to aqual bits speci

If you ask, Wherefore doe the wicked prosper ?

I answer; First, Negatively; and I shall give you a fivefold negation.

First, It is not because God loves their persons, or beares

them (as fuch) any good will.

Secondly, It is not because God approves their wayes, or likes their doings.

Thirdly, It is not because God intends them good, or hath a

purpose to bestow further blessings upon them.

Fourthly, It is not because God cannot pull them downe. lay them low, and cut them off: he can weaken the strongest, and cause the greatest to fall before him, he can crush them as the

moath.

Fifthly, It is not because he dares not deale with them, or is affraid to provoke their power. Some Princes of the world have been forced to let some wicked men alone, to live long and grow mightie in power, they durst not provoke them, they knew not what fires they might firre against themselves. The The fons of Zerviah were too hard for David; but there are none too hard for God. For none of these reasons doth the Lord suffer wicked men, to live, become old, and mightie in power.

We may answer the question affirmatively three wayes.

First, In reference unto God.

Chap. 21.

Secondly, In reference unto the godly, and Thirdly, In reference to the wicked themselves.

First, Wi erefore doe the wicked live, and prosper ? They

are suffered to doe so in reference to God himselfe.

First, To glorifie his patience, and long suffering. These attributes would not thine forth with fuch luftre in the world, did not wicked men live and thrive in the world; If God should immediately destroy every one that doth wickedly, he should be very just, and his holinesse would appeare in this : but those attributes of patience and long-suffering would not appeare: but when God suffers the wicked to continue, and those whom he is able every moment to destroy, to survive many yeares, how doth this lift up his glory, and tell us, that he is flow to wrath,

shough he be great in power?

Secondly, In reference to God. The Apostle gives us an account why (Rom. 9. 22.) What if God, willing to shem his wrath, and to make his power knowne, endured with much long-Suffering, the vessels of wrath fitted to destruction? What hath any man to lay, if God respecting the further manifestation of his owne wrath, feeme to favour wicked men? If it be thus (faith the Apostle) what hath any man to say to it? If as God suffers them, to thew forth his own patience, and long faffering here, so to have the fuller blow at them hereafter, and to take (as it were) the more advantage in making his power known, even the power of his wrath. For this reason he endureth with much long soffering the vessels of wrath, firted to destruction; they are fitted to destruction already: and they are vessels of wrath, fuch as deserve to be filled with wrath, brim full with wrath every day : yet they are full of comforts, and continue safe a long time : that their perishing at last may make God more knowne in the greatnesse and irresistibility of his power. The power of God is more knowne when once it acteth, by how much it stayeth the longer before it acteth upon wicked Thirdly, 00002 men.

Thirdly, It is, because the Lord hath appointed a day wherein he will judge the world by fesus Christ in righteousnesse. A day is coming which is the day of the revelation of his righteous judgement (Rom. 2.5.) Therefore he lets things goe thus at present. He will at last render to every man according to his work; but now he doth not: And because he hath this in his heart, he spares wicked men a while, gives them a reprieve, and doth not seale the Writ for their execution.

Secondly, We may answer this Question, (Wherefore doe the

wicked live?) affirmatively, in reference to the godly.

First, To teach them patience towards all men, to love their enemies, to doe good to those that hate them; as was further

Thewed, Chap. 20 verf. 29.

Secondly, God suffers the wicked to prosper in sin for tryall of the graces of his servants; There are many graces which would come to little tryall, if wicked men should not thrive in their sins. The grace of patience is tryed by this means, because wicked men prospering, get power to vex and persecute them, yea their patience is alwayes tryed by the prosperitie of the wicked, though they hurt them not with their power; though they are not thorns and briers to teare and trouble them, yet to see them prosper is an exercise of patience under and submission to the will of God.

This also tryeth the soundnesse and steddines of their judgement, whether they will alter their opinion, eyther concerning themselves or wicked men, because of outward dispensations. Then a godly man is established indeed, when he neither thinks the worse of himselse, because he is afflicted, nor the better of wicked men, because they thrive and prosper.

Lastly, We may answer this Quere, (why doe the wicked prosper?) affirmatively also, in reference to the wicked them-

felves, in two things.

First, It renders them more inexcusable in the day of wrath.

Seccondly, This gives them opportunitie, to shew what they are; Both which poynts were insisted upon, Chap. 20. vers. 29. whither I referre the reader.

Thus we may answer fob's question, wherefore doe the wicked live, become old, yea are mightie in power?

I shall

I shall now speak more distinctly to these words, as they lye in this gradation.

Wherefore dee the wicked live?

Some read in the time past, Wherefore have the wicked lived ? others in the time to come, Wherefore Should the wicked live? We translate in the present time, Wherefore do they live ? To

live, in Scripture is taken two wayes.

First, For a bare subsistence in the world, or for the holding (as we fay) of life and foule together, to be kept out of the grave, or to be above-ground; this is to live. So some restraine it here, Wherefore doe the micked live? That is, wherefore have they so much as a breathing time in the world? that's too much for them. Wherefore are not their filthy and uncleane foules preffed by death out of their bodies? why are they not tumbled into the grave? why are they not tumbled downe into hell? why doe they cumber, still cumber the world? A wicked man is not worthy to live, much leffe is he worthy of the comforts of this life. If a wicked man had his desert, he should have nothing but wrath. The wrath of God is revealed against all unrighteousnesse. The wages of sin is death; that's all he earnes,

why then doth he live?

Secondly, To live, fignifies not barely to live, but to live comfortably, to have content with our life; to live is to pro. Non eft vivere fper. Thus the word is often used in Scripture, (Pfal 118. 17.) sed valere vita: I shall not die, but live. David did not look upon himselfe as immortall, or that he should never dye; he knew he was subject to the statute of death : but the meaning is, I shall not die now, I shall not dye by the hands of these men, I shall not die the death which they have defigned me to; or when he faith, I shall not die, but live; his meaning is, I shall live comfortably and prosperously, I shall live as a King. That which we translate, (1 Sam. 10.24.) God fave the King is, Let the King live, that is, let him prosper, and have good dayes; let him have peace with all, or victorie over his enemies. 'Tis faid in that prophesie of Jelus Chrift (Pfal. 72. 15.) He hall live ; Chrift hath not only a being, but a glorious being. Though Jesus Christ had no outward pomp, while he was in the world, yet they who knew him honoured him, and all power was committed to him. He

He shall live, and to him shall be brought of the Gold of Sheba, prayers shall daily be made to him, and daily shall be be praised. Christ lives and reignes all his foes shall be made his footstoole. When Paul faith (I Thef. 3.8) Now I live, if ye frand fast in the faith, he would have the Thessalonians know, that his life would be a continual death, if he saw them goe back in grace, and decline in faith; and that it would add joy, yea a crowne to his life, if they stood fast in the faith, and kept close to the profession of the Gospel. The two witnesses (Revel. 11.8) are said to be fline; which is understood, not of a corporall, but of a civill death. While the witnesses of Christ live in the bodie, they are faid to be flaine and dead, because they live in affliction and troub'e; and as that Text speaks, prophecy in sackcloach. that is, are poore and low in the world. To be ftript of the comforts and contentments of this life, is in Scipture larguage to be stript of life it felfe. As there is a life of grace, and a livelinesse of grace; A living hope, and a lively hope (Peter 1. 4.) so there is a life of nature, and the livelinesse of nature. We may understand this Text of both, specially of the latter: 'tis more then's wicked man can expect, that he should live: but that he should be lively and strong that he should live richly comfortly, joyfully, this offend, and flumbles many, and they cannot but put feb's Question, wherefore doe the wicked live? yet that which follows offends more, they doe not onely live, but become old.

The second step of their prosperitie is the length of life. Zophar (Chap. 20.) grants that a wicked man may triumph, he may have his fill of joy, but (faith he) the triumphing of the wicked is short, the joy of the hypocrite is but for a moment. Here fob opposeth Z phar, affirming not onely that wicked men live, but live long, they doe not onely profper, but profper many yeares, they become old in prosperitie. The word, which we render to become old, fignifies so to become old, as to continue DMy veteral. ftrong in old age, and to have as a renewing of yeares, fo of abilities. The oldage of some men is nothing but weaknesse, i firmitie and dileases over-take them, and make their lives a burden, both to themselves and their friends; but others are ffrong and lufty, they have a good old age. The word is need to expresse the antiquitie of God himselfe (Dan. 7.9.) where

ca e senescere.

he is called the ancient of dayes. Now though the Lord be the Toppiny ancient of dayes, yet there is no decay upon the Lord, he is as du cours cujus strong and as powerfull now, as he ever was, and so he shall be dies non deficito everlatting. As his years fayle not, or have no end (Pf. 102. iden eft. 27.) fo his strength fayleth nor, nor hath any end, his power is not abated, his hand is not shortned by time, no nor by eternitie. Thus (in proportion) we are to understand it here, 706 slaw wicked men, having an old age like youth, a winter with a fpring in it, naturall vigour floreishing, when (as Solomon de-Scribes old age Eccl. 12 5.) The Almond tree flurished There is yet a third step, fob observed wicked men not onely to live and grow old, but

To be mightie in power.

In the two former words, to live, and become old, we had their naturall power, in this their civill. They are mightie, or, freugthened in power. The word which we translate power, fignifies alfo riches. Thus fome render it here, they are mightie in riches, opibus potentia faith Mr Brong been, Riches are fo expreit, because there is a hominisconsistin. power in them, and most rich men are powerfull men. The Confirm divi-Chaldee paraphrase gives this reading, yea They gather riches? tiji. Vulg. Some grow old and poore, they loofe their wealth, while they rant Divition. heape up dayes; Thefe grow old, and gather riches. So that now Thirg. we areat the height of the wicked mans prosperitie, he lives many dayes, and with many dayes he bath aboundance of riches, and with his riches power and authoritie; for that is a fecond fignification of the word, which our translation rather inclines to. He is not onely a rich, but a powerfull man, he is cloathed with authoritie and command; he is advanced to Magistracie, and all submit to him; He is the head, and doth what he pleaseth; he speaks and all obey him; He is mightie in power. This is the highest step of the wicked mans prosperitie. The Vivit imo in O atonr long agoe spake with indignation concerning Cata-, Senatum venit. line the conspirator, The man lives, he adds, and comes into the Senate: As if he had faid, it is too much for this man to live yet behold he lives in power and authoritie. So, 70b to fet forth the glory of wicked men, faith, They live, and become old, and are mightie in power. They are placed upon the very pinnacle of honour, and are lifted up above their brethren. From the perlo-

Cic. de. Caril.

personall prosperitie of wicked men, 706 proceeds to that of their relations.

Vers. 8. Their seed is established in their sight with them, and their eff-spring before their eyes.

Not onely are they, but their children also are established. This is a great addition to their worldly happiness. Araham was a man possessed of great riches and power, and (which was more then all his possessions) God told him (Gen. 15. 1.) lam thy Sheild and thy exceeding great remard; yet Abraham faid, Lord God, what wilt thou give we, feeing I goe childlesse, vers. 2. This want fowred all his enjoyments, though he were the belowed of God, yet he was pinched with this, I goe childlesse. A child was more to him then all other worldly gifts; yet, I grant, it was not a meere naturall childe which he waited for, but a childe of promise. So that his feare was not (indeed) so much that he should have no children, but lest the promise of the bleffed feed should not be accomplished in him. Such a childe was most in his eye, neverthelesse, a childe was much in his eye, as that bleffing without which all his outward b'effings would come thort of his desires and be imperfect. Therefore 70b describes the prosperitie of wicked men, not onely by their riches, and abundance : but by their children. Their feed is eftablished in their fight.

Their seed That is, by ordinarie metonymie, their children

are established

The word signifies to stablish; first, sirmely; secondly, to establish orderly and rightly, or an exact nesse of establishment, David useth this word in his prayer to God about the settlement of his own house (2 Sam. 7. 26.) Let thy name be magnified for ever, saying the Lord of Hosts is the God over Israel, and let the house of thy servant David be established before thee; that is, let the posteritie of David be orderly stablished. And it is applyed to the settlement of all the Saints in their generations (Psal. 102.28.) The children of thy servants shall continue, their seed shall be stablished bfore thee. They shall continue, and not onely continue but be strong, they shall have an orderly and a sirme establishment. Thus (saith fob) the seed of the wicked is established And which is more, they are established in their sight. It is a blessing

bleffing to have them established, but 'cis a greater b'effing to have them established in their sight, It adds to the blessing that their children should not onely prosper, but that they should fee it. The Hebrew is, before their face ; it is a great eggravati- Ad facies eson of our forrow when our children come to miferie before jum. Heb. our face. As it is said, fere. 39. 6. The King of Babylon flew the sons of Zedekiah before his eyes. He not onely slew his sons, but made him witnes of it; Zedekiahs own eyes were put out shortly after (his forrow had been leffe if they had been put out before he had beheld that dolefull spectacle) the cruell death of his owne children. The glory of the children of God shall afflict the wicked, because they shall see it. Christ purs that in express (Luk. 13.28.) When you shall see Abraham, Isaac, and facob, sit down in the Kingdom of heaven, and ye your selves shall be thrust out. They shall enter heaven before your eyes, or in your fight, you shall fee them. If they should not fee them there it would not trouble them so much but to see them happie, will be their miferie. Now, as it is an affliction for any man to fee his children flaine before his eyes, or to fee the prosperitie of others, before his eyes. in which he cannot partake : fo to have our children prosper before our eyes, and our seed exalted in our fight, is a great advancement of our happinesse. If a father hath onely a promise that when he is dead his children shall prosper, this comforts him: but when himselfe lives to see it. this is much more comfortable. This mercie 70b tooke notice of as the portion of the wicked: Their feed are established in their fight.

Further. The word in the originall which we translate in their fight, is used sometimes comparatively, or by way of similitude, (Chap. 4. 19.) They shall be cru shed before, or as soon as Ad facies eothe moath. The Hebrewis, They shall be crushed before the face of the moath: that is, as soone as you can crush a moath, so are igs. the proudest crushed by the hand of God, Thus, some expound here, Their seed is stablished in their sight, that is, as much as they. as they live long, so doe their children, as they become old, so doe their children. They and theirs prosper together, or theirs

prosper as well as they.

And their off-spring before their eyes.

ロがパメス Germina, appellantur abexeundo, quali exmo. Druf.

This clause is of the same meaning with the former, the word off fpring, fignifies the shoot of a tree, or a spring that grows out of the earth; children are as plants and & sprigs. In both parts psubusus dica. he answers what Zophar spake (Chap. 20.10.) where he told. 706, That his children should feek to please the poere; that is, his children should be brought to such a low and meane condition, that they must submit to the lowest, and ambitiously pursue the favour of the meanest, even feek to please the poore. Now, faith 766, my observation (and so may yours) hath taught me otherwise, I have often seen the seed of wicked men established in their fight, and their off-spring before their eyes. He answers also that of Eliphaz (Ch. 15.33.) He shall shake of his wripe grapes as the vine, and shall cast off his flower as the Olive; That is, his children shall come to an immature end, they shall dye in their youth, yea in their infancie. But (faith fob) I have feene the feed of the wicked established, they have lived long & taken root, and come to maturitie; they have not been shaken off as unripe grapes, and as the flower of the Olive.

The Prophet Isaiah seems to oppose fob's experience, and to subscribe to the opinion of his friends, (Ifa. 14.20, 21.) The feed of evill doers shall never be renowned: Prepare slaughter for

his children, for the iniquitie of their fathers.

I answer. The Original Text, may be thus rendred in the letter; The feed of evill-doers shall not be called (or renowned) for ever, As if he had said; Suppose they have a name for a while, or be established in the sight of their fathers, that is, while they live, yet this shall not last alwayes, ere long they shall be cut off; we translate, not for ever, by never, or, not at all; Which must be understood of the continuance of their feed in renowne. Nor doth that which Job afferts, the prosperitie of fome one or more of the feed of a wicked man, frand in the light of the Prophets position; That the feed of evill doers are not renowned for ever; or that they shall never be renowned. For the Prophet speaks according to the generall rule and law of Gods proceedings with wicked men, by which as themselves are usually cut off, so also are their seed, and posteritie too; but as most other generall rules have their exceptions, so also hath

hath this. Grammarians give generall rules about the gov ernment of words, yet they have heteroclits and anamolies, which vary from the ordinarie construction : so the wisedome and Justice of God propose generall rules of administration towards men, and this among the rest, is a sure and noble One, that The feed of evill-doers shall never be renowned, yet the Lord hath some except cases, wherein he sheweth his own hbertie and soveraigntie in permitting the seed of evill doers to prosper for a time : But he will make it good in the close, that The feeed of evil-doers shall never be renowned.

Their bouses are safe from feare, neither is the red of Verl. o God upon them.

This temporal flourishing estate of a wicked man is here furher described: we heard before, first, of his personal prosperitie; fecondly, of the prosperitie of his children: This verse extends it to his whole family.

First, Affirmatively. Secondly, Negatively.

We have the affirmative part in the beginning of the verse; Their houses are lafe from feare ; that is, they have peace in their houses. Understand by their houses not only the dwelling place it felfe, their feat, but all that they have in and about their hou- o'die domus fes, all are fafe from feare. The Hebrew is Their honfes are peace corum pace a iifrom feare; that is, their houses are so farre feare, that there is more,i. e. sumnothing in their houses but peace, a house full of peace, is a house maguadam trans full of good things. This may be expounded two wayes: their timoris expers. bonfes are full of peace; That is,

First, Their houshold, their servants, their children, all that I nsio demestibelong to them, are at peace one with another, there is no con- corum. tention, no bitternesse of spirit, no breach among them. The consent of domesticks, is a great mercy. Diffention endanger families as well as Nations and hinder the prosperitie of them : where some goe one way and some another, usually (as to common good) they all goe wrong. A boufe (faith Christ) divided

against it selfe cannot stand.

Secondly, As it notes harmony and good agreement among the persons, fo the quiet possession of the goods of the house: Secura possession All that he hath laid up in his house is at peace from feare : bonorum. Pppp2 theeves

Penevola con-

theeves doe not breake through and steale, nor any of the fons of violence come openly upon him to make him afraid. And as they are free from present danger, so from the very feare of it: Their houses are safe or peace from feare. This word was used ordinarily by the fewes in their falutations, as containing the wish of all welfare to a person or family (1Sam.25. 5.) Thus shall you say to him that lives in prosperitie, (that is, to Nabal) Peace be to thee, and to thy house, and to all that thou hast. Here is a threefold distribution of peace: first, Peace to bim, secondly, To bis family, and thirdly, To all that he had. Thus here, they have peace from feare, or are fafe from feare: they, their families, and their goods, they have no breach, no diffention among themselves, no invasion, no violence from abroad. What can be defired more to the compleating of outward profperitie?

Neither is the rod of God upon them.

These words containe the negative part of their prosperitie. The rod of God may be opposed unto the rod of men. Their honses are safe from feare: that is, from any violence used by man, Neither is the rod of God upon them. There are some houses that are not vifited with any evil from the creature, The thiefe doth not breake through nor steale their treasures, yet their treasure is destroyed by the rod of God. There are some whose cattell are fafe from the violence of men, Sabeans and Chaldeans do not invade them, yet the rod of God diffipates their flocks. and his curse eates them up, therefore fob, to set out the perfect happinesse of a wicked man in temporalls, tells us, that as he hath no troub'e eyther from neighbours, or strangers, so neither is the rod of God upon him. Immediate evils are properly called the rod of God, when we fee no hand that fmites ga dei. Druf. us, then (in ftrict sence) the rod of God smites us.

Secondly, By the rod of God we may also understand those afflictions which we receive mediately by the hand of man. Cruel men are expresly (in Scripture) called the rod of God. (Isa. 10.5.)O Assyrian, the rod of mine anger, and the staffe in their hand is mine indignation. God made that Prince his rod to scourge and vex his own people. And some of the great troublers of the world, and spoylers of the Nations with fire and

fword

अवहार्ट शह जायba knd ra k इतार हेलां वच-Tol's. Sept. Plaga divinitus. fword, have with a kinde of ambition, taken ther stile upon Flagellum dei, them, and would be known by this name, The scourge of God. se vocavit At-

Chap. 21.

Further, The rod of God may be confidered in opposition to the rod of man, not onely as to the difference of the hand that fmites, but also as to the difference of the degree or measure in which we are smitten. So some expound this Text, The rod of God is not upon them; That is, there is no heavy, no fore, rod up. on them. Thus as by a known Scripture-hebraifme, The river of God notes any very pleasant and commodious river, and the mountaine or bill of God, a very high and strong hill or mountaine; fo the rod of God (by the same Hebraisme) is a heavie rod or any extreamely pressing and painfull affliction. We have this opposition intimated (2 Sam. 7. 14.) I will be his father, & he shall be my son, if he commit iniquity, I will chasten him with the red of men, and with the stripes of the children of men. Asif he had faid (in complyance with this exposition) If thy son sin, he shall not escape the rod, onely I will correct him gently ; I will chaftife him with the rod of men, that is, with fuch a rod as men chastise with, or are chastised with. I will chastise him with fuch rods as the weak arme of man ufeth; I will not bring heavy and breaking judgements upon him, I will not put our my power to crush him, I will not chasten him with the rod of God, buel will chastise him with such a rod as a man may wield. What are the stripes and stroakes which men give in comparison of those which God can give?

Againe, Take the rod of men for fuch rods as men use to I Virga Anasbe corrected and chastised with ; fo, we may take notice of two chim forte, No. words used in that Text of Samuell; first, The rod of men (Anaf- bilium qui michim) that is, fay some, such a rod as is layd on the children tius alijs castiof honourable men, who are not corrected as flaves and infe- gari joient. rior persons usually are. The children of great men are chast- rum Adami, e. ned with a leffer rod, or they are not fo feverely dealt with as f agilium i pore others. Secondly, The stripes of the children of men or of Adam; exterra conthat is, of weak and fraile ones, whose original is from the dust, flantium, Bold. As if the Lord had faid; if thy fon fin, and fo provoke me to punish him, yet I will remember that he is but earth and clay, and shall accordingly moderate my hand; His shall be but such fripes as one of the children of men, dust and ashes, may well beare. Besides, the Hebrew word which we translate stripes, fignifies

fignifies rather touches, I will chaften him with the touches of the children of men, he shall have but a touch. Now as that affirmative promise in Samuel, I will chasten him with the rod of men, so this negative experience of fob, The rod of God is not upon them, may import onely some easier and more gentle affliction. As if fob had laid, I fee the houses of the wicked lafe from feare and if trouble come upon them, 'tis not alwayes to ruine and present defiruction. The rod of God is not upon them as you my friends affirme.

Tob having thus discovered the happiness of wicked men in the fettlement of their feed, and in the safetie of their familie: shewes it also in the encrease of their flocks and cattell. Job's prosperitie was described by Oxen and Sheep, by Asses and Camels (Chap. 1.) and he also had observed the worst of men abounding in this peece of prosperitie.

Vers. 10. Their Bull gendreth, and faileth not, their Cow calveth, and casteth net her calfe.

Of these words I shall onely say, that they are an expression of the fruitfull breeding of cattell, and that a very full one: 7.6 speakes of the fruitfulnesse both of the male and female cattell, of the Bull and of the Cow distinctly; and of both (to affure the trnth more) he speakes two wayes, First, affirmatively; and, secondly, Negatively. Their Bull gendreth, their Gow calveth; There's the affirmative part; Their Bull fayleth not, their Cow casteth not her Calfe; There's the negative part of this outward bleffing. When cattell have confrant conception and no abortion, they must needs multiply exceedingly. Facob uleth this argument to convince his ungra eful uncle Laban. of the great bleffing which is stock had under his care, (Gen. 31.) 38) These twenty yeares have I been with thee, thy Ewes and thy She goates have not cast their young. The Lord puts this into the forme of a promise to the Nation of the fewes, (Exod. 23. 26. There shall nothing cast their young, nor be barren in the Land. And againe (Deut. 7. 14.) Thou shalt be blessed above all people, there shall not be male or female barren among you, or among your cattell. The Plalmitt numbers this among the bleffings which render a people happy; Happy (faith he, P/. 144. 13,14,19) is that people that is in such a case, having their Oxen Strong

strong to labour, and their Sheepe bringing forth thousands, and ten thousands in their streets; But most happy (as he there concludes) is that people, whose God is the Lord. The men of this world, receive those blessings from the Generall providence of God, which his own people receive by speciall promise; And though many wicked men have corne and cattell from the Lord, yet none of them have the Lord for their God. Thus farre fob hath shewed us the wicked sull of dayes, and sull of riches. In the next place he shewes them and their children rejoycing in this sulness, and saying to their soules. Let us eate, drinke, and be merry till we dye. How many are there who have goods layd up for many yeares, who yet never had one serious thought of laying up any thing for eternitie?

Chap. 21.

JoB, Chap. 21. Verl. 11, 12, 13.

They send forth their little ones like a flock, and their children dance.

They take the Timbrill and Harp, and rejoyce at the found of the Organ.

They spend their dayes in wealth, and in a moment goe down to the grave.

wicked men; first, by long life; secondly, by their riches; thirdly, by their power: fourthly, by the flourishing of their children, fifthly, by the security of their estate, they are safe from the violence of men, and free from the rod of God; sixthly, by the abundance of their cattell; he proceeds in these three verses to describe their selicitie, by the pleasure and worldly pompe, in which they live, and by the easinesse of their death. Some men live and increase in riches, they have much corne, many children, a full and secure estate, no considerable crosse upon them, yet they take no pleasure, no contentments in all this. Solomon describes such a man (Eccl. 6. 2.) to whom God hath given riches, wealth, & honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to

eate thereof, but a stranger eateth it; this is vanitie, and it is an evill disease; therefore to compleat the outward felicitie of wicked m en 70b adds.

Verf. 11. They fend forth their little ones like a flocke, and their children dance, &c. Thus they live in pleasure.

To which he superadds the sweetnesse, peaceablenesse, and quietnesse of their death; vers. 13. They spend their dayes in mealth, and goe downe to their grave in a moment.

They send forth their little ones like a flock.

וון זע עד לם ea etas qua bo. litudine in exhibet, vel poitus a 719 quia inpu eris nibil nifii 1. Justiia eft, de mia Coc. Puer, fic di Etus quali purus.

They fend them forth under guardians and guides, so a flock is fent forth, children are not scattered, but sent in an orderly way; the originall which we translate little ones, fignifies any fort of children, who are yet under government and tuition; the word hath a double derivation, first, from a roote mo agendi fini- which fignifies a yoke, or labour, importing fuch young ones as are fit to be lent forth to feek imployment, or to lab our in the world; Secondly, from a roote which fignifies evill or wickednesse, unrighteousnesse, naughtinesse; intimating what our little ones are, both by nature and in their lives till converted, even gaia dum agunt corrupt and depraved; for though children are fo called from prave agunt om- their purity (fay fome) in the Latine, yet it is onely comparatively, not absolutely. Chi'd en may be called white paper copared with those who have lived long, and blotted their lives Becni: de O. with many abominations, yet children have impurity in them, rig. Ling.Lan. our little ones are conceived in fin; and brought forth in iniquitie. The spirit of God usually gives names or denomination ons proper to the state of things and persons: Children are polluted in nature, polluted also in life and conversation, they are finfull, and what they doe, they doe finfully : If children did not carry corruption in their natures, they should not beare it in their names. And if little ones are corrupt, how corrupt are they, who have perfected their corruption, having heightned, and improved the flock of fin, which they brought into the world?

These little ones they send forth like a flock: that is, like a flocke of sheepe; which implyeth three things.

First, That they had many children, a flocke of them; flockes

flockes consist of many; to send forth as a flock, is a proverbiall speech, noting a multitude sent forth. So the word is used (Ps. 107.41.) Yet setteth he the poore on high from affliction, and maketh him families like a flock; that is, he maketh him to have a numerous family, a great house; Abraham who had an army in his samily (he armed two hundred men, all of his own house) he had is samily like a flocke, that is, many in his samily: so Ezik. 39 38. when the Lord would shew what a multitude his people should encrease to, he saith, As the flockes of Hierusalem, in her solemne feasts, so shall the wast Cities be filled with flocks of men. Hierusalem was filled with flocks of cattell three times in the yeare, or at their three solemne feasts; the Lord promised that the wast Cities which had no Inhabitants should be filled with flocks of men, that is, they should have abundance of inhabitants, or be very populous.

Chap. 21.

Secondly, As the sending forth of little ones like a flocke, imports their number great, so that they are under an order, that they are governed; for a flocke is ever under inspection, savage and wilde beafts have none to take care of them, or to oversee them, but flockes of sheepe have their Overseers.

Thirdly, Some interpret these words, They send forth their children as a flock, to note the union & love which was amongst them, they lived together like a flocke. The union of the Church of Christ is signified under that notion, the Church is called a flocke, Feare not little flocke (saith Christ, Luk. 12.32.) The Church is a little flocke, in opposition to the huge heards and droves of the men of the word, Saints are but sew; First, It is called a flocke, because of the care and government of Jesus Christ over it. Secondly, it is called a flocke because it is at unity within it selfe. Though the Church be scattered over the world, yet it hath a holy combination of the members, every breach there is a departure from their dutie and order.

They send forth their little ones as a flocke.

Thus he describes their selicitie in the education and discipline of their little ones.

And their children dance.

He still prosecutes the allusion of a flocke, for the word which

which we render to dance, is applyed to calves (Pfal. 29. 6.) where the Prophet thus describes the glorious power of God: He maketh them also to skip like a Calfe; Lebanon and Syria like a young Unicorne. The word is applyed also to rams and lambs; Pf. 114.4 The mountaines skipped like rams, and the little hils like lambs. Thus they fend forth their little children like flocks, they dance and skip; which argues the prosperitie of their fa-

milv.

Dancing may be taken two wayes, either first strictly for the exact motion of the body in measure, which is artificiall dancing; or fecondly, dancing is taken more largely, for any kind of joyfull moving of the body, for any bodily exercise in sport or play; this in a common sense is called dancing. We may take it here both wayes, their children dance, that is, they are instructed and taught the art of musick and dancing, or there is rejoycing amongst them; this is proper to the age and state of children. Some derive the Greek word for chilralis est pueris dren, from a roote which signifies to play or sport, as if playut a ludo puer ing were the work of children, and sporting all their labour. Grace vocetur. Christ himselse speakes as if this were the trade of children (Mat. 11. 16.) Whereunto shall I liken this generation, they are like children sitting in the market-place, (what doe they there? are they buying or felling, are they bargaining or trading, no * that's the businesse of men, what doe the children there?) they call to their fellows, and say, we have piped to you, and you have not danced, we have mourned to you, and you have not lamented. Piping and dancing is the delight and bufinesse of children. We find it given as a promise of bleffing upon the Church of God, that their children should be so employed (Zech. 8. 4, 5) Thus saith the Lord of Hosts, there shall yet old men and old women dwel in the streets of Hierusalem, and every man with his staffe in his hand for very age, and the streets of the Citie shall be full of boyes and girles, (what shall they doe?) playing in the fireets thereof! To shew the felicitie of the people of God in Hierufalem after their returne from Babylon, 'tis promised, that as they should have old men leaning upon staves, fo boyes and girles playing in the streets. And thus fob expresseth the externall felicitie of wicked men in family bleffings; Their children dance. And they have musicke to their dance, as it followeth. Verf. 12.

Verl. 12. They take the Timbrell, and the Harp, and rejoyce at the sound of the Organ.

They take the Timbrell] They, who ? who is the attecedent to they, doth he meane, the parents? or their children? or both? I conceive we may best exponnd it collectively, they, that is, they, and their children, old and young, they take the Timbrell, and the Harpe, yea they are taken with the Timbrell aud the Harpe; thus they delight and sport themselves in the abundance of all things. They take the Timbrell, &c. We have here a specification of those musicall instruments which were then chiefly used. There is a threefold reading of these words: They take the Timbrell, and the Harpe.

First, They lift up their voyces with the Timbrell, and Artollum fer vo. Harpe, that is, they play, and fing, which sheweth the compleatnesse of their musicke, it was both by voyces and Instruments, or they lift up their voyces like musicall Instruments. pano Merc. 'Tis said of Balaam (Numb. 23.7.) He took up a parable, that In Hebrao est

is, he spake, or he pronounced a parable.

Secondly, They take or lift up their bodies in dancing with quod alias fignithe Timbrell, and the Harpe: When the musicke sounded they tem rei, ferre followed, or answered it with the motion of their bodyes,

Thirdly, They take the Timbrell, may be rendred, They play Coc. upon the Timbrell, and the Harpe, they touch them artificially. 'Tis said, Gen. 4. 21. (where the originall of musicall instruments is reported) His brothers name was Jubal, he was the father of all such as handled (or touched) the Harp, and the Organ. Thus we have their mirth and musicke; They take (or touch) the Timbrel, and the Harpe, they live in pleasure.

Hence observe;

Worldly men breed their children vainely.

Here is a description of their education, they are sent forth as a flocke in a dance, playing upon the Timbrel, &c. here's all the knowledge and literature they are brought up to, here is all the religion, all the Catechisme that they are taught. The Lord giveth this report of Abraham, who had a numerous family: I know him that he will command his children, and his honfhold after him, and they shall keep the way of the Lord Gen. 18.19. (Abraham Qqqq2

cem sicut tymnant uplut tym-RWI cum I cum alio, doc.

Massoam of bonestam volustalem non damnat feripiura, qui bis velut in-

(Abraham did not teach his to dance. but to keepe the way of the Lord) to doe justice, and judgement; that the Lord might bring upon Abraham what he had spoken. Here was education in the feare of the Lord, Abraham gave his children such breeding as became the father of the faithfull. This doth not condemne the instruction and teaching of children in musicke, that skill is commendable and the gift of God: To learne a due poyse and composure of the body, is not unlawfull; onely we forbid the fed eorum dam- excesse, when it takes up the whole time, and is made a business: nat fecuritatem, or when 'tis used as a provocation to luft, or a nurse of pride & ebrietati Deum vanitie. When much time is spent in this, time is mis-spent; contemnunt of When this which should be as sauce, is made the whole dyet, ejus opera neg- when this which is but an unnecessary circumstance, is insisted ligunt. Merc. upon, as if it were all man, then 'tis finfull.

Againe, C nsider the trade of carnal men, and their chil-

dren; They dance and fing, they and their families.

Hence observe;

Sensitive joyes and contentments are all that carnal men are taken up with.

They rejoyce at the found of the Organ; Heres not a word of rejoycing in the goodnesse of God, here's not a word of thankfulnesse, and praise to God, who gave them good things, and enricht them with those outward bleslings; they onely seeke to make themselves merry, they never for ght to make the name, of God glorious. The holy Patriarkes had riches, and children. cattel, and great substance, so we reade of Abraham, Ifaac, and Faceb, yet how different a character doth the Holy Ghost give of them (Heb. 11. 13.) They accounted themselves pilgrims, they had no minde to their Countrey, but they fought a Citie whose builder and maker was God. This was their frame in their greatest worldly injoyments; they had riches, but they did not rejoyce in them; they had them, but they did not give up themselves unto them. Worldlings cry (Psal. 4, 6.) Who will Them us any good; what faith David? Lord lift up the light of thy countenance upon me, that will cause joy in my heart, more then when corn and wine increase; As if he had said, worldly men take she Timbrel when corn & wine and oile increase, but if the Lord lifteth up the light of his countenance upon me, this shall be my

my musicke and my song. And though in the good providences of God to him, he called for the Timbrel, and awakened his musical Instruments, yet he adds; I my felfe will awake right earely; his was not bare rejoycing in the creature, but in God. A godly man can rejoyce when he hath none of these creaturecomforts, he can then rejoyce in the Lord; then the Lord is to him more then an Organ, Tabret, or Harpe, infinitely more then all these; he can rejoyce in the Lord more then in all manner of musicke, even then, when he wants not onely musicke but meate. (Hab. 3. 17.) Though the labour of the Olive Shall faile, &c yet will I joy in the Lord, and rejoyce in the God of my Salvation, and the Lord is my strength, and he is my song. Thus he rejoyceth when stript of all those things, which alone occasion the worldly mans joy. God is a feaff to him in famine, and when there is not any thing of the world to be had, he hath all in God; and how much soever a godly man hath of the world, he rejoyceth not in that but in God, the creator, disposer and giver of it. He rejoyceth when he hath the creatures but he rejoyceth not in the creature; his joy is in the Lord. He rejoyceth to fee the good hand of God with him, but he rejoyceth not because his hand hath gotten good. We finde this holy man 766 professing, that he had not, and using a strong imprecation upon himselfe if he had done so (Chap. 31, 24, 25.) If I have made Gold my hope if I have rejoyced because my wealth was great, and because mine band bath gotten much, then, &c. 70b was not a man of a darke spirit, he knew how to rejoyce when the candle of God shone upon him, but saith he, whatsoever my worldly effate was my rejoycing was in God, it was not in my worldly estate. But the carnall man rejoyceth in the world it felfe; and indeed he hath nothing more to rejoyce in; he hath not a God, or a Christ to rejoyce in, he hath not pardon of fin or the grace of God to rejoyce in.

Before I passe this poynt I shall adde somewhat, more distinctly, concerning our rejoycing in and about the things of this life. We doe not censure all joy, or thinke that they must needs be wicked who rejoyce and live comfortably in a prosperous outward condition. There is a threefold joy spoken of in Scripture; first, a spirituall: secondly, a sensitive or naturall:

thirdly, a fenfual joy.

Spirituall

Spirituall joy is either purely in spirituall things, when we rejoyce in God, in the Grace and savour of God, in the light of his countenance, and in the pardon of our sins. Or when we rejoyce spiritually about worldly things, and the good providence of God to us, whether publique or private. There may be spiritual joy about that which is not spirituall; we may rejoyce spiritually, though the things be temporall in which we rejoyce; and it is one of the highest actings of grace, to re-

joyce (piritually about temporall things.

Secondly, There is a naturall fensitive rejoycing, which in it selfe is neither good nor evil, it belongs to man, as man; and 706 speaks of this at the 25 verse of this Chapter; Another dyeth in the bitternesse of his soul, and never eateth with pleasure; he meaneth not finfull pleasure, but thus, he hath no naturall contentment, no relish of, or joy with his meate; we say a mans meat rejoyceth him, when it fuits with his stomack, and pleaseth his palate. As there is naturall forrow and feare, which are fpecificated good or evill, as we act and put them forth: fo there is also naturall joy or pleasure. In this sense the word pleasure is used (Eccl. 12. 1.) where Solomon gives advice to the young man to remember his creatour in the dayes of his youth, before the evill dayes come, and the time wherein he shall fay, I have no please fure in them; he meaneth not finfull pleasure, but naturall pleafure, such as a man takes in what he eats and drinks. When Das vid called Barzillai to court, What shall I doe there (faith he) can I tast what I eat? &c. As if he had said, those dayes are come upon me in which I have no pleafure.

Thirdly, There is sensuall pleasure, when the heart is as it were steeped, drenched, and drunken with delights. (James 5.) To bave lived in pleasure on the earth, and been wanton, ye have nourished your hearts as in a day of staughter. Which some render unto a day of staughter, as beasts are fatted to be kild, or as in a time of feasting, which is a day of staughter to beasts & sowles for the feeding of man. Therefore he threatens them (ver. 1.) Goe to now ye rich men, weepe and house; pleasure hath been your element, ye have lived in that, now sorrow shall be your element, and your employment weeping (1 Tim. 5.6.) She that liveth in pleasure; that is, who giveth her self up to delicacy, ward tonnesse, lasciviousnesse; he doth not say, she that takes plea-

fure in her life, there is no hurt in that, but, She that lives in pleasure is dead while she liverh. And if she be dead while she liveth, how dead will she be when she dyeth ?

Further, We may consider these sensuall pleasures or joyes

in their finfulnesse, two wayes.

First, There are some joyes sinfull in their very nature. others in reference to circumstances, in both senses we are to understand this Text, they rejoyce, that is, they rejoyce with fuch a kinde of joy as is finfull in it felfe; And though there be no sin in the Harpe, Timbrel, and Organ, yet there may be a finfull way of rejoycing in thefe. (Heb. 11. 21.) Mofes chofe afflictions with the people of God, rather then to enjoy the pleasures of fin for a season; Whether those pleasures were sinfull in their nature, or finfull in their circumstances, Moses resused them. He did not refuse pleasure and comfort in his life, but the pleafures of fin, any evill that was in the pleasure of this life, he refused, that pleasure was a paine to him, and he chose affliction rather.

But when are our rejoycings finfull in their circumstances, or what makes them finfull to us, when they are lawfull in them-

felves ?

Chap. 21.

I answer, Joy may be lawfull in it selfe, yet sinfull, first, in the measure of it, if excessive. Which the Prophet gives us, (Isa. 41.8) Therefore heare now this thou that art given to pleafures, that dwellest carelesty. When a man is given to pleasure, he will soone be excessive init; for this shews that pleasure over-swayes his spirit, and hath gotten his heart. The Apostle would have believers given to hoffitalitie, that is, he would have them use much hospitalitie, he would have them given to hospitalitie but not given to pleasure. Some are given to hospitalitie meerly because they are given to pleasure; they love not so much to feed others, as to glut themselves.

Secondly, There is a finfulnesse in rejoycing, when unseasonable. There is a time to rejoyce, and a time to mourne. To rejoyce in some times is matter of of mourning, yet some will rejoyce, let the time be what it will, the feafons and dayes what they will; such rejoycing is not good. Our rejoycing may be sinful

upon rhis account of unfeafonableneffe, three wayes.

First, When much of any time is spent in it. The time we spend: fpend in rejoycing should be but so much as may fit us for our serious and working times. When the Apostle whorts Saints to rejoyce evermore (1 Thes. 5. 16.) he means it of spirituall not

of worldly rejoycing.

Secondly, It is finfull, in regard of the season, to be taken up with worldly rejoycings in any time set apart for the holy duties of fasting and humbling the soule before the Lord. The Prophet complaines of this (Isa. 58. 3.) They finde their owne pleasure upon a day of fast. To give the least portion of time to worldly pleasure upon a solemne day of fast, or holy rest is finfull.

Thirdly, Joy may be finfull, as specially in a day of fast, fo when fad troublons calamitous feafons continue many dayes (Ifa. 22. 13. In that day the Lord called for weeping, &c. but behold mirth, and rejoycing, flaying oxen, and killing sheep; So. Amos 6. 4, 5, 6. They fit upon beds of Ivory, and stretch themselves upon their couches, and eate the lambes out of the flocke, and the calves out of the middest of the stall; They chaunt to the sound of the Viall, and invent to themselves instruments of musick like David; but they are not grieved for the affliction of fofeph. They had musicke like David; but they were farre from such a heart as David had. Many patterne themselves by holy men in the things they doe, who will not imitate their pattern in doing them. 'Tis our duty to sympathise with the seasons: and to forbeare our personal comforts, when the publick sits in forrow. They who rejoyce when the people of God mourne, shall mourne in their rejoycings. They shall not rejoyce in the joy of Gods people, nor be glad with his inheritance, who have been at all glad at their mournings, or have not refrained gladneste in the dayes of their mourning.

They rejoyce at the found of the Organ.

And, which is a further description both of their worldly prosperitie, and of their sinne.

4894

Vers. 13. They spend their dayes in wealth.

In scriptura est ???! vetustate consumant in Lectione.

They spend There is a double reading of the word, but the sense of both is the same. Some thus: They grow old, or they consume all their dayes: the indefinite is universal: They spend

Chap. 21.

foend their dayes, that is, their whole life, in wealth, fo we render. The Hebrew is in good, what good ? There are three forts of Consumunt sime good; first, spirituall; secondly, civill; thirdly, corporal pliciter scriptum Berb, ledum good; when he faith, they spend their dayes imgood, he meanes cap b. jen us not the first; they are farre enough from spending their dayes idem recedit. in what is spiritually good; They deale but little in that which Drug. is morally or civilly good; Their time and strength are layd Ducum in boout chiefly in those things which are but coporally good, or vulg. good only for the body, and, as they use them, scarce good for, yea mostly hurtfull unto that; therefore we translate well, they spend their dayes in wealth; wealth is but our bodily good. In common speech a mans possessions and riches are called bis goods, because these are good to the outward man; so the vulgar translates the Text, They frend out their dayes in good, or in good things, in the good things of this life. The word is used (Luke. 16. 25.) Abraham in the parable speaking to the rich man, tells him; Sonne remember that thou in thy life time receivedst thy good things; and likewise Lazarus his evill things, that is soares and forrows, his paine and poverty. When David (1 Sam. 25. 8.) fent his meffenger to Nabal, desiring some recruits of victuall for his Army which had been a good neighbour to him; Send thy blefling to thy fonne, for we are come to thee in a good day; what day was that? a day of feasting. When there was a plentifull provision made of good things. It was Sheep Thearing day, and then they had ftore. The things of the world are expressed under this title, good, (and they are all the good which some looke after in a threefold confideration.

Fuft, In reference to the judgement of the world, or the vulgar opinion. They are good things, and many account them very good, yea some account them the chiefe good, placing felicitie in them. The Holy Ghost speaks the hearts of

worldly men, They fpend their dayes in good. Secondly, Riches and the things of the world, are good as they are the creatures of God; these he made, and he made all

things good. Thirdly, They have not onely a goodnesse of entitie, but a goodnesse of use in them : the Lord hath made them very futeable to the needs and necessities, to the riations, affaires and businesses of this life. And in these good things, worldly men Rrrr spend.

יבקין nis d'ies suos. spendall the dayes of their lives They spend their dayes in getting wealth, and having gotten it, they spend their dayes in spending it, or in bestowing it upon their lusts. The Text intends the latter, having gotten enough to spend, they give themselves to the ipending of it all their dayes.

They spend their dayes in wealth.

Hence observe;

That the chiefe busines of a worldly man is about his mealth.

He mindeth little or nothing but his wealth; he spends his dayes in a threefold care about it.

First, In getting. Secondly, In keeping.

Thirdly, In taking out those pleasures which wealth

brings in.

Some get wealth, but have no heart to use it; others get wealth, and over-use or abuse it: they spend their dayes in spending it, in feeding their lusts, in pleasing their appetite with it. The rich glutton would have his share of what he had : he would not leave all to his Children, or to Executors. How poore an account is this of the expence of a mans dayes, that he hath spent them in wealth? yet 'tis hard for those who have much wealth, not to doe it. A godly man who hath much wealth is hard put to it, to keepe himselfe from spending his dayes in it. Riches have more of the snare in them, then of comfort in them. Some have perished with want, but more have perished with aboundance. Hypocrites make a gaine of Godlinesse, and when they have gained their ends, they lay by their godlinesse, and spend those dayes in wealth, which they once professed they would spend in walking with God. Many really godly loofe much in spiritualls, having gained much in temporalls: they have been impoverished by their riches, their best part hath decreased, while their worser hath increased, Now if it be so hard for those who have a good stock of grace, and a feed of eternall life in them, to minde heaven while they have a great stock on the earth: how is it possible but that a hypocrite should quite loofe those spiritualls, which he seemed to have, when he hath gotten much in temporalls : and that prophane Chap. 21.

prophane men should not be quite drowned and swallowed up in temporals, who did never fo much as feem to have any thing in spiritualls. Therefore (saith Christ, Mattb. 19 24.) It is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdom of Ged. Mammon calls for the whole man, and stands in the way both of grace and glory. The poore have the Gofpel preached to them. (Match. 11.5.) But is not the Gospel preached also to the rich? yes, The rich heare the Gospel, but the poore receive it, or as the word imports are Gospelised, they receive the love of it, and impressions from it; they receive the stampe of the Gospel, and feele the power of it. Whereas usually the rich heare onely a found of words, and have onely a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of cares; And they who have many cares about those things which are but accessories, take little care about that one thing necessary, the due hearing of and beleeving application of the Gospel. They who are very diligent eyther about affuring or imploying worldly wealth, about laying up or laying out the treasures of the earth, seldome give any diligence about making their calling and election fure. or about laying up treasure in heaven. They are, indeed, rich in grace, whose graces are not hindred by riches, whose soules prosper when their bodies prosper; as the Apostle John speaks in his third Epistle. Or who (as 'cis prophecied Pfal. 45. 12.) being full of worldly bleffings, are yet hungry & eager in their pursuite after Christ. The daughter of Tire shall be there mith a gift (faith the Pfalmist) The rich among the people shall intreat thy favour; that is, eyther the favour of Christ himselfe, or the favour of the Church, by reason of that spirituall excellency and inward glory which the hath received from Christ, Now, to fee the rich bring their gifes, and which is the thing chiefly aymed at there, giving up themselves to Christ, this is a rare fight, and a remarkeable worke of Grace.

And because there is so much danger that they who have wealth should spend their dayes init, or give themselves up to it, and not to Christ; take two or three rules of caution or admonition about this thing.

First, When God puts wealth into your hand, suspect your Rrrr 2 owne

owne hearts, and pray, that ye may put it under your feete. The woman (Revel. 12 1.) cloathed with the Sunne, had the Moone (that is, all earthly things) under her feete; the kept them under and had them only for her use, her heart was above them.

Secondly, Labour to get a right value of wealth, if you would not spend your dayes in it. We seldowe erre in our affections, till we erre in our judgement; if we did not over-value wealth, we should not bestow our all upon it; no man will lay out his time and strength, about that which he thinkes meanely of; know then, first, that though riches are good things, yet they are an inferiour good; secondly, though they are good, yet but a mutable good; thirdly, they are to us as we use them; some things are so good, that he who hath them cannot but be good. The grace of God to us, and the graces of his Spirit in us, find us evill, but make us good. But no man was ever made good by riches and worldly wealth; these have found some really good, and made them lesse good, whom they have made stark nought.

Thirdly, Use the creature, but doe not injoy it, what we use, is used for some other end, what we injoy, is enjoyed for it selfe. The creature must onely be used, because it should alwayes be directed to some surther end; God ought to be loved for himselfe, and therefore he onely is to be injoyed. They who understand this distinction, will not spend their dayes in satisfying their lusts with wealth, but in serving the living God. It's character of these men, may serve all men, who having wealth, have no faith in God; They spend their dayes in mealth.

And in a moment goe down to the grave.

There is a double interpretation of this last clause; some expound it of the miserable end of wicked men; others of their comfortable end.

First, The words may hold out the miserable end of a wicked man, who though he hath all outward good things, though he be mightie in power, and his house be established, yet in a moment be geeth down to the grave; he suddainly vanisheth out of this world; and whither then? we reade he goeth down to the grave; others reade, be greth down to hell. The Hebrew word Et in puntto ad fignifies both, and the doctrine of the Text, is true both inferna descenwayes, his body goeth down presently to the grave, and his dunt. Vulg. foule to hell, that's his place, and thirher is his down-fall. there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (Luke 16. 22, 23.) The rich man dyed, and was buried, and in hell he lift up his eyes being in torment, &c. The rich man was cloathed in purple & fine linnen, and fared delicionfly every day (verf. 19.) He is described fully, spending his dayes in wealth, and ending his dayes in woe, He in a moment went downe to hell. But,

Secondly, I rather interpret this clause in a suteablenesse to what went before, as the description of the comfortable death of a wicked man; who as he flourished all the dayes of his life, so (to compleate his bodily comforts) he hath a very kinde and peaceable death. The word which we render moment, (implying the suddainnesse of this change) signifies al- UNA fignifican so quietnesse, or peaceablenesse, and to be quiet and rest, (Ifa. 51.) puntium mo-4.) Hearken unto me my people, and give ear unto me O my Na- mentum (pla-4.) Hearken unto me my people, and go I will make my judgement cidam quietem tion; for a law shall proceed from me, and I will make my judgement vel quievit per (that is, the doctrine of holinesse) to rest, (that is, I will quietly antiphrosin. fetle it) for a light to the people; that is, to enlighten their minds with the cleare and faving knowledge of the truth. In this sence In quiete def-(for rest) the word is againe used (fer. 50.34.) It may beare cendum in inboth sences in this place; They spend their dayes in wealth, ferno. and goe to the grave in a moment and suddainly, or in quiet and in peace, they have no trouble in death. This their rest or quietnesse in death, may be understood two wayes.

First, They have no inward trouble of conscience, no gnawing of the worme, though the worme of conscience be hungry, and hath matter enough in them to feed upon; yet it is not permitted to feed upon them, that is, to vex and torment them. A wicked man may die quietly, without any the least question upon his spirit about his spirituall condition, as if all were well, and would be well with him for ever. Whereas indeed the quietnesse that he hath is not from any knowledge of his good estate, but from ignorance of his ill estate; he knoweth not that the wrath of God hangs over him, and that the ju- cruciatus difffice of God is bent against him, and therefore he goeth quietly cendant.

to the grave. A godly man dyeth in peace, because he knoweth his estate is good, but if a wicked man die in peace, it is because he knoweth not that his estate is evill.

Secondly. They have no outward trouble, no paine in the body, or diffurbance in their affaires: thus wicked men may die a peaceable, yea a pleasant death: they are not tired with long fieknesses, they are not upon the rack of tormenting diseases before they dye: they are not afflicted with nauseous medicines, and tedious courses of Physick, which to many are more grievious then licknesse or death it selfe. Many who have escaped the forrows of eternall death, meete with much forrow in their temporal death. They whose peace is made by the death of Christ, find much paine and trouble when they come to die. Whereas many wicked men dye (as it were) in health, and goe not onely quickly, but quietly to the grave, having rest, such as it is, both in body and minde, when their bodies are laid downe to rest, even their dying may looke like Heeping.

Morte placidif. sima & qua diuturnitate non affligit de quafi sonte natura concedens. Pin.

And as this word shewes the easiness of their death, so the speed and suddainness of it. Thus we translate expressely: In a moment they goe downe to the grave. He dyeth without stop or flay, his is not a lingring death: if a man have not much paine in ficknesse, yet if he lie long sicke, his living is a kinde of dymedio tollitur, ing. David or Alaph (Plal. 73. 4.) describes the prosperitie of wicked men, both in life and death : I was envious when I fam the prosperitie of the wicked; &c. There are no hands in their death, their strength is firme: that is, when they die they are not bound by difeafes, nor held downe by chronical or lafting and grinding paines: they die and it can hardly be discerned that they were ever fick, they fall off as fruit from the tree fully tipe, with the least touch, & this is their prosperitie in death. The Prophet Feremy aggravates the misery of the fewes in their captivitie upon this confideration. (Lam. 4.6.) The panishment of the iniquity of the daughter of my people, is greater then the punishment of the sin of Sodom, that was overthrowns as in a moment, and no hands stayed on her. Sodom was destroyed in a moment, but Hierusalems destruction was long a working, she maintained a warre, which procured many miferies, especially that of famine; which as it is the most painfull, so the most dilatory dilatory or lingring way of daying. Fob to shew the happiness of wicked men in death, tells us, they dye in a moment, they flip out of the world they know not how, or before they are aware of it.

Sudden death is alwayes evil, but speedy death is good. The Mors to crude-A west death is the mist cruell death. Tyrants kill men by peice- lior quo segnior, meale, they will have them take notice that they are dying, they will not dispatch them at a blow, but let them die limb by limb. Diony fius the tyrant is faid to have envied a beaft whose throat he faw cut, because he dyed so soone. Cafar reading in Zeno- Mors jucunda phon, what care Cyrus tooke in his life for his funerall, fcorned cujus nulla prahim for it; wishing he might dye speedily. That's a good death ceffir expectation to nature which is neither feared nor expected, yet that is the au: metusbest death which hath been longest expected and prepared for. And hence.

Some may fay, It were better wicked men should have some

delayes in death, for then possibly they might repent.

I an wer; first, Job speakes not to the spiritual or eternall state of wicked men; and as to their temporall state, a speedy death is better then a lingring death; I may answer

Secondly Sick-bed repentance is usually a very fick repentance. We fet no limits to the mercy and grace of God, but we speak

what is usuall among men.

Thirdly, They that neglect repentance in health, seldome minde it in sicknesse; some have made sad complaints of the misery of their friends, because so suddenly taken away by one stroake without any time to repent. But they might remember that many have heen shut up close prisoners in their chambers, and chained down to their beds for divers moneths. who never thought of repenting, and turning to God. Death is never suddaine to them who live well, and they who live ill feldome mend when they die, though they are long a dying. Thus 70h hath opposed the experience of many to the opinion of his friends, about the present state of wicked men, and Gods dealing with them both in life and death. In the following words he shews us how their prosperitie wrought with them. how they took occasion from these outward blessings in which they abounded, to arme, and encourage themselves in their rebellion against the Lord, who powred out these benefits and earthly

earthly bleffings upon them in aboundance, and exercised long sufferance and patience towards them, till they had spent their dayes in pleasing themselves and provoking him.

Jo.B, Chap. 21. Verf. 14, 15.

Therefore they fay unto God, Depart from us: for we defire not the knowledge of thy wayes. What is the Almighty, that we should serve him, and what profit should we have, if we pray unto him?

IN these two verses we have the picture of a wicked man drawne to the life (or rather to the death) of his state and disposition. For left it should be thought that while fob spake of the prosperitie of the wicked, he meant it of such onely as used a kinde of moderation in finning, or had some mixture and appearances at least of some eminent vertues among their enormous vices, he therefore by a rhetoricall imitation of of their blasphemous speeches and opinion, concerning the most holy God and his wayes, affured his friends that his experiences had taught him, that even they who have not in them the least imaginable sparke or ray of goodnesse; are yet filled with abundance, and enjoy an affluence of worldly goods. As if he had faid, My friend Zophar, according to the tenour of thy doctaine, they must be reckoned for very holy and good men as the darlings, speciall favourites and bosome friends of God, who enjoy such earthly prosperitie as I have spoken of. but behold these men, and tell me what goodnesse thou findest in them, Who say unto God, depart from us, &c.

These men are personated by Job, as offering a fourfold in-

dignitie unto God.

First, They tell God, (as we doe those whom we hate, or at least deeply disrespect.) that, they had rather have his room then his company, They fay unto Ged, depart from us.

Secondly, They flight his doctrine, and his inflitutions; We

desire not the knowledge of his wayes.

Thirdly,

Thirdly, They esteeme him unworthy of any attendance or worship; What is the Almighty that we should feare him? Fourthly, They conclude his worship and service as vain and fiuitlesse; What profit should we have, if we pray unto him?

Vers. 14. Therefore they say unto God, depart from us.

The Hebrew is, and they fay; It is usuall in Scripture to give Particula der that conjunctive particle the efficacy of a causal. So, we render congrue potest it here; Therefore, or for this reason, namely, because they be loco exponi flourish, and are full, therefore they grow weary of, and are causalom, ideo burdened with the thought of God, They | ay unto God, &c. propresea. How did they fay it? They fay thus three waves.

First. Some are so bold and impudent as to say it with their mouthes, they fay it explicitely and in plaine termes, they speak

it jout to God, depart from us.

Secondly. All wicked men fay this in their hearts and minds; they speake it internally, this is the daily language of their spirits to God, depart from us. They who love not God with their hearts, would be rid of God with all their hearts. So the Apostle describeth the Gentiles (Rom. 1.28.) They did not like to retaine God in their knowledge, (or as we put in the Margin) to acknowledge God. They cast the notions of God our of their minds or understandings, as a worthlesse peece of

knowledge.

Thirdly, Wicked men (the fairer fort of hypocrites onely excepted) fay this with their workes. (Tit. 1.16) They profile that they know Ged, but in works they desy him being abominable. disobedient, and unto every good work reprobate. Prophane persons are ashamed to professe the knowledge of God; Grosse hypocrites boalt in a profession of God, but their practice is a deniall of God. The transgression of the wicked (saith holy David) Pfal. 36. 1, 2.) faith within my heart there is no feare of God before his eyes. The profession of some wicked men faith they feare God, but their transgression or trade of fin saith, there's no such matter. We may interpret this Text of the wicked man faying thus all these three wayes. Some say it with their mouthes. All, even the most modest of them say it in their hearts: very many fay it in their lives, their doings being a daily defiance against God, and a kinde of command upon him to depart.

Siss

Againe.

Againe, To fay, bath in it more then a bire word, or fay fe, it imply tha decree or frature, a full purpole, or resolution about the thing When Divid (Pfal. 32.5) expresseth himfelle thus; I faid I will confesse my fin, &c. and Pfal. 39.1. I faid I will take heed to my wayes, he intends a fixed and immoveable refolve upon Godly repentance in the one & of Godly watchfulness in the other. And though this Text is , not so ful! for It in the letter as the two alledged, yet without breach of charitie, or wrefting Scripture, we may expound this as high. They fay (as refolved and fet upon the thing) to God depart.

Mom en El fortat.

The word El, by which God is here fet forth, speakes his rundine n deno- firength and power, The strong God; which we may note to argue both the folly and the impudence, of the creature in speaking thus; The weaknes of God is stronger then man, and yet weake man lifts up himselfe against the strong God, and while he thus tells him, that he cares not for his presence, doth indeed dare him in the utmost of his power.

There are foure words by which God is expressed in Scrip. ture, upon a distinct confideration of foure eminent excellen-

cies in him.

First, When the felfe being and unchangeable nature of God are chiefely intended, He is called by his Name Febovah.

Secondly, When the efficiency and governing power of God in the Administration of all things both in heaven and earth are fignified, he is called by the name Elohim.

Thirdly, When his goodness, bounty and munificence are ex-

alted, he is called Shaddai.

Fourthly, When the irrefishible strength and force of God to accomplish his own decrees and counsels both of mercy and justice are described, He is called by the name in the Text, El.

Nor will it be unufefull here to adde, that in Scripture, man is expressed by soure different names, to hold out a fourfold

condition or state of man. First, When the vertues, and best perfections of man are spoken of, he is properly represented under this title 1sh.

Secondly, When his firength, honour, and greatnes are ay-

med at, he is called Geber.

Thirdly, To note his Originall of earth, and his naturall weaknes, he is termed Adam.

Fourthly,

Fourthly, His accidental miserie, poverty, forrowes and in-

firmities, denominate him Enos.

Chap. 21.

Now take many not only as his name Adam imports, which is common to all, or as his name Enos speakes him, which is the lot of most, but also as he is Is or Giber, which names are competible but to very few; yet for man at the highest pitch attaineable of his strength or perfections, to speake proudly to God, to fay unto El, the strong, the mighty, the Almighty God, depart from me, how abominable ! yet thus the wicked fay to God.

Depart from us.

The word fignifies properly to divert or recede from a place. or to give and make roome, that the way may be clear and unobstructed for the passage of another. As if wicked men should say to God, Roome for us ; As if one house, one place, yea one world could not hold God and them. Indeed God filleth heaven and earth, yea the heaven of heavens cannot containe him, yet God straitens no man by his presence, though wicked men thinke they can never have roome enough where God is prefent. Hence it is that wicked men are called, Men farre from God, Pial. 73.17. So, they that be farre from thee shall perish. And who these are, David telleth us in the latter part of the verse, Longingui dei. Thou hast destroyed all them that goe a whoring from thee; As a man who cares not for his wife, would willingly put her away from him, and goeth himselfe to an adulterous bed; so the wicked man having no love in his heart to God, bids him be gone, and goeth himselse a whoring from him, that is, he embraceth the creatures, and giveth his heart up into the hands of the world; therefore he is called, A man farre off. In opposition to which the people of God are called, his Nighones, or those who draw nigh unto him (Rev. 10. 3.) and David in the next verie of the Plalme last cited concludeth, But it is good for me to draw nigh unto God.

Further, this phrase, depart from is, may imply the rejection and distast of those tenders and offers of good things, which God makes to wicked men, inviting them home to himselfe. As we use to fay to those, who over officiously proffer us their wares or commodities as we passe in the streets of some Citie,

SIII2º

Propinqui dei.

why doe you thus presse upon us, and trouble us, be gone, we have no minde or no leisure to buy. Thus they say to God, depart from us.

- Hence observe ;

First, Riches and worldly prosperitie provoke or eccasion wicked men to have contemptuous thoughts of God.

The causal particle leads us to this observation: Therefore they fay, &c. David having confessed his own sin(P/al. 73.3.) I was envious at the foolish when I saw the prosperity of the wicked; sheweth (vers. 6.) what sin prosperitie bred up in them. Therefore pride compasses them about as a chain violence covereth them as a garment. (verl. 8.) They are corrupt and speak wickedly, (v.8) They fet their mouth against the heavens; that is, they spake blasphemoully against the God of heaven. They charged their mouths with infolent words, and then their tongues being fet on fire by hell) they discharged them like a thundring Canon. against heaven. Moses warns the Ifraelites, (Deut. 8.10, 11, 12.) When thou hast eaten and art full, then thou shalt blesse the Lord thy God for the good Land which he hath given thee, then beware that thou forget not the Lord thy God, lest when thy heards and thy flocks multiply, thine heart be lifted up, and thou forget the Lord thy God. How jealous was Muses, or rather the Spirit of God by Mosts, over that ancient people, lest they should forget God when he had remembred them? left they should then make void the commandements of God, when he had made good his Covenant ? left their hearts should be lifted up against God, after his hand had been so often lifted up for them? And what Mofes here by way of prophecy (fore-feeing the Naughtinesse of their hearts, cautions them not to do) the same Moses in the fame book (Ch.32.15.) by way of historie reproves them that they had done. But fesurun waxed fat & kicked, thou art waxen. fat, thou art grown thicke, thou art covered with fatness, then he for sock God that made him, and lightly esteemed the rock of his salvation. Even I rael being grown fat as a beaft in the green pastures of a worldly prosperitie, played the beast & kicked with the heele; but against whom did he kick? He kicked against God; and against him in a twofold relation; first, as his creator: He for look the God that made him. Secondly, as a preserver

Observe; Secondly;

Wicked men have no mind to God, they cannot abide his presence.

There is in them an evill heart of unbeliefe in departing from the living God. (Heb. 3. 12.) and in saying to God, depart from us.

God saith to his people (Hos. 9. 12.) Whe unto you, when I depart; they think it best for them when God departeth. Saints know not how to live a comfortable day, much lesse to be happy without him; wicked men know not how to live a comfortable houre, much lesse to be ever happy with him.

The:

The Church faith to God, Leave us not (Jer. 14.) The world faith, O that God would leave us. When shall we be eased and unburdened of his presence. There is nothing so joyous to the rightous, nor so grievous to the wicked, as to have God neere them.

But it may be said, Is God neere the wicked or have they any need to desire the Lord to depart from them? Is he not al-

ready departed and gone farre from them?

I answer: Wicked men are farre from the favour and love of God, but they are not farre from his eye and knowledge. God is already departed from wicked men, or rather was never neere them, in regard of his special presence, but he is neere even to them in regard of his generall and common presence. Yea wicked men find and feele God often in their consciences. though they never found him in their affections. God makes offers to wicked men, and though God be not actively in all their thoughts (as the Scripture speakes, Ps. 10.4) that is they doe not willingly meditate or thinke of God, they maintaine no correspondence or communion with him in their inner man; yet God doth (like an unbidden and an unwelcome Guest) put himselfe into their thoughts, and moves in their mindes, this proves their trouble, and becomes a paine unto them. As God is not farre from every one of us (good and bad) because as the Apostle argueth with those at Athens. Acts 17. 27, 28.) In him we live and move, and have our being; So we may fay, that he is not farre from many wicked men, because he moveth and stirres in them, he presents to their mindes some manifestations of himselfe, in his Justice and holiness, yea of his truth, long sufferance and goodnesse, in none of which they eyther defire or accept acquaintance with him; and therefore say to God, depart from us, trouble us not; and when once they can banish these thoughts, and live thus without God in the world, then they thinke they live indeed, and till then they reckon their lives a kinde of death : and hence it is, that (as we have feene by fad examples) fome have thrust themselves out of the world with their owne hands, because they could not thrust these thoughts of God out of their hearts and consciences. Their sonles have sometimes proved a burden to their bodies, to whose souls the thought of God was a burden ? And they who upon these termes, part soule and body, have indeed faid to God, depart from us. Thirdly.

Thirdly: nore;

To be weary of the presence of God, is the strongest argument that a man is wicked.

Purely to love and pray for the presence of God, is the surest signe of a gracious heart; therefore purely to defire and wish the absence or departure of God, must needs conclude that heart ungracious. One thing (faith David, Pfal. 27. 4.) have I desired of the Lord, that will I seek after (that is, I will earnestly pursue, and unweariedly prosecute the g ant of this desire) that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to inquire in his Temple. And againe, he breathes the same Spirit of holy impatience, till he might ir joy that favour, (Pfal. 42. 1, 2.) As the Hart punteth after the water brookes, so panteth my soule after thee, O God, my foule thirsteth for God, for the living God, when shall I come and appeare before God. In these streines of divinest rhetoricke was the soule of David earried out after God. He was the One thing, he was the Onely thing he longed for; without God all was nothing with him; In him he had all: His presence was enough for him. All company, multitudes and throngs of men, yea of Saints, or good men, was but solitariness and widdowhood to him, without the presence of God. This was the highest ascent of his holinesse. Is it not then the lowest descent of unholiness, to be troubled at the presence of God? Is it not a full conviction of a carnall minde, and of a wicked man, to think it long till God be gone, or to deprecate his presence, & urge his departure? This frame of heart is the very blacknesse of hellish darknesse; and the expresse Image of the Devils person Such are (though not possessed with, yet) under the possession of the evill Spirt: The Gospel (Matth. 8. 28, 29.) makes report of two men possessed with Devills comming out of the Tombes exceeding feirce, so that no man could passe by that way, and behold they cryed out, saying, What have we to doe with thee, thou fesus the fon of the living God? art thou come hither to terment us before the timt ? It is the Devils torment to be neere Christ, or to have any appearance of God: are not they then neerest the Devill to whom God is a torment? Ot who (like these in 706) doe as those Gadarens to Christ in the last verse of that Chapter, come and befeech him, that he will depart out of their coasts, that so if it were possible, they might never more heare of him. nor from him. Which is plainly imported in the next clause of the Verse.

For we defire not the knowledge of thy mayes.

Though God in himselfe considered, be the first and chiefest object of a wicked mans enmity, yet this quarrel usually breaks out at the discoveries of his will and wayes. Thus in the Text, they reject God because of his wayes. The wayes of a wicked man (as the Psalmist hathit) are alwayes grievous to God as well as man, and so are the wayes of God grievous to wicked men, and therefore they desire no acquaintance with, no knowledge of them. As if fob had thus spoken in their person. If the case stand thus O God, that we cannot have thee, & the good things which thou bast promised, unlesse we also learn & submit to thy wayes, then be gone, for thy wayes are a loathing to our foules, thy wayes are rough, sharp, sad and unsutable to our spirits and genius. If we sould fashion our selves, and shape our course according to the rules which thou prescribest, should we not be exposed to the laughter, if not to the danger of all the world? Should we not bury cur selves alive, and be deprived of all the comforts of our lives? must we not spend our time in sorrow or silence, and never see good day more? As for us, we know so much of thy wayes already, that we have no desire to the knowledge of them; we are provided of better wayes, of wayes more easie, smooth, plaine and pleasant; & therefore what desire can we have to thine?

For me desire not.

WWT non tam re aliqua.

The word signifieth to take pleasure or delight in, as well as velle significat to desire; because those things which we delight in, are most quam delettari desired by us : so we reade it, Pfal. 1.2. But his delight is in the law of the Lord. And (Pfal. 5. 4.) Thou art not a God that takeft pleasure in (or a desire unto) wickednes. So here, We desire not (or we have no pleasure in) the knowledge of thy wayes. And when they fay, We defire not, &c. more is intended then the bare Negative of their desire; we may resolve this Negative, into an Affirmative, we dislike, yea we hate the knowledge of thy wayes. He that is not with me (faith Christ) is against me; We also may say, He that is not a wel-wisher to, and desirous of the wayes of

God,

God, opposeth and reject s them. So that in this we have a description of affected ignorance. He that doth not know the wayes of God is ignorant, for it is every mans duty to know them; But he that hath no defire to that knowledge, is in love with his own ignorance, and is pleased with it.

But what are these wayss of God. which finde so little accep-

rance with wicked men?

I answer first in generall, that by the wayes of God, he doth not here intend those wayes in which God walketh, but those which God hath made for man to walke in. More dictinctly, the wayes of God are threefold.

First, The wayes of his counsel and decrees; To endeavour or desire the knowledge of these wayes is not our duty, but our cariosity, as these ought not to be searched, so they are past

finding out, Rom. 11. 33.

Secondly, The wayes of his providence and outward administration, of which the Psalmist speaketh (Psal. 145. 17.) The Lord is righteons in all his wayes, and holy in all his workes. And though some of these wayes are not knowable, for (Psal. 77. 19.) His way is in the Sea, and his paths in the great waters, and his footsteps are not known; that is, his footsteps many times in his wayes upon the Land, are no more seen then a way is to be seen in the Sea, or a path in the great waters. Frequent passage makes a track or beaten path upon Land, but how frequently soever passages are made upon the face of the Sea, no print nor path remaines. Thus it is with many of the wayes of God, we cannot see where he hath gone; yet it is our duty to see his goings, and to desire the knowledge of these wayes.

Thirdly, The wayes of God are his commandements, or those rules of life, in and by which we ought to walke and regulate our whole course, and these are of two sorts. First, The wayes of worship; Secondly the wayes of practise, or of manners. These are called the wayes of God, because they lead us unto God, and land us (thorough Christ) safe in heaven. Here in the Text the wayes of God, the knowledge whereof wicked men doe not desire, are the second and third; as for the first, it is a part of some mens wickednesse over-boldly to presse and pry into them. And while they neglect the revea-

Tttt

led will of God, which they ought but to know and doe, they are very busie about his secret will, which they cannot know, but may be (though intentionally on their part it never be) done by them, and shall (Judicially on Gods part) be done upon them.

Hence observe;

First, Wickedmen beare no love to, nor have any delight in the knowledge of the commandements and ordinances of God.

Thus Solomon reproves them (Prov. 1. 22. 25. 29, 30) How long ye simple ones will ye love simplicity (he means it not of that simplicitie which is opposed to craftinesse and doublemindednesse, but of that which is opposed to wisdome and spiritual mindednesse, as the next words expound it) and the scorners delight in their scorning, (sc: at the wayes of God) and fooles hate knowledge. He meanes not the simple foole (for though such have no knowledge, yet they cannot be said to hate it) but the filthy foole, or wicked man in the Text, these hate knowledge; and to these he speaks (vers. 25.) Te have set at naught all my counsell, and would none of my reproofe. And againe of these (vers. 29, 30.) They hated knowledge, and did not chuse the feare of the Lord, they would none of my counsell, they despised all my reproofe. We are not to understand Solomon in these passages, as giving the character of some speciall wicked men, for though some are more excessive then others in their love to the wayes of fin, yet they all (even the most temperate) meete in this, that they desire not the knowledge of the wayes of Holines.

Here it may be questioned, why doth the knowledge of the wayes of God trouble them so much? Indeed the practise of and obedience to them may be burdensome to naturals men, but what can their knowledge hurt or grieve them?

I answer;

First; It is not easie to shesh and blood to study for, or make application to the meanes of any knowledge, much lesse of the wayes of God; Knowledge will cost some paines; knowledge, especially divine knowledge, is the gift of God, yet it calls for our industry, not onely to doe what we know, but also to know what to doe (Prov. 2: 1, 2, 3, 4.) My son, if thou

wilt receive my words, and hide my commandements with thee, so that thou encline thine ear unto misdome, and apply thy heart to understanding. To the receiving of the word and commandement of God, which hold forth the knowledge of his wayes, there must be an inclining of the eare, that is, frequent hearing, and applying of the heart, that is, frequent meditation. The two next verses import yet a stronger diligence, even a crying after knowledge, and a lifting up the voyce for understanding. A seeking her as silver, and a searching for her, as for hid treasure. Hence the conclusion of the Preacher (Eccl. 1.18.) is in some sence extendible to all sorts of knowledge; He that encreaseth knowledge encreaseth forrow; for though to know be a delight, yet the meanes of encreasing knowledge, hath somewhat of paines and trouble in it.

Secondly; The knowledge spoken of in this Scripture is not a meer aiery notionall speculative knowledge, but an experimentall and a practicall knowledge; if it were only a knowledge of the wayes of God, that we might be able to talke and discourse of them that would suffice, many wicked men might be desirous of that knowledge; but because this knowledge obligeth to obedience, and they are called upon to know the commandements of God, to doe them, and to know the wayes of God, to walke in them, therefore they desire not that

knowledge.

Thirdly, They desire not to know the wayes of God, lest they should be troubled for not walking in them. Their ignorance of them, they conceive, to be some excuse or extenuation of their sin in not doing them (though indeed their ignorance being affected is one of the highest aggravations of their sin) For it is far easier to sin without light, then against it, and to erre by not receiving the truth, then by holding it in unrighteous nesse (as the Apostle speakes, Rom. 1.18) Light and knowledge where they are, will be urging duty upon the conscience. It is no little trouble to put up these motions, and keep down this light, and it is far more troublesome to goe contrary to them.

Knowledge hath three things attending upon it.

First, An obligation to duty; A man is not free from his own bands (though he be from others) to forbear the doing of what he knoweth.

Ttt2

Secondly,

Secondly, As knowledge is an obligation, so it is a provoeation to duty; It will put a man on, and urge him, it will be as a spurre in his side to make him goe, year un the wayes of God.

Thirdly, Knowledge hath a sting, a vexation in it when we seglect duty. The conscience of a wicked man doth often break in upon him, and smite him, when he knowingly breaks out of the wayes of God. Now lest the knowledge of the ways of God. should be troublesome to wicked men; in any of these three things, therefore to way-lay and prevent their own trouble, they have no desire to the knowledge of those wayes. Besides, their desires after the knowledge of those wayes is stopt and quencht by a multitude of prejudices & hard thoughts, which they have of those wayes: As first, that they are unequall and rigorous; therefore the Lord taxeth his ancient people for that apprehention (Mal. 1. 13.) Te said also, behold what a weariness is it? and he calls them by the prophet Michah to give an account in what, (Mich. 6. 3.) O my people what have I done unto thee; and wherein have I wearied thee? testifie against me, Secondly, As dishonourable and contumelious, they think the wayes of God too low and simple for their spirits, and are ashamed to be found in the practise of them. The word of God is in that sence, a reproach to them. Thirdly, As fruitlesse and unprofitable, they fee not what they can get by them, and then why should they goe in them? Which prejudice is expressely held out in the latter clause of the following verse.

Secondly; Observe;

Net to desire to know the wayes of God, is so more sinfull and dangerous, then the ignorance of them.

There are three forts of ignorance. First, a grosse or invincible ignorance, which proceeds either from the totall absence of all means of knowledge, or from a totall inability to mannage and improve those means. Secondly, There is an unwilling ignorance in the midst of means and abilities to know; a man may be ignorant of some things, which he is willing enough to know, and this ignorance may run him upon that evill which he had not (premeditately and purposely) a will to doe. Thirdly, there is a willing ignorance, when a

man hath no will to know, yea refifts all the means of knowledge. When he not only doth not know the evill which he doth, but therefore refuseth knowledge, that he may more freely doe evill; and may have this to fay for himselfe when he doth evill, that he knew not how to refuse the evill and chuse the good. As that is a high wickednesse spoken of by the Prophet (Ifa. 5. 20.) knowingly, to call evill good and good evill, to put light for darknesse, and darknesse for light, so it is not a wickedness of a lower stature, willingly to refuse knowledge; that fo we may not be able in our actings to diffinguish light from darkneffe, good from evill, but may run blindfold upon any thing which our own lufts and advantages prompt us to do. The Prophet (Ifa. 58, 2.) speaketh of some who delighted to know the wayes of God, as a nation that did righteousnesse, and for fook not the Ordinance of their God. Such are hypocrites. But there are a fort who delight not to know the wayes of God, that so they may doe unrighteousnesse, and never be engaged to live up to the Ordinances of God; Such are prophane. Both fall into the same condemnation; the one for not doeing what they pretend a delight to know, the other for not delighting in the knowledge of that which they ought to doe. The prophanenesse of this latter fort is personated in this verse, and is yet fet in a more open light in the verse which followeth.

Vers. 15. What is the Almighty, that we should serve him?
and what presit shall we have if we pray unto him?

This verse assignes the reason (such as it is) which lyeth in the bottome of the hearts of wicked men alwayes, and sometimes appeareth at their lips, as the reason why they say to God, depart from w, &c. They who bid God be gon from them, have said in their hearts, and are ready enough to say it with their mouthes:

What is the Almighty, &c.

Some read it in the Masculine Gender, who is the Almighty? we in the Neuter; the sence of both is one; and that as bad a one, as is imaginable or utterable. As if they had said, What is there in God more then in another? we see nothing in him

extraordinary why he should expect, or why we should give himany extraordinary fervice? Such queryings whether concerning things or persons, God or man, signifie the highest contempt and disesteeme of either. When Moses said to God concerning himselfe (Exod. 3. II) Who am I that I should goe to Pharoah? He laid himselfe quite below that important service. When David said to God concerning himselfe (2 Sam. 7. 18.) Who am I O Lord God? and what is my house, that thou hast brought me bitherto? He laid him quite below that eminent mercy. When Nabal said to Davids messengers requesting a supply of victual for his Army (I Sam. 25. 10.) Who is David? and who is the Son of fesse? He laid him quite below that defired courtesie, When David saith, Pfal. 8. 4 What is man that thou art mindfull of him? He layeth him quite below the least mindings or thought of God. So when Pharoah faid to Mofes concerning God, (with these in the Text) (Exod. 5. 2.) Who is the Lord that I should obey his voyce to let Israel goe? He laid the Lord (as they here did) quite below that required duty. Such questions as these doe not so much imply a doubt, who or what God is, whom they are commanded to obey and ferve, as a resolvednesse that he is unworthy their service and obedience, or that they judge him such a one as they have no cause either to feare or love. Which we may further evidence from the peculiarity of that name, with which God is cloathed in the Text. Almighty, What is the Almighty? The word Saddai here and else where rendred, The Almighty, hath a double derivation. First, from a root (Sadad) which signifieth to wast or to destroy, implying the Almighty power of God to subdue and subjugate the greatest powers to himselfe. According to this meaning of the word, the question of these wicked men intimates thus much, That they feare no hurt from God; though he be reported for Almighty, yet they looke upon him as weake and impotent, and therefore as flighting his strength, and daring him to doe his worst, they say, What is the Almighty that we should serve him?

Secondly, The word may be deduced from a roote (Daito which the letter Sin is added as subservient) which signifieth sufficiency, plenty and aboundance. According to this interpretation of the word, their question holds out thus much,

Than

That they being in fo flourishing and full a condition themfelves, neither needed nor hoped for any thing from his fullnes: They could subsist well enough without him, or any supply from him; why should they serve or waite upon him in hope of more; when they had enough in their own hand and possession already: nor had they faith to believe that it would be better with them, or that they should receive any good from him, how much, how long, or how well foever they should ferve him, What is the Almighty, or what hath he in store for us, that we should serve him? If we knit and conjoyn both these considerations of the word together, we may paralel or exemplifie the whole compasse of their question, with that lewd and Atheistical speech recorded from the mouthes of some sons of Belial in his time by the prophet Zepheniah (Chap. 1. 12.) It shall come to passe at that time, that I will search ferusalem with candles, and I will punish the men that are settled on their lees, that say in their heart, the Lord will not doe good, neither will be doe evil. Whereas the Lord by his holy Prophet IJaiah (Chap. 41. 23.) challengeth the false Gods or Idols, to give testimony and proofe of their divine power, or that they are Gods by shewing things to come, and by doing good or evill, these conclude that God cannot give proofe of his divine power, by doing either good or evill, Which is as much as to fay, that he can doe nothing at all: for feeing all things that are done, are either good or evill, he that can doe neither, cannot doe any thing. Thus they wickedly imagined the Lord to be what Idols indeed are, who have eyes and fee not, eares and heare not, feet but walke not, and hands but cannot act or execute. And that's the summe of this blasphemie, which fob ascribed here to the wicked, What is the Almighty, that we should serve him? We neither regard the benefit nor the dammage that he can doe us: we are neither troubled at his omnipotency, as if he could destroy us in his wrath when he is displeased at us, nor are we hungry after his Allfufficiency, as if he could fuftaine us in his love, were he every way pleased by us, What is the Almighty?

That we should serve him?

Why should we take upon us his livery and become his fer-

vants? What wages shall we have, or what preferment can he give us? as it followeth by and by. To serve God, or to be a fervant to God, is a comprehensive terme, taking in all the duty of man in holinesse, I and my house (faith foshua, Chap. 24. 15.) will ferve the Lord. And such is the resolution of every Godly man; but against this the wicked are resolved while we hear them putting the question, What is the Almighty that we should serve him? As if they had faid, he is such a Master (or let him be what he will) that we will not serve him. To serve God is to give him all the duties both of naturall and of inftituted worship: We serve God while we love him, while we feare him, while we believe in him, while we trust upon him; vet all these have distinct and proper respects to God. We trust God as he is faithfull, we believe on him as he is true, we feare him as he is great, we love him as he is good, we serve him as he is fovereigne and Lord of all. Thom shalt fear the Lord thy God and him only shalt thou serve, (Deut. 6. 13.) There is a service due from man to man, but comparatively to our fervice of God, we must not be the servants of men (I Cor. 7.23.) we ought to serve men heartily, but we must serve none but God with all our hearts. And if God be not served with all, he counts himselfe not at all served. A wicked man may possibly ferve God with his tongue and hands, with words and outward workes, but he never serveth him with his heart, and most usually they cast off the service of hand and tongue, using both to his differvice. In this largest sence of observing we may expound this Text, and apply it to the greatest number of wicked men, and in that kricker sence 'tis true of them all, They fay; What is the Almighty that we should serve him?

Hence observe;

First, Wicked men have low and sleight thoughts of God. Their wijdome (the best that is in them) is but the wijdome of the sless, and that, at the best, is enmity against God (Rom. 8.7.) and can they doe otherwise then lightly esteem him, with whom they are at enmity? They who know not the worth and excellency of a person, cannot have high thoughts of him, wicked men one & other, know not God (that is the definition, which Bildad giveth of them; Chap. 18.21.) How then can they duely prize

him whom they doe not know? As we doe not defire, fo we cannot honour that which is unknowne. All the services. fuch as they are, which a wicked man tenders to God, may beare the same inscription which the Altar observed by Paul among the Athenians did, (Asts 17.23.) To the unknown God. If thou hadft known the gift of God, (saith Christ to the woman, 70h.4.10.) and who it is that saith unto thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water. Did wicked men know the living God, they would ask after him, and reckon their lives with all that they have, nothing worth without him. Beleevers have attained some good knowledge of God (though it be little to what they might attaine in grace, and leffe yea as nothing to what they shall receive in Glory) are lifted up with holy Gloryings in and of God. Thus Moses in his triumphant Song after the overthrow of Pharoah and his Agyptian Host in the red Sea. (Exod. 15.11.) Who is like unto thee O Lord, among ft the gods? Who is like unto thee, glorious in boliness, fearfull in praises, doing wonders. Thus the Pfalmist cryeth him up in his excellencies : This God is our God for ever and ever (Plal. 48. 14.) So the Church is brought in by the Prophet admiring God (1/a. 25. 9. Loe this is our God, we have waited for him and he will fave w; This is the Lord, we have waited for him, &c. The words have a found of victory and triumph in them, intimating that fome had in fcorn (as they did David) asked, Where is now your God? or as these in the Text, What is the Almighty? therefore his people upon some gracious and strong appearance of God for them, doe as it were hold him up at once to the view and aftonishment of All the world, especially of their enemies; Loe this is our Ged, this is the Lord. Behold and consider, who is a God like unto him? your rock, is not as our rock, even your felves being Judges. Whom have I in heaven but thee, (faith David, Pfal. 73.25.) and there is none upon earth that I desire besides thee. We fee, how the opinion and estimation which the Saints have of God, is a s different from that of wicked men, as their state is different. They make their boast of God all the day long: these are ashamed of him, and say, What is the Almighty that we should serve him? The daughters of ferusalem enquire of the Church (Cant. 5. 9.) What is thy beloved more then anothers be-Unnn toved

loved, O thou fairest among momen? What is thy beloved more then anothers beloved, that then doest thus charge us? They demand what, and what is thy beloved? out of an earnest desire of surther information. But wicked men aske, What is the Almighty? not out of a desire to know what he is, but in scorne and derision of what they vainly and ignorantly conceive him to be, even too meane to be served by them.

Secondly, Observe;

A wicked man thinks scorn to serve God.

No man can serve two Masters (saith our Great Master, Mat. 6. 14.) That is, two Masters of contrary interests, and who iffue out contrary commands. Every wicked man ferveth more Masters then two, but he serveth not that one who is infinitely better and more deferving our service then All. He is a servant to sust, yea he serves divers lusts and pleasures (Tit. 3.3.) he serves at the pleasure of every lust, and therefore he can have no pleasure in serving the Lord : and unlesse we make it our pleafure as well as our work to ferve the Lord, he hath no pleafure neyther in us nor in our fervices. We cannot ferve God unlesse we deny our selves, and resolve our will into his. But every wicked man is a felfe-feeker, therefore he cannot serve God. And as in that flate he cannot, so he hath no will, no minde to serve the Lord. He looks upon his service as slavery, and calls the commandements of God coards and bonds, and submission to them bondage, therefore he saith, I will breake those bonds asunder, and cast away those coards from me (Pf. 2.3.) Till we are made free from fin, we are never free to ferve the Lord. The Apostle joynes those two in consequence, Rom. 6. 20, 21. When ye were the servants of fin, ye were free from righteausnesse (not free by any liberty given, but by a libery taken, which is licentiousnesse) but now being made free from sinne (Christ manumitteth all whom he redeemeth) and become fervants to God; There is a bleffed transition from that freedome which is indeed flavery, into a fervice which is indeed freedome. He is incomparably more free that serveth the Lord, then he who, not serving him, ruleth the world. I ferve (God being my Master) may be the Motto, and is the Honour of all the Saints. The yoke of Christ, yea the Crosse of Christ, are Iweete. fweet, easie, and honourable to the Saints. They who have tasted how gratious the Lord is in his promises, will rejoyce in his commandements. And it is as much their desire to serve him, as it is their happines to be faved by him. The wicked are firangers from the covenant of his promise, and therefore they are estranged from his precepts, & in stead of receiving his law into their hearts, cast it behinde their backes. What is the Almighty (fay they) that we should serve him?

And what profit should we have if we pray unto him?

We use to looke to the end of our actions before we begin them; and we may justly think it is not good for us to doe that which will doe us no good when we have done it. Did a godly man fee no benefit, no good comming in by prayer, he would not pray. And because a wicked man seeth no benefit in prayer, therefore he doth not pray. His reason were good if it were true. We cannot profit God by prayer, but we may profit our felves. We may turne the argument and fay, What profit shall we have if we doe not pray? Though God giveth sometime before we aske, yet we have no ground to expect till we have asked. Wicked men receive many good things from God, for which they never prayed, but because they doe not owne him as the Author and fountaine of their good therefore they will not pray. They ascribe their profits to themselves, what profit then can they conceive in prayer ? What prefit shall me have

If we pray unto him?

The Hebrew is, If we meete him. 'Tis a metaphor taken yzo fignifican from those, who rise up when grave and great men come to- occurrere shuf a wards them, and in honour to their persons goe forth and re sape autem meete them. This elegancie of the word heightens the impietie deprecait, vel of wicked men, who are so farre from following God with their prayers and supplications, when he departeth farre from them, that they will not fo much as stirre a foote to goe out and meete God when he commeth towards them, eyther in judgement to divert and turne him backe, or in mercy to invite him forwards, and give him thanks: as if they did not at all, eyther feare his ange, or regard his love. Prayer is our meet ng Uuuu2

meeting with God; and this word is specially applyed to our meeting God in prayer when he appeareth angry and difpleased. Thus the word is used (fer. 7. 16.) Therefore pray not then for this people, doe not thou (faith the Lord to his Prophet) meete me when I come out against them, doe not thou firike in between me and them (as Moses sometimes did) to intercede and meditate for them, for I am resolved to destroy them. That Scripture (1/a. 47. 3.) which we render, I will take vengeance, and I will not meete thee as a man, (that is weake in power, or with compassion such as men sometimes shew, but in full power, and with an unmoveable purpose as God, that Scripture, I say) is thus tendred by others, Man shall not resist me, that is, he shall not hinder me of my purpose by prayer, or as some of the Rabbins translate, or rather paraphrase that Text; I will not admit of any intercession for thee. Whereas in another place of the same Prophet (Chap. 5 9. 16.) The Lord wondered that there was no interce Jour; none to meete him with a good word for that people. In which sence we finde the word, Fer. 27. 18 Fer. 36.25. Abigail went out to meete David, and by her mediation to stop him from shedding bloud, (1 Sam.25. 23.) The Lord calls his people to meete him (Amos 4 12.) Therefore thus will I doe unto thee, O Israel, and because I will do this, therefore prepare to meete thy God, O Israel. How to meete him? What with Armes or Armies, with the preparation of outward force? No: What can the strongest Hosts of men doe against or with the Lord of Hosts? This meeting then must be by repentance and humiliation, by weeping and invocation. God meeteth him (with bleftings) in his way that rejoyceth and worketh righteousnesse; And he loves, yea expects that we should meete him in his way, mourning and praying, when he is about his works of Judgement. Many godly men have met God with these weapons, and have prevailed, But the wicked man, eyther hath no hopes or thinks he hath no need eyther to prevent evill or obtaine good by such a meeting. And therefore he faith, what profit shall I have, if I pray unto (or meete) him?

Hence observe;

First; Wicked men are led by their worldly presit in all they dee; They are ready to doe any evill which they suppose may

may profit them, and they will not doe (which is all they candoe) so much as the outside of any good, by which they can get no wilible profit. The Apostle Paul speaks of such who supposed that gaine was Godliness, but they were farre from suppofing that Godlines (as indeed it is, even bare Godlines) is great gaine (1 Tim. 6. 5, 6.) While wicked men have a hope to gain by a profession of Godlines (because gaine is savory to them. though it proceed from that which to them is most unfavory) they will be professors, and condiscend to that which they effeeme no more init selse, then the dirt under their feete, the thing called Godlines. But when once they fee they cannot gaine by it, or think they have gained enough by it, then they meddle with it no more; off goes their vifor, and they fhew you (having made a shew of what they were not) what they are. Many now receive the Gospel upon the same argnment. by which the Shichemites were perswaded to receive Circumcision (Gen. 34. 23.) Shall not their cattell, and their substance, & every beaft of theirs be ours ? They are zealous for Christ, upon the same termes that Demetrius was zealous for the worship of Diana among the Ephefians (Alts 19.24) they make or gain Silver-Shrines, and by this they get their living. As Judas betrayed Christ, so they will pretend to adore him, If their queshon be well answered, What will you give us? or what shall we get by it? The needle of the compasse never rests nor is quiet, till it poynteth to the North, nor are they till they poynt at profit, and have carnal advantages in their eye. What profit shall we have if we heare him or pray unto him?

Secondly, observe;

Wicked men have an opinion that prayer and attendance upon God in holy duties are unprofitable. While they aske, What profit shall we have if we pray? their meaning is, that prayer yeelds no profit, and that serving God is a very poore trade. Such the Prophet Malachie at once discovers and reproves (Ch. 3. 14.) Te have said, it is in vaine to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts. And now yee call the proud happy, yea, they that work wickednes are set up, yea they that tempt God are even delivered. As if they had said; we get nothing.

thing by the service of God, and not only so, but they who rebell against him, the proud, they who make wickedness their worke, their businesse, they who do not only neglect God, but tempt him, finning prefumptuoully, daringly, these get all, these are happy, these are built up high in good things, honour aud riches, and these are delivered and protected from evill, dangers, and diffresses. A prophane souldier at the siege of a Towne passing a place of danger was heard swearing, and when one that stood by warned him, faying, Fellow-fouldier, doe not sweare the bullets fly; he answered. They that swear come eff as well as they who pray; foon after a shot hit him, & down he fell. This is the judgement both of poor ignorant, and knowingly wicked men, What profit is there if we pray? Whereas indeed they should rather say, What profit is there in any thing without prayer? or what profit is there not in prayer? Godlinesse is profitable for all things, having the promise of this life, as well as of that which is to come (I Tim. 4.8.) Thirdly, observe;

wicked men throw up or give over the duties of holiness, when they finde no present profit, or outward advancement coming in by them.

They serve God no longer then he serveth their turnes. They who follow Christ for the loaves, leave him when the loaves are done. Surely many old formalists were wont to pray meerely for filthy lucre, which gave occasion for that common Proverb, No penny, no pater nofter; which we may translate in the file of the Text, No profit, no prayer. Saints finde rewarde in their worke, but hypocrites must be rewarded and paid in hand for their worke, elfe they will worke no more. A godly man will pray and persevere in prayer, because God commandeth him to pray alwayes, not because he always finds the grant of the thing prayed for. He knows his prayers can never turne to loffe, though he pray long and feeles no profit, not only not in temporals, but not in spiritualls, and inward comforts. He confiders, what God requires of him. not what he receiveth from God is the ground of every duty. And whereas that wicked King faid (2 King. 6. 33.) This evil is from the Lord, why then should I waite upon the Lord any longer?

longer? He faith, I will yet, yea for ever waite upon the Lord, though he deferre to do me good.

Jo B, Chap. 21. Verf. 16, 17, 18.

Lo, their good is not in their hand, the counsel of the wic-

ked is farre from me.

How oft is the candle of the wicked put out? and how oft commeth their destruction upon them? God distributeth sorrows in his anger.

They are as stubble before the wind, and as chaff that the ftorm carryeth away,

N the former words, 70b having described both the prosperitie and the blasphemy of wicked men, whom he reprefents thrusting the Lord from them; and discharging him their company; Depart from us, we desire not the knowledge of thy wayes, &c. (Having thus, I say, described their prosperitie, and their blasphemy, lest he should seeme to attribute more happinesse to them, then indeed they have, or at all to have approved of their course and counsel, which at all he had not) he subjoynes by way of prevention, his opinion of both in this 16 verle.

Lo, their good is not in their hand, the counsel of the wicked

is farre from me.

As if he had faid: I have not afferted the great successe of wicked men, as if Godneglected the affaires of the world, or cared not into what hands they were distributed, as if he had left wicked men in their own power, to be the founders and contrivers of their owne greatnesse; or as if I'my selfe were taken with, or envied at any of their felicitie: for I am well assured that God disposeth of all these things in much wisdome, but in no love at all, or good will to them; Lo, their good is not in their hand, the counsel of the wicked is farre from me.

In these words 70b gives his opinion about the state of wicked men, in the middeft of all their outward pomp and worldly splendour; Lo, their good is not in their hand. The Septuagine

reade this first part of the verse without a negative particle, Er xepor yap whereas we from the Hebrew) reade, Their good is not in their autar Ta hand, they say, Their goods were in their hands. Which some explaine; As if fob in these words affigned the reason whence it comes to passe, that wicked men spake with so much boldnesse and impudency in the verse before, What is the Almight; ? And what prefit is it that we pray to him? Why are they thus bold with God; why doe they flight the Almightie ? O (faith 90b) their good is in their hand, that is, they have enough already, they are full of the world, and they care not how emptie they are of God, they have as much as they defire, they are fatisfied with the creature, therefore they have no defire to the Almighty, the Creator: they have their portion, and such will not pay for more, who think they have all in possession. What need they beg any good thing at the hand of God, when they have all good in their owne hand? Their good is in their hand, therefore they say, what profit is it that we pray to the Almighty? This is a truth, but I will not profecute this reading, because

Veri. 16.

it is not cleare from the originall Text.

We render according to the letter of the Hebrew, Their good is not in their hand. That is, fay some, they have many worldly good things, yet they use none of them. They have good in their houses, good in their chests, but they have none in their hand. The righteous man hath outward good things in his hand, he is readie to use, and imploy them, he is master of them, he makes them serve him, but meere carnal men serve their goods, or are flaves to them; their goods have them in their hand, their good is not in their hand, they are ruled by what they have, they doe not rule what they have, Lo, their good is not in their hand. They are not master of their owne. There is a truth in rhis exposition; and therefore Solomon in Eclesiastes distinguisheth the possession of the things of the world from the use of them. It is one gift of God to put the things of the world into our hand, and another to give us a heart to nie them, (Ecclef. 5. 19.) Every man to whom God hath given riches, and wealth: (there is one gift) and given him power to eat thereof, and to take his portion, and rejoyce in his labour, this is the gift of God, there is another gift. Many receive the first gift from the hand of God, who are deayed the latter. But neither

neither will I give this as the scope of fobs Text.

Chap. 21.

Againe, Their good is not in their hand. By good here, we are to understand all which is before set downe, as the portion of wicked men: we had an inventory of their goods, a very large and faire one. Lo, Their good. Why the things of the world are called good see before (vers. 13.) They spend their dayes in wealth, or, in good. And though they did, yet here he saith, Their good is not in their hand. But how can a man spend his dayes in that which is not in his hand? Many have that in their hand or possession, in which they doe not spend their dayes But it sounds hard to say, A man spends his dayes in that which is not in his hand.

Lo, their good is not in their hand.

I answer; The being of a thing in our hand imports.

First, That it is attaineable by our owne industry, or that it is within our reach and power. So, when Job saith, Their good is not in their hand, his meaning is, their riches and worldly aboundance was not attained by any selfe-sufficiency. Not onely is it true in spirituals, but also in temporals (though in these we can doe more) that we can doe nothing effectively of our selves, or by our own strength and wisdome, our sufficiency is of God. Whatsoever we have in this world comes from another hand, not from our owne. Mr Brong hton renders fully up to this sence; Lo, their wealth commeth not by their own power.

Secondly, Their good is not in their hand, that is, they have not a power to hold the good which they have received; Cum scriptura this I have seene (saith fob) in the state of wicked men, that neither the good they have was purely in their power to attain it, nor in their power to retain and hold it. This latter sence some conclude, as specially intended by this phrase all the Scripture quam in acquire over. As if to be in the hand, did rather imply an abilitie in rendo significate, keeping, then industry in acquiring the things of this life; yet Bolds. I conceive the former sence as sayre and pertinent as the latter,

and therefore from thence note.

First, Men get not their greatness, whether in wealth, or rule, by their own power.

What fob affirmes of evill men, is true of good men too, it

XXXX

,

is a generall truth, Their good is not in their hand to get it; every good gift comes from above. Even the things of the world, (which are good gifts, though they be a lower fort of good gifts) are fent by a higher hand. Earth is dropt downe to us out of heaven. Outward comforts are not from the hand of man, eyther meritorioully, or efficiently. They are not from his hand meritoriously, he deferves not sa bit of bread, he is for far from deferving heaven, and glory, and the favour of God. that he deserves not a piece of this earth to stand or lie downe upon, no nor efficiently. Proud man hath such an opinion of himselfe, he is full of these thoughts, that at least the things of the world are within his compasse, that he can reach and actain them by his own power, activity, and policy. I/a. 10. 13. The Assyrinn is brought in glorying thus; For he saith, by the strength of my hand I have done it, and by my wisdome, for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants of the earth like a valiant man. Here is the language of a proud mans heat, he faith, by the ftrength of my hand I have done it. And the Lord was very jealous of his owne people, that they would be attributing their good to their own hand, and he could not beare it that they should. (Deut. 8, 16, 17.) therefore he admonisheth them that when they came to Canaan, and had got great estates, and eaten and were full, to take heed least their hearts should be lifted up, (verf. 17.) And than say in thy heart (suppose it doe not break forth into words) my might and my power hath getten this wealth, (take heed thou doe not speake such language in thy heart) but thou shalt remember the Lord thy God, for it is he that gives thee power to get wealth, that he may establish his covenant which he sware to thy fathers. See here, the things of the world are not in our hand, God gives ms power to get our bread. And confider, if the Lord be so jealous in this poynt that he will not indure men to ascribe to their owne strength or hand the getting of the treasures of the world: how will he take it at their hands that fay heaven it felfe is in their hand, the good of eternall life is in their hand. or that they can fetch it in by their own earnings, that they are not beholden to Christ onely, or alone for it, but they can merit for it? There is a touch of this in all our hearts, though WC

we come not to the groffenesse of the Papilts; we would have somewhat of our owne gaining and fetching in, for life and glory. But if the things of the world be not in our hand, then much leffe are the things of heaven; if not temporalls, then furely not spirituals and eternals (Pfal. 76. 6, 7.) Promotion is not from the East, or West, or South, but it is of God who pulleth down one, and setteth up another. It is a peice of our spiritualnesse to confesse God the giver of our temporals. It is an act of grace to fay, Lo, our good is not in our band. That principle of policy, Every man is the contriver of his own condition, is falle in Divinitie. Man may be considered in a threefold capacity or Quifq, fort state, and God the Author of them all. In his natural state as sue faber. a living man; In his spirituall state, as a boly man; in his civill state, as a rich man or great man; all that he is in any of or al these is all from God.

Secondly, observe:

It is not in the power of man to hold or perpetuate his owne prosperitie.

As our good is not got by our hand, fo not held, it will run or flip out between our fingers, if we only hold it; we put our earnings into a purse with holes (Hag. 1. 6.) if God doe but blow upon it. As the Lord gives, so he can take away, let us hold as fast as we will; unlesse the Lord hold what we have for us, we cannot hold it. The creature is a flitting thing : unlesse God establish it to us it may be gone every moment. Our spirituals are not in our owne keeping; we cannot bring grace into our owne hearts, and we cannot keepe grace in our own hearts; our good of grace is in the hand of Jesus Christ. it is he that preserves his own graces bestowed upon us. Were it not for the hand of Christ holding our hearts, we should let out all the grace we have quickly; our faith and love with all those spirituall treasures would soone be scattered, were not we kept by the power of God, Lo, their good is not in their band.

Thirdly, When fob faith, Their good is not in their hand, He feemes to intend, that though these men had a great deale in their hands; yet their good, or that which indeed will do them good was not in their hand. The men of the world have their XXXXX portion

portion in this life, and that is not a portion; They have goods in their hand, but that which is indeed their good is not in their hand.

Hence note;

That which is truly good, or will really doe any man good, is not in the hand of a wicked man.

Let him have what he will in his hand, his good is not in his hand; yea it had been better for him not to have had this good in his hand, unlesse he had somewhat that is better. (Pfal. 4. 6.) The men of the world cry out, who will shew us any good? What is their good? David tells us, Corne and wine, and oyle, gold and silver, the riches and greatnesse of the world, these are a very low fort of good, and comparatively these are no good at all. Give methe light of thy countenance (saith he) this good they have not in their hand; They have not the grace or savour of God in their hands, they have not a portion of spirituals in their hands; their good is not in their hand, because that is not there which indeed would make them happie. I be did not looke on wicked men as truely happie, though he spake so much of this outward happines; Their good is not in their hand.

The counsel of the wicked is far from me:

In these words fob makes a modest comparison between his owne and the condition of the wicked; The counsel of the wicked is far from me. Counsel, is not to be taken here strictly for that which is the preparation to action, after inquisition and debate, For the issue of both, is counsel. But here counsel is to be understood in a larger sence; The counsel of the wicked, is, their course, their opinion, their way, their purpose, whatsoever is decreed and resolved by them, that is their counsel. Now, saith he, this counsel, (or course) of the wicked is far from me.

Consilium ponitur pro tota agendi ratione.

But how was their counsel far from feb? Every good man cannot keepe evill counsel far from him. Evill men may give good men bad counsel: yea a good man cannot keep himselfe from the evill counsel of the Devill, why then doth he say, she counsel of the wicked is far from me? Satan will be instilling hellish

hellish counsel into the hearts of the best, how then is he thus consident, The counsel of the wicked is far from me.

The meaning is, I am far from the counsel of the wicked: for though we cannot keep the counfel of wicked men, or the counsel of Satan, his suggestions, and motions far from us; (for these will be buzzing about us) yet we may keep our selves far from them, that is, we may keep our hearts at a distance from them. Now that is the meaning of 90b, The counsel of the wicked is far from me; that is, I am of another opinion, and minde, I doe not fall in with them, I doe not fay as they, I doe not affirme what they affirme, or deny what they deny. The counsel of the wicked is far from me, It shews that he had a quite different judgement of things from the wicked; nor did he like their way, notwithstanding their prosperitie and su cesse, As if he had said; I am not in love with their good and greatnesse, much good doe it them; it is far from me to wish it in their may, and upon their termes; for I never trod in their path, nor walged in their counsel.

Hence observe, first;

Chap. 21.

The counsel or course of a wicked man is foolish and prepiserous in the opinion of the Godly.

As himselse is, so is his counsel, both nought, therefore a good man abhors them. What is the counsel of a wicked man? What is his course? His counsel is to follow the world, to heape up riches, to engroffe earth, neglecting heaven; to be very eager after the things that are feene, not regarding the things that are not feene. This is foolish counsel: for (faith Paul. 2 Cor. 4: ult.) we looke not at things that are seen. How can a man looke at things that he doth not fee? How can be ayme at a mark that he doth not reach with his eye? Indeed beleevers looke at nothing but what they fee, though they doe not looke at the things which are feene. Here is the excellency of beleevers, they ayme at things that are not seene by the corporal eye, but they have a fight of them by the eye of faith, they fee them with a spiritual eye, or else they could not ayme at them. Now, we look not (faith Paul) at things that ar e seene. (which is the counsel of the wicked) but at things which are not feen, for the things that are feen are temporal, but the things which ars : are not seene are eternall. The things which are most seen now, will not be seene long, no nor be long. As it is said of Tire (Ezek. 27 36.) The Merchants among the people shall hisse at thee, thou shalt be a terrour, and never shalt be any more: or shalt not be for ever.

Secondly, observe;

Godly men are not at all pleased with the may of the wicked how much soever they thrive in it.

Fob had said much of the greatnesse, riches, and glory of the wicked : but, faith he, how ever, The counsel of the wicked is far from me. The wayes of the godly and the wicked differ, as much as their ends; and their counsels are as distant as their conclusions will be. Every good man faith of the counsels and wayes of the wicked, how prosperous soever, as facob said of his fons, Simeon and Levi, (Gen. 49. 6.) O my Joul, come not thou into their secret, unto their assembly mine honour be not thou united. Let me be far from their secret, that is, from their secret counsel, from their cabinet counsel, and close committees, O my soul come not thou into their secret. The further we keep from their counsel, the neerer we are to blessednesse. (Psal. 1. 1.) Blessed is the man that walketh not in the counsel of the ungodly. And as the Godly are far from the counsel of the wicked, so the wicked are as far from the counsels of the godly; they also say, The counsel of such is far from us, we cannot abide their counsell. (Pf. 14.6) Te have shamed the counsel of the poore, that is, ve are ashamed of his counsel. What poore doth he meane? He meanes it not of any poore; though it be a truth, that a poore mans counsel is seldome heard (great men are usually ashamed of poore mens counsel, As Solomon speaketh in his Ecclesiastes, (Chap. 9. 16.) The poore mans wisdome is despised, and his words are not heard.) But here by poore, he meanes the godly poore, men fearing God, as it is plaine in the latter end of the verse: you are ashamed of the counsell of the poore, why? because the Lord is his refuge. His counsel doth depend on the Lord; trust in the Lord, walke in his wayes, shelter your selves under his prorection, this countel the poore mangives, and he must needs be a godly man that gives this counsel. This counsel you have shamed, that is, despised What have we to do with this coursel, to make the Lord our refuge ? No, we will take our own course, and work it out by our own wit. Thus wicked men are from the counsel of the godly, and godly men are as far from the counsel of the wicked.

706 proceeds.

Vers. 17. How oft is the candle of the wicked put out?

Here begins the second part of that Chapter. As in the former he proved by cleare experiences, the prosperitie of the wicked, fo now he proves that the wicked are not alwayes prosperous, but meete with checks and contrary blasts as well as others. How oft is the candle of the wicked put out? There are two opinions concerning the generall tendency of this latter part of the Chapter. Some think, (as hath been toucht) that 70b having before declared the outward happinesse of wicked men doth here as it were turne the Tables, and describe their misery, by way of Admiration. How oft is the candle of the wick- Concludit contraed put out. Or if they escape their children pay for it, as it fol- amicos suot bona lows verf. 21. This may feeme to contradict what he spake be- of mala in hac fore of the flourishing state of wicked men, presently to adde, vita aque a de some state of the micked put out? But indeed it only dari. contradicts what his friends spake before, whose opinion was, Resutatur amis that God forteth out the things of this life fo dictinctly, that corum fementiz to the wicked he gives nothing but mifery and forrow, and to impios femper the righteous, nothing but mercy and comfort. Now Job takes bicpunisi, quium the righteous, nothing but mercy and conflore tow for takes urrumq; eque this off; he affirmes that wicked men are usually filled with accides of eos worldly abundance, which is against their opinion, yet he af- puniti of non firmes also that wicked men are often plunged into outward puniri. Merco misery, that they also are brought into straits and darknesse. Thus he renders the opinion of his friends altogether inconfistent with his experiences; they faid, that evill men receive onely evill; no, faith he, evill men receive abundance of good in this world; yet I doe affert that evill men also receive evill too; fo that there can be no diffinguishing of mens spirituall estates by their temporall sufferings or enjoyments, seeing wicked men fometimes are not punished here, and sometimes

Secondly, Others understand the whole context thus, as if 7.6 were still describing the prosperous state of the wicked, and.

and continued the fame discourse to the 21 verse. And then the questions here are to be expounded negatively ; How oft is the candle of the wicked put out? Can you give many instances of it? is this very oft? are wicked men commonly found in darknesse, or in trouble? So he meets with both the affertions of his friends. Bildad said, (Chap. 18. 5, 6.) The light of the wicked is put out, and the park of his fire shall not shine; the light shall be dark in his tabernacle, and his candle shall be put out with him. Well, faith 70b, this is your opinion, I pray, tell me, How oft is the candle of the wicked put out ? Have you feen this frequently, that you make such a direct conclusion of it? Again Zophar in the close of the 20 Chapter, when he had drawne out the judgements of God in many particulars, concludes (verf. 29.) This is the portion of a wicked man from God, and the heritage appointed him by God. Now fob answers, whereas you, O Zopbar, conclude your innumeration of evils, with, This is the portion of a wicked man from God. I pray how oft doth God distribute such evils to them in anger? doth he it so often, as gives you a sufficient ground to make so peremptorie a conclusion? This is the portion of a wicked man from God.

Take the words eyther of these wayes, there is a faire correspondencie with the scope of the place, and with 70b's pur-Etu, q d Fiff pose, nor doe eyther of these interpretations give any straine id fiar ali quador or offer violence to the original Text. For the first word that zaro tamen fit; we render how oft? is expounded sometimes by way of increase, sometimes by way of diminution. In the former sence, how quam vos dixis oft? founds a thing done very frequently; In the latter, bow oft? founds a thing feldome, or rarely done, How oft have you had such experiments? that is, you have rarely had them. how oft is such a thing done? that is, it is seldome done. Mr Broughton translates clearely to this exposition, Net so often is

the candle of the wicked put out, &c.

How oft is the candle of the wicked put ont?

By the candle of the wicked, some understand their lives, that is, how oft doe wicked men come to a sudden and unexpected dea h? Job said before, They growold: His friends had said, They are cut off. Here according to the latter exposition, he queries, Can you give many instances that the candle of the wicked

Quoties totest escponi in defeimpij conira Ills. Mirc.

wicked hath been put out? that their lives have been extinguished? The life of man may well be called his candle, and the life of man goes out after the manner of a candle. A candle goes out three wayes, and so doth the life of man; first, for want of moviture to feed it: thus the life of man goes out when the moysture of the body is spent, and consumed, when it is drunke and dried up by old age, or hot diftempers, then out goes the life of man like a candle, Secondly, A candle goes out, through the redundancy of moutture, the oyle fometimes drownes the lamp, as well as feeds it. Thus also moviture overflowing the body of man, puts out or quencheth life. Thirdly, a candle is extinguist by a vehement wind that blows it out: And the lives of many men are put out by violence, their candle doth not burn out, but is blown out. And thus especially the lives of wicked men are put out; They are cut off by a hand of justice before they have lived out half their dayes, or if they attaine to fulnesse of dayes, their hoary head descends not to the grave in peace.

Secondly, Others understand by Candle, their Children ?
A mans children are as so many lights in his house: as they die, his candles are put out; and if they all dye, his candle is

put quite out.

Thirdly, and more generally, the word is used to significe any, or all forts of worldly prosperity. The light of the wicked ed can be nothing but outward prosperity, in all the forts of it. So the word is frequently used (Prov. 13.9.) The light of the righteous rejoyceth, but the lamp of the wicked shall be put out; that is, their prosperity shall cease; read 2 Sam. 21. 17. 2 King. 8. 19. Psal. 132. 17. in all which places, light, lamp, and candle, expresse outwardly splendor, and prosperity. Home of the the candle of the wicked put out? Taking the words in the first sence, how oft? that is, very oft.

Observe,

The worldly glory and outward pemp of wicked men is many times put out in darknesse

Taking the words in the second sence, how oft? that is?
not often; you cannot give frequent experiments of this?
Note:

V. Y. J. Moft

every one hath his lot. Thus land in a common field is divided, and thus foshua divided Caanan among the twelve Tribes, he divided it to them by lot; such a distribution the word signifies: God shall distribute forremes to them by lot.

He distributeth forrows.

Dolores, tunes, partietur, furniculis haredia tates dividibanturo,

That word fignifieth, a coard, or a line, that line with which an inheritance is divided, a measuring line, a line to measure land by. So (Psal. 16. 6.) The line is fallen to me in a faire place; that is, my inheritance is divided, or shared out to me in a faire place, I have a fair lot. The elegancy is remarkable. God distributeth forrowes by a line, as the portion and inheritance which wicked men shall receive. (Luk. 12. 46.) The Lord of that servant cometh in a day when he looked not for him, &c. and will appoint him his portion with the unbelievers: God distributeth sorrower. To say God distributeth a portion in anger were sad enough : for every portion that God distributeth in anger can be nothing but forrow. But to distribute forrowes in anger, imports the most forrowfull distribution. And besides, the word signifies not only forrows, but the greagelt forrows, those forrows that straiten as a coard, which binds the part so hard that it causeth paine, or such forrows as a woman hath in travell, The Greek Translaters expresse it by a word noting the pangs and throws of a travelling woman. God distributes these forrows.

In his anger.

That is, God being angry, or when he is angry he diaributes thele forrows. In what sence, anger or any other passions are faid to be in God, hath been shewed from other Texts of this Book. And when it is faid, that God doth a thing in anger, the meaning is not that he doth fome things in a quiet temper, and other things in a distemper, as men often doe; but that he doth fome things for the good and benefit, other things for the hurt and vexation of man; yet as the one in mercy, and the other in judgment, fo both according to the highest rules of reason and righteousnesse.

Thus the wofull condition of a wicked man is described, un-

der the displeasure and angry dispensations of God.

Hence

Hence Note; first,

Sorrow is the portion, or inheritance of the wicked.

The lot of the wicked falls in the Land of forrow and darknesse, of mourning and lamentation, this is their proper lot:
Though at present they live in the light of outward joy, yet
their portion is darknesse and forrowes. What else can be their
inheritance but forrow, who abide under the anger of God?
Believers are heires of the promise, and therefore peace and
joy are their portion. The wicked are heires of the curse, they
are as surely heirs of the curse, as the Saints are of the promise,
and therefore forrow is their portion. The anger and curse of
God have nothing but evill in them, as his favour and the promise have nothing but good in them,

Secondly, Observe;

The forrows of wicked men are divided to them by the hand of God.

His hand is in the worke: God distributes to every man his portion. All our lots are set out by his hand. The word (God) is not express in the Hebrew, but he is in it: who is the distributer, but the Lord? He distributes evill as well as good. The prophet challengeth all salse Gods, Let them doe good or evill, that we may know that they are Gods (Isa. 41. 23.) The distribution of evill speakes God as much as the distribution of good: It is the honour of God to be the distributer of both. And since it is in the hand of God to distribute, and apportion out to wicked men their due, they shall be sure to have it: for he is a just God, and he seeth all the wickednesse of their hearts, and he will not be taken off by intreaties, or blinded by gists, they can plead nothing to take him off from this distribution; it is their due, and they shall have it. God distributeth sorrowes in his anger.

Observe Thirdly,

It is very dangerous to provoke God to anger.

To doe so may quickly be to our sorrow, for he distributes forrows in his anger. Therefore the Psalmist exhorts, (Psal.22, 12,) Kisse the Son, that is, with a kisse of homage and submission)

Chap. 21.

mission) least be be angry. Why, what's the danger of that? the next words shews it and ye perish from the way, (of your purposes and never reach your ends) when his wrath is kindled but a little, blessed are all they that put their trust in him. The Psalmist leaves us to imagine how cursed and miserable their estate will be who provoke God, while he thus eligantly goes off from it (the file of his speech calling him rather to speake that) and concludes, Blessed are all they that trust in him.

Fourthly, Observe;

The sorrows of wicked men flow from the wrath and anger of God.

God distributeth forrows to many of his own people, he gives them fometimes a very uncomfortable portion; but he doth not distribute forrows to them (purely) in anger. All the forrowes he distributes to his own people, have a mixture of love and mercy. To be under the anger of God is more grievous, then to be under forrows from God. The anger of God is worse then sorrow. Therefore David deprecates it (Pfal. 6. 1.) Lord rebuke me not in thine anger, nor chasten me in thy hot displeasure. He doth not deprecate rebuking, or chastening, he doth not pray against these, but he prayes against rebuking to anger, and chastening in hot displeasure. Gods anger is more terrible then his rebuking, and his displeasure then his chaltening. Therefore (faith he) Lord, whatfoever thou doeft to me, doe nothing in anger; yet so the Lord rebukes wicked men, he gives them forrow and anger together, (Pfal. 11.5.) The Lord tryeth the righteous : but the wicked and him that loves violence his soule bateth (from this hatred what follows?) upon the wicked God shall rain, fire and brimstone, and an horrible tempest. this hall be bortion of their cup. Their cup hath not only fire and brimstone and tempest in it, but hatred in it. and this makes their cup so bitter, this is the very dreggs of ir. The enemies of the kingdome of Christ are thus threatned (Pfal. 2. 5.) He shall speake to them in his wrath, and vex them in his fore difpleasure; he saith not with it, but in it. When he is in his highest displeasure, and wrath, then he shall speake. God speaks terrible words when he speaks in wrath, and he vexeth man to purpose when he vexeth him in his fore displeasure.

Thus

Thus he speaks to the Kings of the earth, and the Princes, and to all the inraged multitude, who combine to breake his bands. and to cast his coards from them, who would hinder the great designe of the Father in advancing the Scepter of his Son over the world. And when God deales thus with any fort of finners, he takes a kinde of comfort init, (Ezek, 5.13.) Thus my anger shall be accomplished, and I will cause my fury to rest upon them, (if the fury of the Lord do but touch a man, wo unto him : but when a man is made as the resting place of the fury of the Lord, how can he abide it ? how reft effe must he be? yet thus faith the Lord, I will cause my fury to rest upon them) and I will be comforted, and they shall know that I the Lord have spoken in my zeale, when I have accomplished my fury in them. As (in reference to his own people) when the Lord accomplisheth his love in them, and causeth his favour to rest upon them, then he is as it were comforted, it pleafeth him very much. So, when he poures out judgements and evills upon wicked men in fury and wrath, in the height and heat of wrath, this comforteth him, and pleafeth him. God sometimes distributeth forrows with forrow, and he speakes of himselfe as grieved when he puts men to griefe: but when God doth not only distribute forrowes in anger, but in comfort, that is, when he doth not only expresse himselfe as angry, but as comforted while he dealeth out forrowes to the Sons of men, as their course before was out of measure sinfull, so their present case is out of measure forrowful. Which 786 thewes more fully in the next verfe.

Vert. 18. They are as stubble before the winde, and as chaffe that the storme carries away.

Thus is it with wicked men, according to our reading: and according to the second interpretation, of, How oft is their candele put out? we may adde, How oft are they as stubble. Tis usuall in Scripture to compare wicked men to stubble and chasse; we have them both here, stubble in the stalk, stubble is that which is left after the corne is reaped: and the chasse is that in which the corn is wrapped in the eare, till it be threshed and winnowed. The stubble is nothing to the eare, and the chasse in the shore is nothing to the corne in the shore; the wicked are but these stubble and chasse.

They

They are as stubble before the winde.

That is, they are easily distipated, and quickly carried away. Stubble makes little opposition against the winde; the warre is not great between the winde and the straw, between the chaffe and the storme: stubble and chaffe are as much a match for windes and storms, as the wicked are for the wrath of God. Holy David (Pfal. 1.) having spoken of the stability of the godly, subjoynes, The ungodly are not so, but as the chase which the winde driveth away. And when David saw his enemies deferted of God, notwithstanding their seeming devotions and earnestnesse in calling to him for helpe, he presently ads (Pfal. 18.42.) Then did I beat them small as the dust or chaffe before the winde. It is an easie matter to destroy those whom God refuseth to helpe, and to make them as chaffe, whose rocke the Lord refuseth to be. The holy prophets are frequent in this similitudinary language, Ifa. 17. 13. Hofea 13. 3. &c. Every man is but as dust and chaffe (easily carried away) in regard of his naturall constitution: wicked men are so, much more, before the indignation of God, in regard both of their natural and actuall corruption. Some by the winde in the Text, understand evill spirits, who are called also the fury of the Lord, and by whose ministry God sometimes executes his vengeance upon the wicked. (Psal. 35. 5.) Let them be as chaffe before the winde, and the Angel of the Lord scattering them. Angels are mighty in power : and not only good, but evill Angels receiving permission or commission from God can scatter the wicked as stubble before the winde.

Or as the chaffe that the storme carrieth away.

Here he sets the storm against the chasse, as before the winde against the stubble. The word signifies an extraordinary storm, a violent storm, a kind of hurricane, which is able to throw down trees and houses, yea even to shake rocks and mountains, what worke then will it make with chasse? Thus the Prophet speakes, (Isa. 17. 13.) The nations shall rush, like the rushing of many waters: but God shall rebuke them, and they shall slee far off and shall be chased as the chasse of the mountaines before the wind, and like a rolling thing before the whirlwind. We put in the margine.

gine, As thiftle-downe, or, the down of the thiftle; when the thiftle sheds its downe we see how it rolls before the winde. Now, faith he, as the chaffe before the wnide, or as a rolling thing before the whirlwinde, fo shall the Nations be. The day of vengeance that comes upon hardned and impenitent finners shall make them like chaffe, (Zephan. 2. 1, 2.) Gather your ' selves together, yea gather together O nation not desired, before the decree bring forth, before the day passe as the chaffe. Gather your selves together. Some read, fan your selves, in allusion to the ceaffe, fan or winnow your felves, get out all the chaffe from your selves, by a work of serious repentance, then we winnow, or fan our felves. Why doth the Prophet stirre them up to this duty? elfe (faith he) the decree will bring forth, that is, God having decreed judgement, the decree will bring forth judgement. The decree is big, it hath judgement in it, and it will bring forth shortly, there will come a storme, a tempest, a whirlwinde, when the decree brings forth. I would have you get the chaffe out of you, before the day paffe as the chaff, that is, before that day come that shall make the chasse passe away. When he faith, Before the day passe, he doth not meane, as if the time should passe as the chaffe, but the meaning is, before the time come that wicked men shall passe as the chaffe before the winde. Therefore I advise you to fan, and winnow your selves, get out the chaffe, for if you be chaffe, the day will come, and make you passe as the chaffe, and carry you

Further, As chaffe which the wind carries away. The word fignifies, to freale away as a theefe, suddainly and secretly. The coming of Christ to Judgement is compared to the coming of a theefe, (1 Thes. 5. 2.) Winde and stormes scatter the chaffe no man knowes where, nor doth any man know how to gather it up. Wicked men are compared to stubble and chaffe, in three

Pirst, They are (if duly considered) but chaffe in their understandings, they have no soliditie there: for they follow things that are but vaine, and cannot prosit. Now that man, how high soever, is but chaffe in his understanding, who pursues vaine in stead of solid things. Though such a man be reputed deep in policie, and well billanced in judgement, yet indeed.

indeed he is but light in the ballance, and is justly counted a chaffie man.

Secondly, They are as chaffe; that is, little worth. The wicked man is of little value or worth in the eyes of God and good men. Every believer is precious in the eyes of God (I/a. 43. 4.) Since thou wast precious in my sight, thou hast been honourable. The Godly are as wheat, the wicked are as chaffe. (ferem. 23.28.) What is the chaffe to the wheate? If we fet a bushel of chaffe by a bushel of wheate, what is the chaff to the wheat? of no value or price in comparison. Wicked men are of no more value in comparison of them that have true grace. then the chaffe is to the wheat, or the straw to the corne. Solomon faith (Prov. 10. 20.) The tongue of the just is as choice silver, but the heart of the wicked is little worth. Solomon makes not the comparison upon even termes, between the tongue of the just and the tongue of the wicked; but he preferres the tongue of the just (an inferior member) before the heart of the wicked, which (though in a moral confiderationit be his worst part, yet) in a natural consideration is his best and noblest part. Now if the tongue of the just (that is, his abilitie and manner of (peaking) be as choice filver, then furely his heart, (that is his abilitie and manner of thinking and reasoning) mustneeds be as the finest gold. And if the heart of the wicked be little worth, his tongue cannot be worth any thing at all. Who would give any thing for thoughts of droffe and words of chaffe, yet these are all that the heart and tongue of a wicked man can produce.

Thirdly, They are as stubble and chasse, because though alone they are worthlesse, yet they have a kinde of usefulnesse even to godly men in outward society. The straw or stubble hath usefulnesse to the eare, it beares up the eare; and the chasse hath usefulnesse to the wheat, it covers the wheat it keeps and preserves the wheat. The Lord in this sence often makes wicked men stubble and chasse to his people, that is, they are usefull to them. I need not straine the similitude, but take it up only in general. The providence of God hath so ordered it to view, that many wicked men are a protection to the peace and very subservient to the comfort & present welfare of his people in this world; though they be chasse, yet they cover the wheat,

though

though they be straw or st ubble, yet they shall beare up the eare, and minister some way or other to their help. Though wicked men are in themselves as that chasse threshed out of the eare which the storme carrieth away; yet they often are to the people of God, as the chasse in the eare which binds and holds in the corne, so that the storme cannot carry it away.

From the proper scope of the similitude as here applyed.

Observe;

Chap. 21.

First, It is an easie thing with God at any time to destroy wisked men.

Secondly, That

All the preparations and power of wicked men to relist the wrath of God, or to save themselves from it, is to no purpose.

All their power is no more then the chaffe to the storme. and the stubble to the winde. Though the wicked flatter themfelves in their power and greatnesse, as if they were out of danger, yet they are but stubble and chasse, God can quickly blow them away. How many experiences have we seene of wicked men, who thought their mountaine so strong that it should never be removed, which yet hath appeared but as chaffe before the winde, and the storme hath carried them away. And if God joyne with the weakest, they are too strong for the mightiest (Isa. 41. 15.) Behold, I will make thee a new sharpe threshing instrument having teeth. Who was this? The former verse answers, it was the worme facob; God did not make an instrument for the worme facob, but he made the worme facob his instrument; Behold I will make thee (not for thee) a new Barpe threshing instrument. All men are wormes compared with God, and no man is so fit an instrument, for God to doe great things by, as he who looks upon himtelfe (fo Jesus Chritt did. by whom God did the greatest worke that ever was done) as a worme and no man. But what shall this worme facob doe? The words following answer, He shall thresh the mountaines and break them small, and shall make the hils as chaff. The mountaines and hils to be th reshed and fann'd, are the mighty ones of the earth, even all earthly might rifing up against the wayes and designes of the God of heaven, these the worme faceb 22222

shall thresh and fan, and make as chaff, and the winde shall carry them away, and the whirlwinde shall scatter them Therefore let not the mighty man glory in his might. The Lords anger is as a storme, or a winde, and the meanest worme that he useth as a new sharpe threshing instrument, to breake them into chaffe. And this he doth, in his anger, not onely to fingle persons in power, but to the most powerfull States and Na. tions of the world, as is represented in that most illustrious. Propheticall visions of the foure Monarchies ruin'd by a fifth. (Dan. 2 35.) Then was the iron, the clay, the braffe, the filver. and the gold, broken to pieces together, and became like the chaff of the Summer threshing floare, and the winde carried them away. that no place was found for them, and the stone that smote the image became a great mountaine, and filled the whole earth. We see how it is not only with wicked persons, but wicked powers (this great Image the Iron, and clay, and braffe, and filver. & gold typed all the powers of the world opposing the King. dome of the Lord Jesus Christ, openly, or secretly, directly, or indirectly (they are as stubble before the minde, and as chaffe that the storme carrieth away.

reves became delivery with the borders appeared boreas of

ere in which and the Borde bath on field there are in Aug

(a. fr. 15.) Bake a law male that was

at the service of the material with a the Third of the service of

Jo B, Chap. 21. Verf. 19, 20, 21.

God layeth up his iniquitie for his children: he remardeth bim, and he shall know it.

His eyes shall see his destruction, and he shall drink of the

wrath of the Almighty.

For what pleasure bath be in his house after him, when the number of his moneths is cut off in the middest?

IN the former words fob spake in the plurall number, they L are as stubble, and as chaffe before the winde. Here in the fingular, God layeth up his iniquitie for his children. And yet he still speaks to the same poynt, and of the same persons, Such varyings of the number are not unusuall in Scripture. Reade Hofea 2. 17, 13 GC.

The words are a continuation of the former argument, as

was opened before.

Verf. 19. God layeth up his iniquitie for his children.

The wicked mans iniquitie is layd up by God as a treafute: for so the proprietie of the word beareth. God layeth up his iniquitie fafe : for so we desire our treasure should be. When men lay up their treasures, they will have them (as we fay) forth coming. The wicked fcatter their iniquities, but God gathereth them together, and will have them forth-coming in due time.

He layeth up his iniquitie, or paine, or forrow.

One word fignifies iniquitie, paine, and forrow, because they who doe iniquitie, suffer paine and sorrow for it; ini- rem nunc iniquitie is indeed such drosse, that it is not worth the treasuring, quitatem figniyet the Lord layeth it up , Or, he layeth up his iniquitie, that is, ficat ; quia fi the punishment of his iniquity. We lay up sin, and God lay- quis aliquid inieth up judgement; he layeth up the rewards and recompences for & perturbaof iniquitie.

Some render, He lageth up ftrength. And then it is expounded, not for the strength of the wicked man, but for the strength Ofer

tio sequitur.

q d adhuc ma. mem ira fua reservabit in futurum, nemp cum filios snos pentius abo'e. bu. Bold.

Deus reserva- of God; As if he had said; Though God hath scattered the wicbis filijejus 10. ked man bimselfe as with the winde, and as the chaffe before the whirlewinde; yet he layeth up his strength for his children, that is, God bath yet greater judgements, soarer evils to bring upon his faprocellosa vim et milie, and posteritie, then ever yet fell upon himselfe : he hath layd up strength for his children. As if God did afflich him but with his weaknesse, with his little finger, and reserved his arme to frike his children with ; as if he would make his little finger heavier upon his children, then his loynes had been upon their , Fathers, or as if having chaffized the fathers with whips, he meant to chastize the children with scorpions. Either of these interpretations the single termes will beare, yet the difficultie remaines in making out the scope and tendency of the whole Text. There is a fourfold explication given of it.

First thus, Some expound the whole by repeating the foregoing interrogation negatively, as I shewed upon the former verses; How oft (saith he) is the candle of the wicked put out? That is, Their candle is not often put out, or it is seldome put out. Thus here, How oft doth God lay up his iniquitie for his children? Not often; For as himselse prospered in person, so many times his family and children prosper. 'Tis but rare that God layeth up iniquitie for his children. And fo, according to this exposition he carrieth on the flourishing state of the impuneabire of wicked wan, who as he lived himselfe in all prosperitie, so doe his children after him. 'Tis an experienced truth, that God hath suffered both wicked men and their children to flourish, and grow great in the world : he doth not presently reckon

with the children, as he did not with their fathers.

Secondly, Some of the Rabbins expound fob in these words. taking off the affliction from the children, and fastening it upon the father. As if he had said, What! Shall this micked man live. ne feret de on- and prosper all his dayes? Shall he who hath done so much evill feel none? Shall be carry it without any the least touch from the hand of God, and shall the load and burthen of the judgement light only updominus. Rab. on his children? What? will God lay up all the punishment of his iniquitie for his posteritie? is this fustice? doth this look like the doings of God, that the father thrive, and his children onely be undone? Which sence they conceive continued in the latter part of the verse, which commendeth the justice of God, and exalt-

og. d. raro boc fieri video (g frequentius tum iplos impios jum eorum liberos lecure vivere calamitatum expertes. Merc.

An ifte impius tora vita impu nitio in filios ufq; differerur? hoceine patietur Sel.

eth his righteousnesse in this determination; God will repay him into his own bo some as he hath deserved. God will remard him, and he shall know it, his eyes shall see his destruction, and he hall drink of the wrath of the Almighty. God will not lay up iniquity for his children, and let him escape. No, himselfe shall be punished, and smart for his folly, he shall tast how evil and how bitter a thing fin is. This also hath been verified by frequent examples. The judgement of many wicked men doth not fleep, nor their destruction flumber, God presently cuts off"

fuch parents in the light and heate of their iniquities.

Thirdly, (neer this sence) the words are read, as an answer to an objection. This having been affirmed by 30b, that the Lord doth not often put out the lamp of the wicked, that he doth not make them as chaffe and flubble, but that they prosper, and grow great in the world. Zophar (whose opinion is here oppo- Deus (inquiesed) is supposed to replie; What though God doe not afflict the ois) reponer filis wicked man himself, and put out his lamp, yet be layeth up his ini- ejus violentiam quity for his children. Thus Mr Beza feems to interpret this Text, ipfius-But you will say to me, though the wicked man himself be not pu- & (boc) sciret, nished, yet God layeth up his iniquity for his shildren; the fathers et vider. tocan fin, shall be the childrens portion. To which objection fob is con- lieius exitium ceived making answer in the next words, No (if what you af- sum. Oc. firme were the law and constant rule of his proceeding) God Bcz. would rather repay the wicked man himself, and make him know what it is to sin against him, his eyes should rather behold his destruction, and he himself deserves much more to drink of the wrath of the Almightie then his children. Besides, what cares he for his house, or what becomes of his familiy, when the number of his moneths is accomplished, and cut off in the middest? He being dead feels neither the smart nor the comfort of his children, what ever the providence of God dispenceth or allotteth them, concernes him little, and will not then touch or trouble him at all. As if fob had said to Zophar, Though I deny not the thing, that God doth lay up the iniquity of the parents for the children, yet, according to your principle and position, it seemes more consonant that the wicked man should be punished in his own person, then in his posteritie.

Fourthly, Most, both of the Latine and Greek Interpreters extremu'n imagree in this exposition, that fob here describes the misery of a affirmat erians a wicked man, and the judgement of God upon him, as in refe- redunda urum

Cum describes pij lupplicium rence " filien

rence to his owne per sonall forrows, so in reference to those which afterwards befall his children and familie : How oft is the candle of the wicked man put out? how oft doth God drive him as chaffe before the winde? yea, and not onely so, but God layes up his iniquity for his children, that is, (as elsewhere frequently in Scripture) the punishment of his iniquity. They shall smart as well as he himselse did, and be wrapt up in those calamities which were bred in their fathers fins, and perfected by their · owne.

Hence observe;

The sins of parents are justly punishable in their posteritie.

As many parents, by wickednesse store up riches for their children, so because of their wickednesse, God stores up wrath for their children. Nor may it seeme unreasonable, or unjust that he doth fo : for the fon succeeds into all the rights of his deceased father, and this is one of them; He hath but his right securio est. ur in whatsorver he is punished. As God may justly punish the gares succedar sin of a man in his cattel and estate, so also in his children; Tu onne jus de- because they not onely belong to him, but are a part of him. functi Nibil in But it may be objected, how then doth the Prophet Ezekiell illorumcum fint affirme from the Lords mouth, that the fon shall not bear the inibibe ont quail- quitie of the father, and the soule that finneth shall die ? (Ezek. 18. 20) And how shall we reconcile this of the Prophet with that which God himselse spake in the Law, threatning the children of the wicked, and their childrens children for their iniquitie, (Exid. 5. 20.) I the Lord thy God am a jealous God, vife ting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me One Scripture faith, The son shall not bear the iniquity of the father, and another saith. that the fon shall beare the iniquity of the father, or, that God will wisit the iniquitie of the fathers upon the children to the third and fourth generation.

I answer, for the clearing of those Scriptures that when the Prophet faith, the fon shall not bear the iniquity of the father, it may be understood eyther of these two wayes. First, thus, he shall not beare it, in reference to eternall punishment, God will not damne a fon, for the fin of his father, but he may bring many chaftisements and forrows upon a fon, for the fins

lerum funt. Coc.

of the father. Secondly, we may understand the prophet thus The fon shall not bear the iniquity of the Father, that is, if the son depart from the iniquity of the Father, if the son doe not imitate the fathers iniquity, then the iniquity of the Father shall not redound to the son; but if the son tread in his steps, and write upon his Copie, then the lon shall not only beare his own iniquity, but the iniquity of his father shall redound to him, for he makes his fathers fin his own by imitation, as much as his own is his by commission. (Mat. 23. 32.) Christ saith to the fews, Fill ye up the measure of your fathers. Their fathers had flain the Prophets, and though themselves adorned their Sepulchers, professing (vers. 30.) If we had lived in the days of our fathers. we would not have been partakers with them in the blood of the Prophets, yet Christ tells them plainly (Luk. 11.48.) Te bear witnesse that ye allow the deeds of your fathers, because he saw in them not only a spirit, but the practile of persecution against the living Saints, while they feemed thus compassionate toward the dead Saints ('tis common for the worst of men to pretend love and honour to good men when they are dead, (the dead bite not) who cannot abide goodnesse, nor any good man while he liveth, but persecute him to the death, now I say, Christ feeing this in the Pharifees) gave them up to the fulfilling of their lusts. And because they were resolved to doe that which the righteousnesse of God had forbidden, he in wrath bids them doeit. Fill up the measure of your fathers. As if he had said; Your fathers stored up much wrath by killing the Prophets, but the measure is not yet full; do ye fill it, for I perceive ye will, by killing him who is greater then the Prophets. They flew the servants. ye will flay the heir. Children fill the measure of their fathers in fin, and then God fills the measure of the children in punishment. So Christ inferres in that place of Luke (11.50.) That the blood of all the Prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple. Verily I say unto you, it shall be required of this generation. The blood of former generations had not been required of that, if they had not been as bloudy as the former generations; But where old fins are continued and approved by being newly acted, there the old fins as well as the new are justly punished. Aaaaa

Thus we may answer that Scripture, The Son Shall not beare the iniquity of the Father, unlesse he dothic. 'Tis childrens imitation of their fathers iniquity, which brings the iniquity of their fathers upon them. We may fay of some children, that they are of their fathers, not only naturally, but morally, they carry the morall likenesse of their Fathers more then the naturall, and appeare not only in their bodily image, but in their soule-image too, together with the image of their actions or course of life. Childrens imitation of their parents in life, is the image of their parents actions, as the corruption of their nature is the image of their naturall condition. So that while they imitate their parents sin, they are their children formally as well as lineally. And thus one of the Ancients speaks excellently of that fatherhood or paternitie, which the Devill hath in relation to wicked men. (70b.8.44.) Ye are of your father the Devil; The Devil beares the relation of a father to all wicked men, and this fatherhood doth not proceed tam later infe from the act of the Father, but of the children : for the Devil conflicuit quam doth not make wicked men his children by begetting them, but filij; Nos enim wicked men make the Devil their father by imitating him : illum imitando here is the way of that paternity. Now as all wicked men have nor ille nos cre. the Devil for cheir father, not as being begotten of him, but as imitating him: fo some children may call men their father, not only because they have begotten them, but also because they imitate them: and when they doe fo, they must look to fuffer for the fins of their fathers as well as they take delight

> imitate them, so we must conclude, that they who doe imitate their fins shall surely suffer.

And therefore parents are hence admonished to take heed of finning against God, least they be found unmercifull, unnaturall, and hard-hearted to their children. Wicked parents doe what they can to make their children miserable, even while they are projecting to make them great and happy. The finarum de. They intend to raise them, yet the way they take to doe it. proves their ruine and undoing. Tertullian (a learned writer) exigebatcherilia treating of this poynt, supposeth that God aimed at this in giving the Law, when he threatned to punish the iniquity of

and pleasure in their sins. For as we may grant that some children suffer in outward things for their parents fins, who doe not

Has est quadam parernilatis ratio, quam non ando filios. August. in Plat. 64.

> ticia ex filis populi telia re-

the fathers upon the children to the third and fourth generati- media compuleon: This (faith he) God spake in reference to the hardnesse rat, ut vel poof their hearts, that if no other argument would move them to feritatibus suis keep close to the rule of the Law, to take heed of Idolatry, gi divina obeand falle worship, yet meere compassion to their own children dirent. Tertul. might doe it. All parents have a naturall love to their children, adversus Mare So that they who have not a spiritual principle moving them cap. 14. to forbeare those fins, because they love God, and delight in his Law, may yet be moved by a principle of natural love, to avoyde those fins for which (by name) God tells them, he will furely afflict and punish their children. He layeth up his iniquity for his children.

Lastly, Job is here describing the punishment of a wicked men; in confirmation whereof he subjoynes that God layeth

sep his iniquity for his children.

Hence note; That

The evills which fall upon children, are the punishments of their parents.

Yea in this their parents punishment is compleated; for as the fin which began in the parents, is perfected by their children, so the punishment which began in the parents, is persected tim at 4; effe. in their children. There is not only a nearnesse and strictnesse sumest a gigof relation, between parents and children, but a kinde of fame- nente discedir. nesse: The childe is not like an artificiall peice of worke made ab illo fallum by the parent, but he is made out of his parent, and fo is a part off. Quare baof him, or himselse multiplyed into another individuall; And bet & retinet This must needs make a community, between them in their good aliquem illius and evill, in their joyes and forrows, in their fufferings and en- que convenienjoyments. This poynt hath been further spoken to, Chap. 20. ier dy honore es verf. 10 and therefore I delist.

He remardesh him, and he shall know it.

The word fignifies the paying of a debt; and properly to be aut equivalens at peace: The reason is, because when debts are paid, a man is rei debita ad at quiet, no more can be demanded. And there is a twofold differentiam paying; eyther in kind, or in that which is equivalent, that is, verbi and of the same worth, though of another matter; which differ the quod air rence is more plainly expressed by two different words in the uni) reddere Aaaaa2. He- Significat.

Quod genitum opus artis, sta-Nam ex illo, non in sese partem pens officitur. Pinyarch. 170 eff 1 reddere p et um

Hebrew. The word here used doth not strictly imply a paying back in (specie, or) in the same thing, as put case a man borrow money, to pay money, but any returne to the same worth. and value, He rewardeth or payeth him. Now in what coyn or matter doth the Lord repay him? or with what is he rewarded? The text is filent about that, but we may eafily conceive what it is. There are two forts of rewards, First, rewards of punishment. Secondly, rewards of favour. The rewards of punishment are deserved, the rewards of favour are promised. When'tis said, He shall reward bim; we are not to understand it of the reward of favour, but of punishment, such a reward as a wicked man deserves he shall have. And whereas the particular matter of the reward is not exprest, this imports the greatnesse ofit; when the Lord doth not tell us what the punishment is, he intimates it such a punishment as can scarcely be told what it is. He remardeth him. This concealment speaks much in the aggravation of it. Conceive the worst you can, that shall be the wicked mans reward.

Hence observe:

All the evills that fall upon a micked man are deserved.

They are rewards, the rewards of punishments are deserved. The rewards of punishment may be considered, either in reference to this life, or the life to come. The rewards of punishment in this life, are all deserved, yet they are lesse then sin deserves. Take the greatest punishment that befalls any wicked man on this fide hell, it is lesse then his sin deserves. Ezra concludes thus of all the calamities with which the Jewish Nation was rewarded (Chap. 9. 13.) After all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God bast punished us less then our iniquities deserve, &c. And yetheirs was no little punishment; For the prophet feremie (Lam. 1.12.) personating ferusalem, calleth all to behold and see, if there were any sorrow like unto her sorrow, which was done unto her wherewith she Lord afflicted her in the day of his fierce anger. As if he had said, You cannot make a parallel of the forrowes and sufferings of this people, with the sufferings of any people that ever were in the world. So then, theirs was not small punishment and yet he saith, Thou hast punished us less then our iniquities deserve.

Let punishment goe as high as it can in this life, it is lesse and

lower then iniquity. But, in the life to come God hath a reward for iniquitie, futable to it: Sinners shall then receive as much as they deserve :. and because they cannot bear so much as they deserve at once, therefore they shall be for ever bearing it. Their reward shall be no more, nor at all lesse then fin deserves. God will not put fo much as the least dram of forrow into their ballance more then iniquity hath put into it, and of that he will abate them nothing. He rewardeth him.

And he shall know it.

There is a twofold knowledge; first, by teaching and in Aruction; secondly, by sence, or experience. The latter is here Experientia meant, he shall have an experimentall knowledge. But what Magistra discershall he know ? He shall know or be convinced of these two ma'os divini tus things, which he would not learn before. First, that there is puniri- Drufa wife and a powerfull providence of God, over-ruling, ordering, and disposing all the affaires and motions of this life. Secondly, that God hath decreed and appoynted wrath, for the portion of all impenitent sinners; He shall know these things. to his cost.

Hence note; first,

Wicked men will not know the evill of sin till they feel it.

The wicked might know this by instruction, they have been told as much againe and againe, but they would not believe it. Paul faith (2 Cor. 5. II.) Knowing therefore the terrour of the Lord we perswade men. How did he know it? Paulknew that terrour of the Lord, not by experience (for he spake of the terrour of the great day, which day was not then come (but he. had received instruction about it, and he believed it would be a black day to many. A godly man knows the terrour of the. Lord by the teachings of the Spitit in the word. But a carnall man will not know the terrour of the Lords judgment, till he be fummoned to Judgement. When the Prophets in the name of the Lord threatned the Jewes with a day of evill, 'tis usually added, then they shall know that I am the Lord. As if the Lord had faid; They have been told this often and often, they

they have had line upon line, and threat upon threat, yet they would not know it, but they shall know it, I will teach it them another way; Seeing they will not believe the judgment which is both spoken and written in my booke, I will write my judgments upon their own backs, and with their own blood; I will write them in red letters, that he who runs may read: and then they shall know that I am the Lord. So Pfal. 83. 18) David calls down the wrath of God upon publick enemies: Let them be confounded, and troubled for ever, yes, put to shame. and perish (why?) That men may know that thou whose name alone is febovah, art most high over all the earth. Carnall men will not know the soveraingty of God, or they are ashamed to acknowledge it, till they fee fuch as themselves utterly confounded and put to shame; They never exalt God, till they see men cast down. There is a Translation of that Text (1/a. 28. 19.) which adds much clearnesse to the observation in hand; From the time that it goeth forth it shall take you: for morning by morning shall it passe over, by day, and by night, it shall be a vexation only to understand the report. Some evills are so great that the hearing of them is vexation enough, it is a vexation onely to understand the report. The blow, the wound, which they give the eare, goes to the heart, and is a paine to the spirit. Others render the prophet thus; It Shall goe forth, it shall take you morning by morning, it shall passe over by day and by night; That is continually, it shall make hast, judgment being fent on this journey shall never bait or rest by the way, it shall travel night and day. But why is all this? The next words answer: And only vexation will cause you to understand, or, give you an understanding of these things, or doctrines (so we put in the margine, When he shall make you understand dostrine) What shall make them understand doctrine? only vexation, God will command an overflowing scourge to come, it shall come by night, and by day; for he fees that vexation will make you underfland doctrine, and that you will know the Lord in his judgements, who would not know him in his commandements. This is a good sence of the place, and comes clearly to the truth in hand. Vexation gives understanding of doctrine, Many must be taught as Gideon taught the men of Succoth, with bryars and thornes (Judg. 8 16.) A word and a blow, teaching and

Tantummedo fola vexatio debit intellectum auditui. Vulg. and striking must goe together, and they who will not learne by words, shall be taught by blowes. Let sinners consider which is the easiest way of attaining knowledge, or in which of these two wayes they may attaine knowledge with greatest ease. The Lord would teach us by his word, let us take heed we put him not to blowes; he would doe it by instruction, let us take heed we put him not to doe it by correction, yea by destruction. God will be known by all the world, the heathens shall know at last that he is the most high over all the earth. He rewardes b them and they Ball know it.

Verl. 20. His eyes shall see his defruction, and he shall drink of the wrath of the Almighty.

His eyes shall see his destruction] Were it not enough to say he shall see his destruction, but his eyes shall see it ? or how can he see without his eyes? To say a man sees, implyeth that he fees with his eyes. The Hebrailme is usuall in Scripture language to make the sence more full; as to say, he hears with his ears, so, he fees with his eyes, is, he fully and plainly he ares and fees. What shall he see? He shall see his destruction, his death, say some; bis rnine, say others; we may say, his dammage, his breaking, Destruction is, and hath all these evills in it. His eyes shall see his destruction.

Note this from it, that

The fighs of evill is a griefe to us as well as the feeling of it a

70b had spoken much before of the misery of the wicked sum est videre man; Now he adds, His eyes shall see bis destruction. The fight panas quas sug of destruction donbles the torment of it. Sorrow comes in at sineas. every fence as well as joy; joy comes in at the eare, fo doth forrow, joy comes in at the eye, so doth forrow. As the good which is unfeen affects little, so the evill which is unfeen afflicts little in comparison of that we see. And hence usually in great sufferings, especially the sufferings of death, men cover their eyes, as being better able to endure death, then to behold the preparations to or manner of it. The Apostle useth an expression, which (in the letter of it) carries this poynt clearly. Meb. 11. 5. By faith Henoch was translated that he should not see dealla

Duplex tormens

death; As if the greatnesse of the favour, lay not so much in his not dying, as in his not feeing of death, or as if that which troubles more then death is the fight of death. For though I conceive the feeing of death (in that place) is not firically tied up to that sence, but one sence is put for another, and so we may expound Enochs not seeing of death, by not feeling it, or by not coming to any neernesse, or at all under the power and into the possession of it; yet 'tis a truth, the terrour of death is extreamly aggravated, when to our feeling of it, our fight of it is superadded: whether it be our own destruction. or the destruction of those we love, our forrow is much abated when our eye feeth it not. That's compleat deffruction, which is not only felt but feen. Salvation and Glory beleeved, take much upon the heart, but what will the fight of these things be? old Simeon desired no more, when he had attained but the fight of Christ, whom he had long believed and embraced by faith, (Luk. 2. 29. 30.) Lord now letteft thou thy servant depart in peace, for mine eyes have seen thy Salvation. And while the Apostle Peter affirms that the Saints then living, did love and rejoyce in Christ unseen (1 Pet. 1.8. Whom having not seen ye love, in whom though now ye see him not, ye rejoyce) he therein intimates that Saints shall love & rejoyce in him much more when once they see him. To see good hath so much of joy in it, that the joyes of heaven are called, fight or vision. Now as the fight of good is to joy, fo the fight of evill is to forrow, the advance and heightning of it. His eyes shall see his destruction.

And he shall drinke of the wrath of the Almighty.

descentia a

inca
fuit, quando

scilicer, sanguis

incalescis cir
sa cor.

To drink, notes the taking in of a quantity, he shall drinke, is, he shall be filled with the wrath of the Almighty. The word fignifieth heat of wrath, or such wrath as hath much heat in it. We commonly say when we see any one very angry, The man is in a heate. Wrath heates the heart; As the holy Ghost speaks of the avenger (Dent. 19. 6.) Lest he pursue the slayer while his heart is hot; that is, in the hight of his anger. God will pursue the wicked man while his heart is hot. He shall drinke not only the wrath, but the heated scalding hot wrath.

Of the Almighty.

Shaddai, who is able to make good his word in the faddest effects of it. In the former verse the sence of seeing was afflicted, His eyes shall see his destruction: here the sence of tasting drink affects the tast. And he that drinks wrath hath not only store of it, but all that he hath, he hath it in him. Wrath is to some as the cloaths upon their back, 'tis to others as meate or drink in their bowells. Again, this drinking wrath may be considered two wayes, First, That pure wrath or wrath alone shall be put into the cup of a wicked man; or secondly, that whatsoever he drinkes, or how pleasant soever his cup is, yet wrath shall be mingled with it. He shall drink of the wrath of the Almighty.

Hence observe ; first,

God hath abundance of wrath for wicked men,

He will make them drink it; he hath not only drops, but whole cups flagons full, and whole vessells full of wrath, vea he hath not only flagons and veffels, but rivers full, even a fea full of wrath. As there is a sea of mercy, so there is a sea of wrath in God. The one as well as the other hath neither bank nor bottome. The wrath of God as well as the love of God is infinite. Wicked men shall drink, and have enough of it. What can be faid more fadly of the state of a wicked man then this that he shall drink wrath, As drinking the love and fayour of God in Scripture shews the happinesse of the Saints in sheir fullest and freest enjoyments of him; fo the drinking of wrath, shews the misery of the wicked under the highest & fullefttokens of his displeasure. He brought me (faith the Church) into the wine cellar, or, house of wine stay me with flaggons (Can. 2.4,5.) with what ? flagons, what, with empty flagons?no, emptie flagons will not flay the Church, though they be flagons of gold: They must be full flagons; but of what? of the love, mercie, and kindnesse of Jesus Christ. These are the wine of his cellar, Stay me with flagons of love, faith the Church, you cannot flay and bear me up, unlesse you give me these flagons. Now as the Lord hath these cellars and flagons of wine, that is, of joy and favour for his people, so he hath flagons and cellars of wrath for finners. This drinking of wrath is expressed in Bbbbb ° ScripScripture not only in reference to past and present, but suture evils, (Ifa. 51.17.) The past afflictions of ferufalem are elegantly shadowed under this notion; Awake, awake, and stand up O ferusalem which bath drunk at the hand of the Lord the cup of his fury thou hast drunken the dregs of the cup of fury, and wrung them out. There is none to guide her among all the fons whom she hath brought forth, neither is there any that taketh her by the He speaks to ferusalem as made drunk with the cup of trembling; A little draught, or the drinking of a little, doth not caule drunkennels; ferafalem drunk wrath to drunkennels, the drank deep. Now when a man is drunk (though it be a shame to own fuch, yet) some friend or other will lead and guide him home, when he cannot guide him elfe. But ferusalem was drunk with the cup of the Lords wrath, and there was not a man to guide her among all the fons whom she had brought forth, neither was there any to take her by the hand. Fernsalem could not stand alone, she was so drunk with the wrath of God, and there was none to take her by the hand to lead her, that is, she had neither King, Priest, nor Prophet, to comfort and support her in het affliction, or to counsel and direct her what course to take that she might be delivered out of it. And thus the Prophet feremie fets forth the future calamities of the Nations round about. (7er. 25.15.) Take the wine cup of this fury at my hand, and cause all the Nations to whom I send thee to drink it; and they shall drink and be moved, and be mad, because of the sword that I will send among them. What was the wine cup? or the wine in the cup. It was a cup of blood: I will send a fword and they shall drink. The wine which the sword makes is not the bloud of grapes, but the blood of our veins. And though the fword draw not a drop of blood from us, yet it fills many cups of forrow for us to drink. All who partake with Babylen in her fin, and receive her mark, shall drink of the wine of the wrath of God that is poured out without mixture in the cup of his indignation, (Rev. 14. 10.) And as the punishing of those who fecretly or openly yeeld obedience to Babylon, is expressed by drinking the wine of Gods indignation; fo their communion with Babylon is expressed by drinking the wine of her fornica. tion. For as old literal Babylon (ferem. 5.7.) was a golden cup in the Lords hand, which made all the earth drunken. The nations have

have drunken of her wine (faith the Prophet) therefore the Nations are mad. How did Babylon make the Nations drunken? Because the Babylonish Empire was an instrument which God used to execute his judgments upon others, and to cause them to drink deep of the wine of his wrath. So myfficall Babylon hath a golden cup in her hand, and the makes the Nations drunk with the wine of her spirituall fornication, that is, of her Idolatry, errour, and superstition. Now the Nations having made themselves drunk with this finfull wine of Babylon, shall be made drunk with the wrathfull wine of God, The sufferings of Jesus Christ, who tasted and took down all those evills which the fin of man deserved, are exprest by a cup, (Mat. 26. 49.) Father if it be possible, let this cup passe. He saw what was in the cup, and prayed thrice to be excused the drinking of it, or that it might passe away, yet with submission to his Fathers will, Not my will, but thy will be done. Christ took up and drunk the suffering cup, that we might take up and drink the cup of falvation. Our fins and forrows were the portion of Christs cup, that the favour and love of God might be the portion of our cup. The Lord (that is, the favour of the Lord faith holy David, Pfal. 16. 5.) is the portion of mine inheritance, and of my cup. My drink is the Lords love, his favour is mingled with my drink; Divine goodnesse sweetneth, and spiceth my cup; The Lord is the portion of my cup. And hence the same David cryeth out (Pfal. 36. 7, 8.) How excellent is thy loving kindnes, O God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly (atisfied with the farnesse of thy house; thou shalt make them to drink of the rivers of thy pleasures. Saints drink at rivers, and not only at pleasant rivers, but at rivers of pleasure: they shall have that which is sweet, and enough of it. Thus as the Lord gives his own people, cups and rivers, abundance of pleasures, fo his enemies shall drink cups and rivers (that is aboundance) of wrath.

Secondly, Observe:

There is no avoyding of the wrath of God.

He shall drink of the mrath of the Almighty. How sew, indeed none, would drink of this cup if they might be spared. Who Bbbbb 2 thicks

thirsts for a cup of wrath? who would so much as tast or touch it with his lips? But the wicked shall; tho they have no mind to it, they must though it be nauseous, and their stomack turn at the fight of it, yet they must drink it. They cannot be excused or dispenced with. This cup must goe round them all. As drunkards fay to their companions, you shall drink, you must pledge us, we will power it down your throat else : So the Lord faith to his enemies, you shall drink, I will powre it down your throat else. If Jesus Christ when he stood in the place of finners could not be spared, shall any who stand in their own place as sinners, presume to be spared? What can they plead before God to excuse themselves, when Christ him. selfe was not excused when he prayed so earnestly that he might. Every foul that hath noppart in Christ, who drank the cup of his Fathers wrath, shall himselfe and for himselfe drink a cup of wrath.

Note againe;

All the evills that befall wicked men, proceed from, or are ifsues of the wrath of God.

This was noted before upon those words of the 17th vers. He distributeth sorrows in his anger; therefore I only name it here.

Vers. V. For what pleasure hath he in his house after him; when the number of his months is cut off in the midd st?

There is some difficulty in fitting these words to the former.

There are three interpretations given.

First, The words are interpreted as a reason why God sends out judgment both against a wicked man and his samily, why he and his shall drink she wrath of the Almighty; why is all this? 'Tis, because God hath no pleasure in his house after him; he, that is, God cares not what becomes of this man, or of his children: what pleasure, what delight hath God in him or his? they are (as it were) out of the care of God, being out of his Covenant, and therefore let what will come of them, let him and his sinke or swim, let all goe at six and sevens, God regards it not, This carries a truth in it; As all they who are in a state of mercy and salvation take pleasure in God;

fo they and theirs shall surely perish, in whom God taketh no pleasure: yet I conceive this exposition improper to this place; which rather describes the state and spirit of a wicked man when he dyeth towards his house, then the heart of God to-

wards him and his house while they live.

Secondly, The words are expounded as holding out an argument, that a wicked man (so living and dying) shall be punished everlastingly. What do you tell him that God will lay up iniquitie for his children? If himselse may escape the storme and live all his dayes in pleasure, what cares he; For what pleasure or pain hath he in his house after him? (there is the same reason of both) Is his house prosper, what pleasure hath he in it, or if his house perish, what is that to him when he is not? Therefore unlesse there remaine an estate of misery for himselse in person after this life, the miseries threatned his posterity when he dyes will work little on him.

Thirdly, and rather these words give an account why God not only layeth up iniquity for the children of the wicked man, but doth also personally afflict him in this life, causing his own eyes to fee his destruction, and himselfe to drinke the wrath of him the Almighty. And this account, or the reason of this may be twofold. First, because (as was last said) his childrens afflictions cannot reach him when he is gone: For what pleasure hath he in his house after him? That is, no pleasure. And as his joy, so his forrow, as his comforts so his troubles end in reference to all worldly things, whether they concern his family, or himselfe at the grave. A dead man is not in a capacity to be affected or afflicted with what is done or suffered in the world, as was shewed, Chap. 14.21. Secondly, because wicked men do not usually trouble themselves about the next age, if they can but rub out their own time, let them that come after shift for themselves. They do not study how to procure the good of posterity, nor doe they lay to heart the evills which threaten them; as no evill threatened their own perfons, fo much leffe that which is threatned upon their children doth presse their spirits. Many professed wicked men, yea fome who goe under the name of Christians, and make some outward profession of the Gospel; are yet of the same temper with e' με βανόντος γατα μιχθώτω πυρι Succ. de Tiber.

Quodnam est Studium illius de familia sua post se, i. e. ut Deus ipsum viventem non excitat malu, fic non excitat ipfum animus ejus ut sit solicitus de rebus familia lux eventuris post mortem. lun. Mortis peri-Abrasiu dimidiari vitam, annos dies, idem est quod rescindi se cari, dividi.

with that Heathen Emperour, who having made havock of all, and stirrd such trouble in his dayes, that it might be thought the world would end with him, yet he pleased himself with this apprehension, that he should then be out of the danger, when I dye, let heaven and earth mingle: if the world hold my time, let it break when I am gone. Such basenesse and narrrownesse is in the hearts of some men, that they care not what the next age inherits. If God doe not trouble them while they live, they will not trouble themselves with what shall befall their families when they are dead. Thus a learned Translater renders, what is his study or care about his honse after him.

When the number of his months shall be cut off in the middest.

That is, when he shall dye: The words are a periphrasis of death; which we may significantly enough call, The cutting off the number of our months. And as in generall 'tis a description of death, so we may take it more specially as a description of early death. An immature death is most properly, The cutting off the number of our moneths in the middest. Thus the Psalmist prayed. Take me not away in the middest of my days, (Psal. 102. 24.) And another Psalm saith; The micked shall not live out half their dayes, that is, the number of their moneths shall be cut off in the middest. Yet here I rather conceive it intended as a description of death in generall, what pleasure hath he in his house, when the number of his months are cut off in the middest? That is, when he dyes.

Hence note,

When a wicked man dyes he thinks all dyes with him, behath no care beyond him selfe.

Nor is it any wonder that such take little care of others for hereafter, seeing indeed they take no care what shall be for themselves hereaster, if they may but have things present to serve their lusts and satisfie their desires in this world they will (as the saying of some of them is, though they do nothing lesse) trust God for the next. In respect of Temporalls Christ gives this counsel (Matth. 6.34.) Take no thought for the morrow, for the morrow shall take thought for the things of it selfe; That is, to morrow, or the time to come will bring thoughts

enow upon you when it comes: ye need not forestall it, or take up the thoughts and cares of it beforehand:or to morrow will bring meat in it's mouth, as it calls to new expence, so it will offer new provision, do not trouble your selves what shall be next; sufficient unto the day is the evill thereof, and sufficient unto the day wil be the good thereof, you shal have dayly bread. This counsell of Christ is farre from the wicked; They take overmuch and overmany thoughts for to morrow in refpect of Temporals; but they take no thought for to morrow in respect of eternals; or if they doe 'tis about eternals of their own imagination, not of Gods inflitution. Some wicked men are much upon that thought, or, their inwardthoughts are that their houses shal continue for ever, and they their lands after their own name (Pfal. 49. 11.) they hope for a succession in their name for ever, this is their project, and the highest pitch of their expectation. They would feem to have much pleasure in their house after them, and to defire nothing more then the advancement of their children, yet their courfes proclaim to all good men, that as when they are dead they can take no pleasure, nor feele any pain in reserence to their house, or those that are left behind them (which I take to be the most proper scope of this Text) so, that, while they live, they have no du regard to their children, nor any pleasure in their house to provide for the real prosperity of it, when the number of their own months shall be cut off in the middest. Wicked men are either altogether carelesse of the good of their houseafter them, or all the care they take is an evill to their house.

Further, From this circumlocution of death.

Observe;

First, Man hath his moneths appointed or numbred out to

Though the most that any man can have are scarce a number, yet whatsoever any man hath, or shall have, are exactly numbered. Our times are in Gods hand as in regard of the issues and events of them, so also in regard of the length or continuance of them: God teacheth man the spiritual number of his dayes, or the art of numbering his dayes spiritually, but he himselse

himself hath numbred them (and that number he referves to himselfe) Arithmetically Secondly, Observe;

Death is the cutting off of our moneths.

The moneths actually past, are cut off from the moneths which possibly were to come. Take the meaning of it yet more fully in the next poynt.

Thirdly, Observe ;

God often shortens the lives of wicked men, and cuts the number of their moneths off in the middest.

Though every man, even the vilest and most wicked man that ever lived in the world lives out the full number of those moneths which the counsell of God hath appointed him perfonally, yet many wicked (and some good) men are cut off in the middeft of those moneths which God hath appointed to mankind generally. The dayes of the yeares generally appoynted to mankind are threescore years and ten (Pfal. 90, 19 vet halfe mankind doth not live out halfe the number of thefe yeares: fome have the number of these yeares or moneths cut off in mercy, very many have them cut off in wrath and judgment; God takes some away from the evill which is to come and God takes others away because of the evill which they have already done, or least they should doe more evill. These observations have occurred in other parts of this booke, especially in the fourteenth Chapter, and therefore I onely mention them here, referring back the Reader to a large dicultion of them in those places.

JoB, Chap. 2 1. Verf. 22, &c.

Shall any teach God knowledge, seeing he judgeth those that are high? Oc.

OB having given his experiences of the dealing of God with wicked men: now gives his a pprobation of it. He chalengeth all the wisdo m of the world to direct a more convenient course or method, then the divine wisdome proce eds in for the disposall both of things and persons here below. Shall any teach God knowledge? The question is a negation: yea the question is full of indignation when he saith, Shall any teach God knowledge? He means that none ca n, and when he faith, shall any teach God knowledge? his meaning is, that 'tis highest presumption for any to think he can.

Shall any teach God knowledge?

The words are eyther the conclusion of what was before in medio politic disputed, or they are as a Preface to that which followes, Juan vim ad some take them respecting as well the discourse that comes HITAMY; partem next, as that which went before.

Jewish Writers read the words thus; shal any teach knowledge quam ad ea que for God? As if fob's meaning were this; Dotin God need any to jequuntur de di: apologize for him, or to take his part? needs he an advocate vina providento plead his cause, and to affist him in the justification of his "a. Bold. owne way, in giving out eyther good or evill? Shall any teach 727 pro dee knowledge for God? and fet out more plainly and clearly then Run vest rum he hath done, why fome good men mourne all their dayes, but we rei ratio-and in the end of their dayes dye mourning; why fome wicked men stourish all their dayes, and in the end of their dayes Rab Sel. dye flourishing. Can any unriddle these dispensations, and render a more fatisfying answer about them?

Bur I rather conceive the words according to our reading. not as a forbidding of that office, that any should undertake to plead for, or vindicate the justice and righteoulnes of God in what he hath done, but as a reproofe of mans prefumption in directing God what to do. Shall any teach God knowledge? As if fob had faid, doth God need any tuteur or master? to teach

Ccccc

exerit tam adea

him his lesson? needeth he any to poynt him how to order the affaires of the world, what to doe to the wicked, and what to the god y? surely he needs none to teach, nor to instruct him. So the words are a roproof upon fob's friends, whom he perstringeth as over daring about and intruding into those things which were ab ove them.

These words, Shall any teach God knowledge? imply soure things, which I shall draw forth into so many observations,

and profecute them in order as they rife.

First, Take the question, Shall any man teach God knowledge? as a downe-right negation, and then it gives us this infiru-

God cannot be taught.

Some men are so foolish that they cannot be taught, they are not capable; fuch a one (we fay) is not capable to be a Scholler, he is of such weak parts, of so shallow an understanding, that he cannot be taught. But God is so wise that he cannot be taught, he is indefinitly beyond the School. (1/4,40. 13, 14.) Who bash directed the Spirit of the Lord, or being his Counfellor hath taught him? The wifeft Kings and States of the earth have their Counsel Tables, and 'cis but needfull they should. In the multitude of Counsellers there is safety (said the wifest of Kings) many eyes see more then one. But God who is onely wife and all eye feeth more then many or then all the fons of men. Who hath been his Counfellour? foring forth the man, bring forth the Angel with whom God took counsel) who instructed him, and taught him in the paths of Judgement, & taught him knowledge, and shewed him the way of under standing? This Prophet speaks fully to the serce of fob: and his Text may be a Comment upon this before us, and tell us what Tob means when he faith, Shall any teach God knowledge ? He needs none to make him understand, none to direct him the course of Judgement; how to mannage his affaires with discretion, or duely to put his purposes and resolves in execution. The Apostle Paul takes up the same language (Rom. II. 34.) Who hath known the mind of the Lord, or who hath been his Counsellor? O the depth of the riches both of his wisdome and knowledge! how unsearchable are his judgements, and his wayes

Chap. 21.

past finding out! For who hath known the mind of the Lord? Hath no man known the mind of the Lord? yes, there is a minde of the Lord, which is known to man; there is a revealed minde of the Lord, a minde of the Lord which he hath made known: but besides that revealed minde of the Lord. the Lord hath a secret minde (as we may call it) or a secret will , he hath a cabinet, and close counsel lockt up in his own breaft, which was never opened to the creature: Of that the Apostle saith, Who hath known the mind of the Lord? We know his minde, what he would have us doe; what to beleeve what the way to life & salvation is we know. He hath told us how we should honour him, and work out our falvation with fear and trembling. The Prophet reports some making that que-Rion, Wherewithall shall I come before the Lord, and bow my felf before the most high God? (Mich. 6. 6. They enquired, as if God had left them in the dark about the way of his worship, and service. No, sayth the Prophet, (verf. 8.) He hath shewed thee O man, what is good, and what the Lord requiresh of thee. Thus farre we know the minde of the Lord, what he would have us doe, but we doe not know the minde of the Lord, what he himselfe will do, that's a secret; Who bath known this mind of the Lord, or who hath been his Counceller. Thus again (I Cor. 2. 16.) Who bath known the mind of the Lord, that he may infirect him? But we have the minde of Christ. We know the minde of the Lord for our own instruction, but we know not the mind of the Lord for his instruction, or that we might inftruct him. When man inftructs man, he doth but make his own minde known to him, but when God inftructs man, he not only makes his own mind known to him, but knoweth his and so also must that man who takes on him to instruct God.

Secondly, When it is said, shall any teach God knowledge? it plainly teacheth us; That God knoweth all things, or that he is infinitly & perfectly wife & knowing. He for whom no teacher can be found, or he to whose treasure of knowledge no knowledg, not the least mite of knowledg can be added, must needs be infinitly wise and knowing: for that is infinite to which nothing can be aded, & from which nothing can be taken away. Now thus wise is God, thus knowing is God, he cannot admit more wisdome, therefore he is infinitly wise. God is the first rule,

the supreame rule of knowledge, and wildome; yea his knowledge and wisdome is himselfe. The wis dome i God is the wife God, and the knowledge of God is the knowing God: fo that, as nothing can be added to God himselfe, so nothing can be added to the wisdome of God: for the wisdome of God is God, therefore he is perfect in wildome and in knowledge. Tob's argument that God needeth no teaching, is a clear demontration of it. For among men, they that are past teaching how wife are they ? how wife are they in their own thoughts (though indeed it be ignorance and foolish nesse enough that they think (o) who thinke they are past teaching or too wife to be taught) There are some men that think they need no teaching, and there are none who need more then they; usually they are under a dearth and scarcitie of knowledge, who suppole they have such abundance, that they are beyond the school, beyond the Church, beyond teaching, and counsel, beyond helps & ordinances, such as have these apprehensions of themselves, do least apprehend themselves. For as they who shink they need not be better draw a just suspition that they were never good: fo they who think they know enough may be concluded to know nothing yet as they ought to know. When any fay they are so rich in knowledge that they need know no more. I may fay they need at least this peice of knowledg, To know how poor they are in knowledge. But if one had fo much knowledge indeed that no man could teach him further. he were abundantly knowing. Now thus it is with God, shall any man teach God knowledge? they cannot therefore his knowledge is infinite, and perfect. And fo it is. First, about things: he knowes all things, what they are, and for what they ferve' what their nature is, and what their ulefulneffe is. Secondly' About persons, He knoweth all men, and needeth not that any Bould restifie of man, for he knoweth what is in man (fob 2.24. 25. He knows every man fully he knows him within & without. He knows all our outward actions, yea the very internall motions of the heart; He knoweth not onely what men doe, but all their aymes and fecret intendmentts in doing

Thirdly, This question, Shall any teach God knowledge? intimates, That

Some men, doe even attempt, and take upon them the boldnesse to teach God.

What need this chiding question else? Why should fob speak thus to his friends, unlesse he had discovered or at least suspected such a spirit in them; that they had spoken or done such things as did amount to, or might be interpreted a teach-

ing of God.

Chap. 21.

You will fay, surely, no man ever attempted to teach God, we indeed are taught of God, and that we shall be so is the promise of the covenant of grace, Heb. 8. But did ever any man goe about to teach God? He hath his chaire in heaven (as the ancient speaks) that teacheth the heart of man; but where have they their chaire, and where is their School, who undertake to teach the God of heaven?

I answer, the teaching of God, may be considered two

waves.

First Directly, and formally.

Secondly, Implicitly, or by way of interpretation.

Tis I grant exceeding rare that any rife to such a hight of boldnes, as avowedly, directly, explicitly, and formally, to say we can, or we will teach God: but there are many who say as much implicitly, and by way of interpretation, that is, they speak, hold or doe that which plainly implyes a teaching of the Almightie, or a taking upon them to direct his counsels. For the justifying of this charge, we may cast such into two sorts.

First, In reference to his word, some would teach the Lord

how to fpeak.

Secondly, In reference to his works, others would reach

the Lord what to doe.

For the former, there are those who would teach God how to speak, by adding to, and diminishing from the word which he hath spoken. That there is such a proud principle in the hears of man, is plainly proved by those cautions given both in the Law and in the Gospel. (Deut. 4.2.) Te shall not ad to the word which I command you, neither shall you diminish oughs from it, that you may keep the commandements of the Lord your God which I command you: & (Pro. 30.6.) Adde thou not unto his word.

word lest be reprove thee, and thou be found a liar. Though we may adde a Comment to explaine the word of God where it is hard, yet we must not adde a supplement to the word of God, as if it were defective. One of the first things to be beleeved unto falvation is, that the word of God is sufficient, or contains all things needfull to falvation. The whole book of God concludes thus ; (Rev. 22.18.) If any man shall adde unto these things, God shall ad to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the boly City, and from the things which are written in this book. What fearfull additions and substra-Aions will God make concerning those who adde to or subftract from his word. The Lord foresaw a spirit in man to be medling with his word, elf he had never made this Law against medlers with it. Now as he that reads any mans work and takes upon him to ad a line, or to dash a line out of it, he undertakes to teach the Author knowledge, much more do they who adde or diminish a line or word of the word of God. Yet many such there are who practise upon the word of God both by way of addition and subftraction. Some have done this openly, and others closely. Every carnal man doth this closely; for he that would fet u p his lufts for a law, would furely blot out the law of God; he would make the commandments of God voyd, and rescind the statutes of heaven, who hath no mind to obey and submit unto them.

The Papifts especially (besides some others) doe this openly. For they fay, first, the Scriptures are obscure; therefore they would teach God to speak more clearly. Secondly, they fay, the Scriptures are insufficient without their patchments of tradition, therefore they would teach God to speak more fully. Others have complained that the language of the Scripture is homely and bare, these would teach God to speak more eloquently. Nay, some have said, there are contradi-Stions in Scripture, these would teach God to speak more truly; others complaine, there are dangerous expressions in Scripture; and these would teach God to speak more warily. And these take upon them to teach God knowledg, about his

word.

Secondly, There is also a generation who would teach God knowledge about his works. They forbear not that first eternal work of God, election. We have their arguings fet down (Rom. 9. 11, 12.14, 15.) For the children being not yet born, neither having don any good or evill, that the purpose of God according to election might fland, not of works, but of him that calleth; It was said unto her, The elder shall serve the younger; as it is written, facob have I loved, but Esan have I hated. The heart of man rifeth here; is this work of God right? If God proceed thus in his election of men, Is there no unrighteousnesse with God? The wildome and reason of man faith. Surely God should rather elect upon foreseene works. or faith, or perseverance in both. But God saith otherwise; What then ? Is there unrighteousneffe with God ? God forbid . for he faith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compasfion. What do you tell me (faith God) of your will, my will shall be the rule of election ; Tea, it is not of him that willeth. nor of him that runneth, but of God that sheweth mercie. Thus the Apostle asserts the absolute election of God. But still the heart of man is unsatisfied; as the Apostle sheweth in the next words; Thou wilt Jay then unto me, why doth he yet finde fault ? for who hath resisted his will ? If it be thus, may we not lay all the fin of man at Gods door, and cast dirt at heaven: why doth God complaine, if all be from his own will? Thus man would teach God knowledge; Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why haft then made me thus? Shall the clay teach the potter how to make it, or in what form to cast it?

Secondly, Others have found fault with God, and would teach him knowledge about the work of Creation. The Naturalist complained, that man was fent forth naked and helpless into the world, that other creatures had the advantage of man baving naturall armour and defences which man wants. Such

would teach God how to create.

Chap. 21.

Thirdly, How often doe men take the chair, and like great Doctors offer God knowledge about his work of providence. How many are there who think themselves wifer then God; or that they could direct him a better way for the Government of the world, then he is in. If they had the power, things

things should be in a fairer state then they are. They insinuate against the Government of God much like Absolum against his father Davids Government; O that I were judge in the Land, you should see what I would doe, what a world would I make? I would set all right. Such vain thoughts lodge in the

spirits of vain men a bout the providences of God.

And not onely they who in this open manner contest with God, about his providence: but such also may be charged as taking upon them to teach God knowledg, who do but murmur through discontent, and are unsatisfied with his doings. When a man is displeased with what another doth, he thinks he could doe it better. All they who are displeased with or murmur at what God doth, say plainly in their hearts they could do things better then God, they could teach him knowledge.

Fourthly, From Job's question, as it carrieth not onely a

Negation of the thing, but indignation at it.

Observe;

It is most sinfull to goe about to teach God.

The height of pride, presumptaion is in it (presumption is the pinacle of pride) therefore the height of sin is in it. As it is a Great condescention in God to teach man knowledge, and to turne tutour to the poor creature; So it is highest presumption in man to teach God knowledge, and to turne Tutour to his Creatour. And as an attempt to teach God in or about any thing is sinfull and presumputous, so especially (which the subject here handled by fob leads us to) to teach him about his distributions of rewards and punishments: and that in any of these five particulars.

First, To teach God whom he shall reward or punish. Secondly, To teach God when he shall reward or punish. Thirdly To teach God how or in what manner he shall

reward or punish.

Fourthly, To teach God the measure, or how much he

shall reward or pnnish.

Fifthly, To teach God the time, how long he shall re-

There is an intruding upon the prerogative of God in all

these. And the sinfulnesse of this intrusion may appear upon a fourfold consideration.

First, Because it is an abasing of God: and a heightning of man. This sets ignorance above knowledge, and folly above wisdome. This sets the Diall above the Sun, yea darknesse above the light. Man is not onely in the dark, in the darknesse of ignorance, but he is darknesse. God hath not only light in him, but he is light, and in him is no darknesse at all. Now what an affront, what an indignitie is it for darknesse at all. Now what an affront, what an indignitie is it for darknesse to goe about to teach light? for ignorance to teach knowledge? for a soole to teach the oracle of wisdome? The greatest oracle, the wisest among men is a soole to God, whose very soolishness (as the Apostle speaketh) is wifer then men. And are not men now, the wisest of men trim teachers of God?

Secondly, What knowledge or light foever any man hath. he receives it from God, and shall man teach God with his own knowledge? Man hath no knowledge of his owne to teach God? What hast thou that thou hast not received? What gift, or grace, what skill, what endowment haft thou that thou hast not received; and thou hast received it from God, & shall he who receives all his knowledge from God, teach God knowledge? He is the father of lights from whom is every good and perfect gift; & shall we be giving light to him from whom we receive it? David saith, In thy light we see light (Ps. 36.9.) And shall we think that God needs our light to see by? The common light of the world is the Sun, will any man offer light, or hold up a candle to the Sun? Water comes from the fountaine, and from that great feeder of all fountaines, the fea. will any man carry water to the fountaine, or make a Conduite to supply the sea?

Thirdly, When man hath conceived as much light of know-ledge from God as he is capable of, so that his vessel is brim sull, when like Paul (who by his abundance, or great measures of revelation was in danger to be exalted above measure) he hath as much as he can beare; What is all that abundance but scarcity, what is all that sulness but empriness, compared with that aboundance and sulness which is in God. There is no shadow of a comparison between that light of knowledge which shines out from God unto the most comprehensive

Ddddd

or Angel, to that which is in God, or rather to that, which God is, and shall any teach him knowledge? The Apostle said of all our knowledge on this side glory (I Cor. 13.) We know but in part, and shall we who know but in part teach him that knows all. What we know of God, and his wayes, is farre leffe then that which we know nor. The most of God and of his wayes is (Terra incognita) not yet discovered to us, and shall they teach God knowledge, who know so little of God ? Againe, that part which we see, or know, we know and fee darkly, through a glasse; that is, we fee it onely reflexively, or by fome other medium, and shall we teach himthat fees all things immediately, dire Ctly and intuitively intheir own nature? When 70b had spoken much of God, he concludes (Chap. 26. 12.) Loe thefe are part of his wayes, but how little a portion is heard of him? But the thunder of his power who can understand? So that, when we have received the utmost knowledge of God, it is but in part, and but a little part, How little a portion is heard of him? So little that it is scarce discernable; so little that the Apostle faith, Knowledge (that is this kinde and degree of knowledge) hall vanish away (1 Cor. 13.) The knowledge we have here shall be swallowed up in the knowledge that we shall have in heaven like a drop ef water in the Ocean ; yet that knowledge which glorified Saints shall have in heaven, will be but as a drop to the vast ocean of the knowledge of God. The knowledge we have here is little to that we shall have above, what a nothing then is it

to the knowledge of God who is above? Fourthly, 'Tis finfull to teach God knowledge about his wayes, because his wayes cannot be known. Shall they dired God which way to goe, who cannot finde out the wayes which he hath gone. (Rom. 11.33,) How unsearchable are his judgements? and his wayes past finding out? If the way es of the Lord be past finding out, then we must not finde fault with his wayes. If we cannot finde out their perfection, we must not fay there is imperfection in them. O'the depth and riches of the wisdome and knowledge of God? The well is deep, & we have nothing to draw; we have not line enough to let downe our bucket into the deeps of divine wildome and knowledge. The Judgements of God are a great Deepe (Pf. 36. 6.) and

the Judgement of man is but a shallow. We may quickly loose our selves while we labour to finde these wayes and judgements of God. 'Tis fafest in every point of wildome (but chiefly in such as these) To be mije, as the Scriptute faith, unto fobriery (Rom. 12. 3.) and wisedome to sobrietie is this (1 Cor. 4. 6.) to be wife according to that which is written. If wildome to sobrietie, be wisdome according to what is written, how finfull is it to teach God knowledge, which is not onely besides, but against that which is written. That wisdome comes not from above which provokes us to teach rather then to obey him that is above. Beware of this dry drunkennesse. 'Tis an excellent vertne to eate and drink to sobrietie, yet that excells it, To be wife unto sobrietie. Festus said to Paul, Thou are besides thy self, much learning bath made thee mad. They who are wife fo much beyond fobriety, as any way to offer at the teaching of God, are indeed besides themselves, and much ignorance of their duty hath made them thus mad.

The fifth and last proposition which rifeth from this que-

stion (Shall any teach God knowledge ?) is this :

It is impossible that any better way should be directed then that which the Lord useth in governing the affaires of mankinde, or in the disposing of all things here below.

For, First; All the works of God are done in truth (P/.111. 8.) As the word of God is a word of truth, so all his works are works of truth: for his works are nothing else but the making good of his word, or his works are the image of his word. The truth of works is their answerablenesse to word. The works of God are answerable to a threefold word.

First, To his word of Prophesie. Whatsoever changes God makes in the world, they hit some word of prophesie; All is done that what he hath spoken or written may be full-

filled.

Secondly, The works of God are answerable to his word of threatning. God threatens before he smites, and he never smote any man with rod or sword, with judgements or corrections, but according to his threatning.

Thirdly, The works of God are answerable to his word of promise. All mercies are promised, and every work of mer-

cy is the fulfilling of lome promise. Now seeing all the works of God are reduceable eyther to prophelies, threatnings, or promises, they are done in truth' and what can be better done then that which is done in truth?

Secondly, All the works of God are done in Justice as well as in truth, (Pf. 145.17.) The Lord is righteous in all his wayes, and holy in all his works. The rebellious fewes charged God with injustice, as if because the fathers had eaten sowre grapes, therefore the childrens teeth were fet on edge. And hence they inferred that blasphemous conclusion (Ezek 18.25.) The way of the Lord is not equall. But faith the Lord, Heare O house of Ifrael; Is not my way equal? are not your wayes une quall? Though they complained, yet upon a due fearch they must needs acquit the Lord and condemn themselves. And though now many quarrel with the wayes of God as unequall, unjust, and unrighteous, yet the conscience of every man shall give testimony to God in the day of the revelation of his righteons Judgement, that all his wayes are righteous; and what can be better done then that which is done in righteousnesse?

But it may be faid; Is it just and righteous that unrighteons & unjust men should prosper and be exalted in the world. and that the righteous and godly should suffer and be affli-

ded?

Were it not better that the wicked should be alwayes sup-

pressed, and the godly alwayes flourish?

I answer; The prosperitie of the wicked, and the afflictions of the righteous, are no arguments of unrighteousnesse in God, but onely of his foveraignty and wisdome. For

First, If God should arrest and punish all wicked men prefently with visible judgements, mankinde would be confounded, and the ligaments of humane societie dissolved, for the greatest part of the world are wicked; therefore the wisdome of God doth so attemper and moderate his Justice, that he punisheth the parts in such a method as may confist with the preservation of the whole.

Secondly, If present vengeance were taken upon all wicked men, we should walke by fight rather then by faith, and be

terrified rather then perswaded to obedience.

Thirdly, If the Lord should be quick in his judgements upon upon all wicked men, it would not appear how wicked fome men some are. These considerations with many more which have been already offered and enlarged on the twenty ninth vers. of the twentieth Chapter of this book, besides what hath occurred in other places about the same argument, may satisfie any man who is but rationall, that the Lord doth only act up to his soveraignty, and according to the dictates of his infinite wisdome, not at all contrary to the rules of Justice, while he lets wicked men thrive, grow great and high in the world.

Chap. 21.

Againe, As to the manifold troubles and afflictions of many righteous, neiher doe these charge unrighteousnesse upon God For

First, Themselves acknowledge that it is good for them that they are afflicted; why then should standers by say it is evill. They finde the mercy of God in their afflictions, why then should any think God is unjust in afflicting them?

Secondly, Their afflictions difingage them from the world, and cause them to live nearer to God, there is no hurt in this; trouble on earth occasions them to have their conversation more in heaven. What dammage is there in that?

Thirdly, The troubles which they meet with in this life, caule them to groane earnestly for the next life, present wants stirre them up to look at surve enjoyments; a fight of which by faith and the expectation of which by faith is beter then the possession of any outward present enjoyment. This can be no wrong to them.

Fourthly, Though they be strastned with outward afflictions, yet God makes it up to them in spiritual consolations, there is no losse in that. So then, none have reason to murmur or complaine eyther about the prosperitie of wicked men, or the pressures of the Godly. All is done in wisdome to the one, in mercy to the other, and according to the unquestionable prerogative of God in both.

Take this Corellarie from the whole;

Shall any teach God knowledge?

Then submit quietly to the will of God, let us imprison our own reason, that the will and power of God may have their

Verl. 222

their libertie: while we give reason too much libertie, we (upon the matter) imprison the will and power of God. Meere humane reafon is no competent Surveigher of the wayes of God. Not that any of the wayes of God are against reason. but many of them are above our resson. The wayes of God are ordered by the quintefferce of reason, and that is not to be found under every mans (I may fay not naturally under any mans cap) : and when we measure the wayes of God by the flandard and feantlings of our common reason, what a difguise doe we put upon them? yea, how do we disguise God himselfe? God is our maker, yet such make and forme a juflere for him like their own, a holiness like their owne, a mercie like their own; And then what a God will he be? My thoughts are not your thoughts, neither are my wayes your wayes sayd the Lord (Isa. 55. 8.) And shall any reduce and shrink up the thoughts and wayes of God to their narrow and straitned model? The Lord laid of Adam in scorn when he attempted a likecels to God; Behold the man is become as one of us (Gen. 3. 22.) How doth God scorne them who would make his wayes and thoughts as their own. Therefore let man dispute the wayes of God no more, but submit quietly to his will.

First, In what he hath (aid, or to the ru'e of his word.

Secondly, In what he hath done, or to the righteousuesse of his works. Aaron held his peace, he submitted when God had flaine his two fons, (Lev. 10. 3.) And when that fad meflage was brought to old Eli, that God would doe such things to his houf as should make the ears of them that heard the report to tingle, he onely said, Gold is the word of the Lord (I Sam. 3. 18.) So, when the Prophet told Hezekiah from the Lord, Behold the dayes comogthat all that is in thine house, and that which thy fathers have laid up in store untill this day shall be carried to Babylon, nothing shall be left, and of thy sons that shall issue from thee, which thou shalt beget they shall take away, &c. When (I fay) he heard all this, what faid he ? even this; Good is the word of the Lord, (Ifa. 39.8.) He doth not repine, nor dispute the case with God; What ! give up ferusalem the holy Citie into the hand of Babylon? (hall my fons descended from David. and of the feed of Abraham, fall into the hands of the uncircumcifed? We hear of no word from him, but that which breath

Chap. 21.

breaths humble submission, Good is the word of the Lord, David was dumbe with filence, when God spake rebukes to him! (Pf. 39.9.) There is no contesting with God; 'Fis fit our wills should be swallowed into the will of God, and 'tis our duty to fay (as Chrift did) Not our will be done but thine. The Pfalmift invites all to a very fad spectacle (Pf.46.8.10.) Come, behold, What is the fight? what's to be feene? Come, behold the works of the Lord, what defolations he hath made in the earth. How are we to behold these desolations? we may and ought with forrowful hearts, but we must not with discontented hearts(v. 10.) Be still and know that I am God. As if he had said, I know you will be readie to querie, why are the Nations shaken, and people made defolate? why are these changes in the earth? The Lord instead of answering their questions commands their filence ; Be still and know that I am God? That's enough to quiet the thoughts of man. Some parasites have facrilegiously flattered the Pope into this divine priviledge; No man must question him, due what he will, if he carry thonfands to hell, who shall fay, why doe you fo? 'Tis as dangerous to ascribe this to man, as it is to deny it unto God. If he shake the frame of heaven and earth, we must be still. For he doth in in beaven & in earth what soever pleaseth him, and no man must fay (difpleafedly) What doft thou? or why doft thou fo? He that upon those termes would know what God doth, or why he doth fo, goes about to teach God knowledge. But Shall any teach God knowledge?

Seeing he judgeth those that are high.

Some read thue, Shall any man teach God knowledge where- Quâ iple exwith to judg the fe that are high? As if he had faid, shalthey teach cef s Judices. God how to dispose of, or deale with those that are high? Jun. So Mr Brou bton Can a man teach the omnipotent knowledg how be shall judge those that are high? As if this were the speciall case in which no man must meddle to dire & God how to handle, & take a course with the great ones of the world. Indeed, God knows wel enough how to deal with the great ones the high ones of the world, he knows how to pull downe the mighty from their feats and to break their power, he knows how to scatter their forces and infatuate their counsels without receiving counsel from us. Shall any teach Ged knowledge? boro

how to judge those that are high? He hath wayes and means at command (when he purposeth it) to effect that purpose. That

is a good interpretation.

Yet we render it, (and I conceive more clearly to the mind of the Text) as a reason of the former question, why no man should presume, or why it is high presumption in any to teach God knowledge? The reason is grounded upon his prerogative and supremacie. He is the most high, and therefore must not be taught: he is the judge of those that are high, and therefore he is most high, and therefore he must not be taught by any that are here below. He that knows how to judg them that are high, is himselfe too high to be taught knowledge. Againe these words, He that judgeth those that are high, are a periphrasis, or a descriptive circumsocution of God. To judge those that are high, is to be God.

He judgeth:

What is here meant by Judging?

First, To judge, is to discerne, to look to, year to looke through the state and condition of a person or a thing. Thus the Lord judgeth those that are high, he discernes, he knowes them and their wayes persectly.

Secondly, To judge, is to give sentence or judgement upon triall or due processe of Law: when matters are alledged,

and proved; the Judge gives sentence.

Thirdly, To judge, is to punish. So the word is used (1 Cor.3.1.) If me would judge our selves. There judgment may be taken for the judgement of discerning, trying, & examining (as wel as of sentencing) as the Apostle said before, Let a man examine himselfe. If we would judge, that is, try and examine our selves, we should not be judged, that is, not afflicted, not punished, as it is said there; For this cause some are sick and weak among you, and some are fallen asleep. Which sence the Apostle explains surther, (v. 32.) But when we are judged, we are chastened of the Lord. To judge, is to chasten, or to punish. So, here, seeing he judgeth, that is, punisheth, and layes his revenging hand upon those that are High.

But who are the high ones, that come under the judgement

of God.

First. Some by the high ones understand the Angels, who are the highest or first classis of creatures. God did judge the Angels, he discerned and passed sentence upon them and They are held in chains of surknesse to the judgment of the great day, (Indes) Hence some conceive that Fob gathers bis argument. Shall any teach God knowledge, how to judge poor creatures on earth? how to throw down or exalt man, fince he judgeth the Angels? The Apostle useth an argument near this in reference unto the people of God to shew that the Saints are fit to judge things of their own concernment and interest: Doe you not know that the Saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters? (1 Cor. 2.3.) And he carrieth the argument yet closer to the poynt in the next verse; Know ye not that we shall judge Angels, how much more things that pertain to this life? Fob might fay also, know ye not that God hath judged Angels. those that are high, the highest part of the whole creation? And shall any teach him knowledge, how to judge the inhabitants of this inferior, this lower world.

Secondly, Others understand it of those who are high in wisdome; the highest graduates in Schooles, and Universities, the most learned Rabbies, and Doctors, the Sophies, the Philosophers of the world; fo the sence runs thus; Shall any man teach God knowledg, by whom the wifest, the most knowing are taught, who espieth faults in the wisdome of the wisest, God is able to instruct all the Masters of knowledge, therefore he is not a learner, Shall any teach God knowledge, seeing he judgeth or correcteth those who are high, the highest in knowledge?

Thirdly, Rather by the high are meant such as are in high place and power, the Judges and Princes of the earth, who are intellige poren. fo high, that God gives them his own file, I have faid ye are tiffimos aique Gods. Though they be thus high, the Lord judgeth them: opulantifimos therefore feeing it is the right of his fovereignty to judge the highest, even the Kings and Rulers of the world. Shall any atque supplicie, zeach him knowledge?

Hence note;

First. God judgeth the high ones.

The highest on earth are below God Let all high ones remem-Eeeee ber.

homines, de quorum indicio gere universum hoc ca, ut est.

ber. That There is one higher then the highest (Eccl. 5. 8) One higher then the Kings of the earth (Pfal. 89. 16) King of Kings, and Lord of Lords.

Secondly, God differns and thorowly looks into the estates and and actions of the highest in the world.

The high ones of the world, may put a skreen of secrecy between them and inferiors, they may draw a curtain between themselves and mean mer, but they cannot put a skreen or draw a curtain between themselves and God, he judgeth those that are high; therefore he knoweth them. No man can give a righteous judgment either of things or persons till he knows them. And though he that judgeth before he knoweth may possibly somtimes give a righteous judgment, yet he is alwayes an unrighteous Judge. Shall not the Judge of all the earth doe right, and be righteeus?

Thirdly, No man is so high but God can punish and chastise him, yearuine and pull him down.

He can make his sword reach the highest, and his judgements take hold of those that are Grongest, (1/a.2.11,12,13.) The Cedars and Oaks, the high walls and mountains, are men on high, yet the day of the Lord that is, the day of his vengeance is against them all, and. The lostinesse of man shall be brought down and they shalrun into the holes and clifts of the rock to hide them from the presence of the Lord when be ariseth to shake terribly the earth. The Lord tels fob out of the Whirlwinde, That the high arme (that is, the strongest arme, or the arme lifted up to strike) shall be broken. The Lord infults over Lucifer in his heights: How art thou fallen from beaven, O Lucifer, thous san of the morning, &c. (Isa. 14.) Thy terriblenesse hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence saith the Lord, (fer. 49. 16.) The highness of man is lo far from fecuring wicked men, that it rather makes. them the fayrer marke for the wrath of God.

Yet let not the low ones think they shall escape. God judgeth the high ones, (fay fome) furely then he will not trouble

him-

himselse with those that are low, with poor and meane men; he will have nothing to doe with them; they shall not be taken notice of in the croud. As if it were either unfurable or below the Majesty of God to punish meane ones, or as if their meanesse might plead their impunity. It is indeed an humling of God to behold the highest : He humbleth bimself (faith the Scripture, Pfal. 113. 6.) to behold the things that are in beaven, yet he is pleased to humble himselse (saith the same Scripture) to behold the things in earth, even the lowest things which are done, and the lowest persons which are here below. And as it is the prerogative of God to judge those who are high fo it is both his purpose and his praise not to let the lowest passe unjudged. The poorest beleeving Saint shall be accepted and rewarded, as well and as much as any beleeving Prince; who is not more beleeving nor more a Saint then he: And so there is not the meanest unbelieving son or daughter of Adam, not the poorest man or woman continuing in sin, but shall be judged as well as the highest. We find Bondmen as well as freemen Kings and Captains trembling before and running from the Lamb sitting upon his throne, (Rev. 6. 15, 16.) As it is the glory of God that he can make the mightieft Kings floope, so it is the glory of God, that the eye and hand of his justice stoopeth to the poorest captive. God will not favour the wicked because they are great, nor spare them because they are little either in this world, or in that to come. He that dwells in a corner or in a cottage, shall no more escape, then the greatest Prince that dwelleth in a Pallace-Royall, and fitteth upon a Throne.

E e e e e 2

JOB.

JOB, Chap. 21. Verl. 23, 24, 25, 26.

One dieth in his full strength, being wholly at ease and.

His breasts are full of milk, and his bones are moistened with marrow.

And another dieth in the bitternesse of his soule, and never eateth with pleasure.

They shall lie down alike in the dust, and the worms shall cover them.

IN the former verse 70b exalted the Lord above mans teach-Ling, and controling; Shal any teach God knowledge? feeing, he judgeth those that are high. God is so wise that no man can teach him, so free and absolute in his power, that none may dare to controle him. And as this appeareth from what fob. hath formerly afferred, so also by that which followeth: he spares whom he will, and smites whom he will, for what continuance of time he will, and in what measure he will; he sum: mons one to the grave, even then, when he is most likely to live, and when he hath least feare of death, when there is not the least lymptome or appearance of the approach of that King of terrors, not any decay in nature to proclaime the returne of the flesh to dust, the man is in his spring and prime. yet then he is cut off and dyes. Meane while another (no man knowes why) pines and lingers out all his dayes in paine of body and trouble of minde, he lives and dyes under wofull pressures of soul and body, of estate and relations, never injoying any good, nor feeing good day to the end of his days. Thus 70b exemplifieth his generall affertion concerning the foveraignty of God and his various dispensations toward

There are three opinions as to the common scope of these words; I shall touch at them, and then come to a more particular explication.

Most of the Greeke Writers understand these words as distinguishing the state of the wicked and the godly in this life. One dyeth in his full frength, that is, wicked men have no trouble in their lives, no ficknesses when they dye, they goe gently out of the world, or as it is faid in the 13th verse of this Chapter. In a moment they goe down to the grave. Whereas godly Graci accipiunt men usually live in trouble, and are tired out of the world de improborum with tedious and painfull diseases when they dye. Thus the falicitate of words describe the difference of the godly and wicked in regard of their naturall death. Whereupon they inferre that they must necessarily have a different estate after death. Wick- fortes necesse sit ed men (say these interpreters) have more happinesse in their dissimiles quoq; death then the godly, therefore the godly shall have a happi- Post mortem junesse which the wicked shall not have after death.

Secondly, Others take this to be fob's intendment, who having shewed before that poverty and riches are alike given to good and bad while they live : here afferts that death doth alike overtake weake and ftrong, found and fick, young and facile rapit, as old, fuch as are in a prosperous and such as are in a sad and in decrepito of eos an afflicted eftate; death catcheth away the one as well es the qui femper inother : death carrieth an impartiall hand, and hath a power- firma valetudifull hand, the strong can no more stand in the hands of death ne laberam. then the weake, nor can the young or the rich make any better resistance when death affaults them, then the old and poore. One dyeth in his full strength, &c. Another dyeth in the bitterness of bis foul. Death pitties not the one, nor doth it flatter the other; There is a truth and an usefulnesse in this interpreta-

Thirdly, Rather understand the words, as teaching us, that God according to the freedome of his own will and pleasure, and the usuall tenour of his providence in outward things; handles neither the godly nor the wicked alwayes in the same manner. One man let him be good or bad, believer or unbeliever, dyes in his full strength, and in the height of his prosperity, another whether wicked or godly, dyeth in the bitternesse of his foul; Some wicked men live and dye in trouble, it is so also with some who are godly. This scope of theplace makes good the affertion of the Preacher (Ecclef. 9. 2.) All Enjus on a five things come alike to all, that is, all worldly things. There is fuch bina five mala a mixture of events, that no man can determine what any communia effe person is, either by what he injoyes, or by what he suffers. bonis five ma-

sustorum arumnu quorum dissimiles via dicii de giernitatis conditiones sequi. Mors juvenes O Janos, aqua Jenes debiles,

As the persons of good and evil menare mingled in the world, so also are their conditions. Good men suffer evill, and evill men injoy good : and again, good men receive good, and evil men endure evill. Thus 70b holds forth the liberty which God useth as to the distribution of temporall good and evill, both to the evill and the good. So that he will not let us know love or batred by any thing that is before us.

One dyeth in his full strength.

In robore perfe Etionis aut integritatis fue Mo itur Robufus Vulg. e'v Kpa Tel anto or this ausk' Sept.

He dyeth not only strong, but in the strength of his perfection, so we read in the margen. The perfection of every thing is the strength of it; And he is strong indeed who is in the strength of his perfection. The glory of young men is their strength. One dyeth at the height and top of this glory. The Septuagint render the Original word which fignifieth perfection, by simplicity; that which is simple is perfect, God who is most simple is most perfect, the simplicity of God is the glory of his perfection. One dyeth in the strength of his simplicity; that is, when the health of his body or his constitution is (as it were) unmixed, or not mixed with any disease, as also when his outward state is not mixed with any trouble; he dyeth in the strength of this double simplicity; when as it were nothing unlike strength, nothing unlike prosperity hath so much as see its foot within his borders : when his light shines so cleare, that there is no appearance of darknesse in it, and when his comforts are so pure, that he hath no acquaintance with that thing called forrow; When he hath not a cloud in his day, nor any tast of bitternesse in his cup, then, even then in that firength of his simplicity he dyeth. Some of the Greeks (I confesse) take the word simplicity in the worst sense rendring thus; He shall dye in the strength of his folly : but I leave that under the censure of at least an unwary translation, and waving that also which I mentioned last before, shall infist only upon our own. One dyeth in his full strength: Which we may expound in the latitude of a threefold firength.

adposuvns.

First, In the firength of his body, when he hath perfect health, and not only health, but much strength with it, some have

health, who yet have but little strength.

Secondly, In the firength of his outward effate, of riches and

THE SET OF

and relations: thefe are a mans strength, therefore the same word in the Hebrew fignifies both riches and strength. Rich men are apt to idolize riches as their ftrength or ftrong tower, and so turne away from God, who is indeed our strength and our tower.

Thirdly, To compleat the fulneffe of his strength, we may adde, in the strength of his spirit when his mind is not troubled, when he hath no disquietments there : a man may have much strength of body, and a strength of estate, and yet be in perplexity of spirit, and then he is so far from being in his full ftrength, that he is in much weaknesse. The spirit off a man (faith Solomon, Pro. 18. 14.) (that is his mind and conscience being found and whole) will sustain bis infirmity, that is, it will cause him to bear up against all the sicknesses of his body, and afflictions in his state; But all the fullnesse of a mans estate and the exactest health of his body cannot bear up the infirmities of his spirit, or his wounded spirit. When Job faith; One dyeth in the fulnesse of his strength, we may understand the concurrence or complication of all these strengths: that man who hath a ftrong body, a ftrong purse, with peace and tranquility of minde, is in full ftrength indeed, yet faith 706, twift all these strengths, this threefold strength together, and though (as Solomon speaks in his booke of the Preacher) a threefold coard is not easily broken, yet death will as easily breake this threefold coard of life, as a threed of towe is broken, when it toucheth (or (melleth) the fire.

One dyeth in his full strength.

This exposition is more fully given in the next words of the Text.

Being wholly at eafe and quiet,

That is, at ease in body and quiet in minde; or at ease and quiet both in minde and body, yea in what soever else a man Torus ipse quiemay be faid to be at ease and quiet. He dyeth rich and happy, faith the Vulgar Translation: Wholly wel fetled, say the Septuagint, rejoycing and abounding, faith a third. The Hebrew is, whole, be being at ease and quiet, or as we render, being wholly at ease and quiet. All these readings center in on common sence, chat :

tus to pacificus.

lam cent in more citate, to this last Elisto

that he dyeth when he is an as good a case to live as any outward advantage or interest can make him. Which is particularly exemplified in the words which follow.

Verl. 24. His breafts are full of milk, &c.

Ubera mam. ma. Targ. Rab. Mard. Mulchratia. Rab. Dev.

The word which we render breaf, is used but this once in all the book of God. I find some variety among the learned in expressing it.

First, Divers of the Rabbins, as also other Writers translate it. Milk pailes, His milk pailes are full, or, His pailes are full of milk. So the words are a description of his outward plenty. The land of Canaan is called, A Land flowing with milke and hony; that is, a very fruitfull Land. To say, a mans milke pailes are full, is to say that he hath abundance.

Others conceive the word fignifieth those vessels, wherein either wine, oyle, or any usefull liquor was preserved. This rendring meets the former in setting forth an overflowing prosperity in worldly things. That man who dyeth with his vessels full of milke, wine, and oyle, hath enough of the creature

about him to keep him alive.

A third fort translate thus; His bowels or entraites are ful of fatness. He is enclosed with his own sat (Psal. 17. 10.) and he hath much fat enclosed, his bowels are well lined, and his back is well larded. His stomack hath served him to eate his meat, and the meat which he hath eaten hath served his stomack. The man dyeth when he is in this good case to live. As the two former rendrings appertaine to the plenty of a mans estate, so this last His bowels are full of fat, and ours, His breasts are full of milke, appertain to the strength, health, and constitution of the body. Which soever of these we take, it complies well enough with Job's scope, yet our translation complieth best with it, as also with the words which sollow.

And his bones are moistened with marrow.

Which is only an amplification of what he said before, shewing a good habit and state of body. Marrow is moist and sluid; blood flowes in the veines, and marrow is kept in the bones. Naturalists tell us, that, what blood is to the flesh, that marrow is to the bones; blood moistens the slesh, and marrow

Apud Talmudicos denotat vafa in quibus congregabatur pingueda olivis expresa. Ego vala magna putarim quibus ut nunc in Gallia Narbonenst cleum asservabatur. Merc. Viscera eius tlans sunt adipe. Vulg. Sept. Hac verba joco-Sam of adagio-Sam cen in ent loquendi formam que de robustis. simo fecundifimoque viro disceretur. Medulla humi. dis annumer anda est, propterea conceptaculis quibusdam tane quam vasculis continetur. Arift. lib. 4. de Hift. Ani. mal. c. 20.

marrow moistens the bones. The learned Physician, cals marrow the meate or food of the bones. The bones live upon it. So weeds fee . that when fob faith, His bones are full of marrow. He speaks the on oscie. Hip. exacteft flate of nature. 'Tis the opinion of a Prince in Phylofophy, That the marrow is not onely the fourse and seminary mao. of generation, but the very seate of life. So that, the body is then in its full strength when it hath store of marrow to moiften, supple, and feed the bones. And thus the Scripture elsewhere expresseth a strong and healthy constitution of body, (Pro. 3. 8.) Be not wife in thy own eyes, feare the Lord and depart from evill, it shall be marrow to thy bones; That is, it shall be that to thee which marrow is to thy bones. In opposition to which Solomon speakes of drying the bones. (Pro. 17. 22.) A merry beart doth good like a medicine, but a broken spirit dryeth the bones. The mind hath a powerfull influence upon the body. A cheerfull spirit is as good as meate or medicine. The body thrives and recovers by it, the body gathers strength and health by it : but a broken (pirit (he means, not a spirit broken with godly forrow, but broken with worldly forrow and diftracting care, a spirit thus broken) breaks the heart, and dries the bones. In a holy fast, the heart ought to be broken with godly forrow, yet to those who keep such a fast, the Prophet makes this promise from the Lord; He shall guide thee continually, & facisfie thy foul in drought, & make fat thy bones (1fa. 58. 11.) There is a breaking of the spirit which drieth the bones, and there is a breaking of the spirit that fattens and moistens the bones. We read of a sweet vision which the people of God shall have (Ifa.66.14.) When ye feethis your hearts shall rejoyce: As the vision which Saints have in heaven makes their hearts rejoyce, so God will give such visions as shall make their hearts rejoyce on earth; and what follows, and your bones shall flourish like an hearbe; That is, you shall have comforts both inward and outward, both for foule and body; not only shall your hearts rejoyce, but your bones shall flourish like an hearbe. Hearbs flourish when they have sutable moystnings, and so doe bones. And as showers moysten the hearbs, so marrow moystneth the bones. Thus fob tells whom he means, by the man who dyests in his full strength, even the man who is wholy at ease and quiet, with his breasts full of milk, and his bones moystned wish marrow. Fffff Hence

lib. de Alin. Plato in TiHence observe ;

First, That bodily health and strength are no defence at all a-gainst death.

Doe not thinke you must needs live long, because you are healthy and firong; let not death be a firanger to you, because you are not acquainted with sickness; for, One dieth in bis full frength. The abundance of riches is no defence against povertie, as Zophar spake, (Chap. 24. 22.) In the fulnesse of his sufficiency be shalbe in streights. Now as a man who is very rich hath no ground to fay in his heart I shall never be poore, because in the fulnesse of sufficiency a man may be in streights; fo a man who is very firong, hath no reason to flatter himself in the hopes of long life, or to fay in his heart. If shall not dye till I am old and weak; For in the fulneffe of your strength you may be in death. One dyeth in his full strength, and so may you: nothing is any stop to, or can lay a barre in the way of death, but onely grace and holinesse. For though they who are holy and gracious, dye as well as others, yea though many who have much grace die before they have attained to many years. even in the fulnesse of their strength, yet the Lord hath made a promise of long life unto those who are gracious and holy. but he never made a promise of long life to the healthy or strong. The Lord hath not said any where in Scripture, that, The frong man shall live long, but he hath promised long life to those who are of a gracious spirit and holy life. (Exid. 20. 12.) And the Apostle urging that duty upon children from the commandement calls it the First Commandement with promile, (Eph. 6. 2.) that is, with an explicit promile, for every Commandement hath both a threatning and a promise implyed in it, and annexed to it; but this is the first Commandement with a promise expressed, and that is a promise of long life. Honour thy father and mother that it may be well with thee, and that then mayest live long on the earth. So that, if any thing be a barre in the way of death, 'tis holinesse; and if man had continued in perfect holineffe, that had been an everlafting preservative against death. Death had never broken in upon us, if we had not broken the commandment of God. And now by how much any man doth more wickedly break the

com-

commandements, by so much he is the more lyable to the breaking in of death. As for the strength of any man, though a Sampson, this great Leviathan Death, counts it but as straw, and the foundest purest health, but as rotten wood. There are no fons of Zerviab too hard for death; nor doth death fray to take men at an advantage, when they are weakned with age and sicknesse, or (as Simeon and Levi did the Shechemites (Gen. 34.25.) when they are fore. Death can doe its worke eafily and as speedily in health as it can in sieknesse, in strength as well as in weaknesse, when we handle the sword, as well as when we leane upon a staffe, in the prime and summer, as well as in the fall and winter of our lives. Nor can any man plead with God to forbid the approach and arrest of death, because he is healthy, young or firong; these pleas beare no weight with God, because God hath made no promise to them. We can plead nothing but our integrity, uprightnesse, and holy walking with God. So Hezekiah did, when he received a message with the sentence of death from the Lord, (1/a.38. 2.3.) He turned his face toward the wal, & prayed unto the Lord, and faid, Remember now O Lord I befeech thee how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy fight. Upon this plea his dayes were lengthned, and a prohibition was issued out from the high Court of heaven to flay the proceedings of death. Thus the promise of wisdome runs (Pro-3.2.) My fow, forget not my lam, but let thy heart keep my commandements, for length of dayes, & long life, and peace shall they adde to thee. The Hebrew is years of life, which may be understood either as an addition, to note the certainty of the promise, for as an explication of the promife. Thou shalt have length of dayes that is, many dayes, and years of life, that is, comfortable yeares; for fome have long dayes, and yet but thort lives a man liveth no more years indeed, then he liveth comfortably. So that when wisdome faith, Long life, or years of life shall they adde to thre; the meaning is, thou shalt have a life not only long but pleasant, or a life as ful of peace as of dayes and years. What the Moralife faid of an idle life, That it is the bimiall of a man alive, an idle man is a living man buried! That I may fay of a trouble ome miferable life, It is the burial of a man alive A milerable man is a living Fffff2

man buried. And how many are there who preferre death before a miserable life. Therefore saith wisdome; My son, forget ness my law, but let thy heart keep my commandements, and they shall adde to thee (that is, Thou so doing, God will a dde to thee) long life and peace. Only grace and holinesse have the promise of long life, they are a desence against death, but as for strength and health, breasts sul of milke and bones sull of marrow, they have no promise of life, nor are they any stop to the power of death, but rather render a man the sayrer mark, and the sweeter morsell for that King of terrors to hit and seed upon. And from this general truth, we may draw down these two deductions.

First, Then prepare for death, though you have no appearance of death upon you.

When you surveigh your bodies from head to foote, and cannot fee the least shadow of death, nothing looking like death upon them : yet, I fay, prepare for death; for, one dieth in his full strength, when there is no symptome of death to be feen upon him. When we looke upon fome men we may fee (as he said of a sad time) many images or representations of death, we may fee death in their dim eyes, in their palfied hands, in their trembling knees, and withered faces, we may fee death looking in at their windows, and out at their windows. Look upon others, they have no figne of death, nothing that looks like death, yet let such prepare : for one dyeth in his full strength. The Preacher (Eccl 12.1.) exhorts young men to remember their creatour in the dayes of their youth. And he giveth a forcible reason for it there : but I shall give another from this Text. The reason which he gives, why young men should remember their creatour is, Because there are evill dayes coming, (he meaneth not dayes of finfull evil, but of painfull evill, as the next words expound him) the years draw nigh in which you shall say, we have no pleasure in them; Bethink your selves of spiritually better estate now in your youth, for a naturally evill eftate is coming, old age with its traine and retinue of weaknesses and infirmities is coming, yea it is hastning upon you, therefore make haft, up and be doing in all holy duties. This is a good argument why we should remember our crea-

Plusima morlis amigo. tour in the dayes of our youth, because evill dayes are coming. Yet take here another, if not a more pressing argument, Remember your creatour in the dayes of your youth, because those evill dayes may never come : you may be taken off in your good, yea in your best dayes : you may be taken off when neither the Sunne, nor the Moone, nor the Starres are darkened, as he speaks there, when the clouds doe not returne after rain. when the keepers of the house stand fast, &c. So then as they that are young and strong have reason to prepare for death, because evill dayes are coming: so they are to prepare for death, because it is very questionable whether ever those evil dayes shall come, or whether they shall ever come to those evill dayes, they may die in their good dayes, in their best dayes, in those dayes wherein they fay, we have pleasure, all manner of pleasures in them. For as 70b here affirmerh : One dyeth in his full strength, being wholly at ease and quiet.

A second deduction is this:

Chap. 21.

Death doth not observe the laws of nature, but the appointments of God.

The law of nature faith not that a man is likely to dye in his full strength : the law of nature fets death at the greatest distance from those men whose breasts are full of milke, and their bones moyfined with marrow; The law of nature faith to death, goe to the wrinkled face, to the dry bones, to the dry breafts, meddle not with this young man, touch not this beautifull woman he or she is now in the flower, in the prime and pride of nature, goe to younder old man, goe to that withered woman, let these alone. Oh, but death will not receive these commands, death will not observe the lawes of nature, but the appointments of God, who is the Lord of nature. It is appointed for all men once to die; And as God hath appointed all to dye, fo he appoints the seasons of death; and the seasons which he appoints, are as various as the kinds, occasions, and wayes of death are. And therefore death knocks as often at the young mans doore, as at the doore of the old man; death attacheth and carrieth away the strong, the healthy man prifoner to the grave as often as the weake and fickly. One dyeth in his full strength. Secondly.

Secondly, As these two verses are a description of the outward prosperitie of man. Observe :

That, As bodily health and strength are no defence against death, foriches are not.

Your pailes full of milk, your vessells full of wine and oile, your shops full of wares and goods, your purses full of Gold and filver, your lands flockt with corn and cattell, and your felves wholy at ease and quiet in the possession of them cannot flave off death one minute, one moment. The rich mans barns were full, yet the word came; Thou foole, this night thy foule shal be required of thee (Luke 12.20.) & then whose shal all these things be, that thou haft provided? They can be no longer thine, nor thou theirs. Whose shall they be? Though thou hast not made thy Will, nor hast any will to make it; yet they can be no longer thine; Thou canst not bribe death to depart; Riches avayle not in a day of wrath. One dyeth in his full wealth, when his payles are full of milk, and his vessels running over with wine and oyle.

Vers. 25. And another dyeth in the bitterness of his soul, and never eateth in pleasure.

In animo ama.

This verse stands in opposition to the former; The Text in strictness of Grammer may be read thus; Another dyeth in a bitter minde, or in a mind of bitterness. And this may be underflood both of good and evill men: fome godly men dye thus, many wicked men dye thus, both or eyther may dye in the bitternesse of his soule. What's that? or when is the soule in bitternesse? The bitternesse of the foule, is the carefulnesse, sadnesse, and uncomfortablenesse of it. Soule bitternesse is foule-milery and forrow. Afflictions are compared to wormwood and gall, (Lam. 3.15.) He hath filled me with bitterness, he hath made me drunken with wormwood. What he means by Morbi de dolo- both is cleare (v. 19.) Remembring mine affiction and my mifery, the wormwood and the gall. Godly forrow is also expressed ficiunt acerbair. by bitternesse (Zach. 12. 10.) In that day the Lord will cause them to mourn, and they shall in bitternesse as one that mourneth for his first born. To be in bitterness is to be in forrowing only

res vitam ef-

in worldly forrow, but in godly forrow, in that forrow which worketh repentance not to be repented of. Sorrow is a bitter cup : wordly forrow is a bitter and a deadly cup: Godly forrow is a bitter, though a wholesome and a medici-Spirituall, naturall, and worldly forrow, are as bitternesse to the foule. Death hath its peculiar forrows (The forrows of death compassed me about, saith the Psalmist, Pf. 116. 3.) and fo hath life. Many dye not onely the forrows of death, but in the forrows of life : that's the intendment of 706 in this place, while he faith, Another dieth in the bitterne fe of his soule:

And never eateth in pleasure.

Or neerer the letter, He eateth not in good. In eating there are two things confiderable : first, the meate : and secondly, In bono. i. e. the fauce. Some have meate to eat, but they have no fauce in jucunditate with it. Good or pleasure is the sauce of our meat. A dinner of fowre herbes is sweet with this sauce, and a stalled oxe without it, is not. And this fauce is in the eaters heart, not in his dish. He that hath not fauce there, though he have both meat and fauce in his dish, yea though he have a song and musick at his Table, yet never eatethan pleasure. There is a threefold pleasure: first, sensuall : secondly, spirituall; thirdly, sensitive. All sensuall is sinfull pleasure. 706 speakes not here of such a man as dyeth in the bitternesse of his soule and never eats as a glutton or an Epicure (whose bufineffe, year whose religion it is to serve his belly and please his pallate whose onely care it is to keepe his hin fayre and body fat-I fay he speakes not of such a one who never eates) in finfull. sensual pleasure. Again, all spirituall pleasure is holy plealure. As the former is too low, so this is too high for fobs scope in this affertion. He speaks not here of a man who dyeth and never eates in the pleasure of divine love and heavenly enjoyments. To eate in this pleasure, is the pecu'iar portion of Saints. So then, the pleasure here meant it the third, megre fensitive pleasure Some dye, and never eat in this pleasure; that is, they eate but talt no fweetnesse in what they eat. Their palates are fo diftempered with fickt effe, or their spirits are fo diffempered with forrow while they are in health, that they finde :

בטובה

finde no favour, no relish in what they eate. The best prepared meats are to them but as a dry flick, or the white of an egge. I cannot (faith one) tast my meat, I eat this, & I eate that, but I tast neither, or if I tast what I eate, and find it sweet to my palate, yet I have such sowr fauce with it, so many afflictions press my spirit, that pleasant bread is as Gal & Wormwood to me. I never eat in pleasure. We are (I conceive) to understand the text of this naturall lensitive pleasure which man takes by the ordinary bleffing of God in the use of creatures. This is denied to many, they eate not in good, and it may therefore be faid, as the Septuagint render here, They eate no good. How good soever the meate is, it is not good to them that have no content in eating it. Yet further, as they never eate in pleasure, though they fit every day at full and well furnished Tables, whose bodies are il affected by sicknes, or their minds with forrow; so there are many of whom it may be faid, that they never eate in pleasure, because they have but little of any thing and nothing of that which is pleasant to eate. A rich mans bread may fometimes be called the bread of adverfity, and his water the water of affliction, but an extreame poore mons bread and water are alwayes fo, What pleasure have they in their lives, who can hardly be fayd to live; or what pleasure have they in eating, who are onely preserved from starving. Such pitifull poore ones are litterally in 706's Text; They die in the bitternesse of their soule, and never eate in pleasure.

Hence observe;

The difference which God makes among men, even in outward things is very great.

One lives and dyes in his ful strength, wholy at ease and quiet another, never eats in quiet, nor knoweth what it is to be at ease; one hath pleasaut bread prepared for him every day, and he dayly eats in pleasure; Another doth not onely eate the bread of sorrow, (Psal. 127.2.) that is, bread gotten with the sweat of his face, with hard labour and care, but he eateth his bread with sorrow. As the sweepe of a labouring man, (Eccl, 5. 12.) so the bread of a labouring man is usually sweet to him, whether he eate little or much, yeteven to some labouring men their bread is not sweete.

We may draw up these four conclusions, about the state of manin this life.

First, There is no man who hath all pleasure, or nothing but pleasure in this life; For though it be said in the former verse of one man, he is wholly at ease and quiet, yet we must not nnderstand that strictly and precisely, as if any man ever lived who met not with some trouble or pain, at one time or other before he died. No man ever arrived at fuch a degree of worldly happinesse, as never to feele any crosse in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in spiritualls, so neither is the life of any man whether good or bad absolutely persect in temporals. In the next life, there will be no mixture in any mans condition: They who are miserable shall know nothing but forrow, and they who are happy shall know nothing but pleasure : But in this each state hath a tast of both (though as the elements in the mixture of bodyes) some one be predo. minant.

Secondly, Most men have lesse pleasure then paine, more ill dayes then good days in this world. The life of man here is at best but like checker work, which hath a black and a white, or like a bitter sweete, or like twilight when 'tis neither dark nor light; but usually our lives have more of the black, then of the white in them, more of the bitter then of the sweete, of the darke then of the light. The part predominant is most commonly the worst. Hence the third conclusion,

Thirdly, Most have little pleasure, but trouble and sorzaso very much. Their evill dayes out-number their good, and their forrowes out-weigh their comforts. They have doubled forrows, or forrow upon forrow; They have but fingle comforts, here a little, and there a little: now a little, and then a little.

Fourthly, We may conclude with the Text, That some have no pleasure at all. Yet this conclusion as the Text whence it riseth is not to be understood strictly. No man (I beleeve) was ever to miserable whether in regard of his body or estate as never to enjoy the least pleasure; for as there is no perfect happinesse in this life, so there is no perfect misery in this life : The perfection of both is reserved for the next, Such a state of milery

Ggggg

mifery as hath not the left mixture of good in it, is the portion of wicked men in hell. And fuch a ftate of pleasure as hath not the least mixture of evill in it, is the portion of the Saints in heaven. Yet some there are who have so little pleasure and joy in their lives, that we may according to common understanding conclude of them, That, they never eat in pleasure. That which is very rarely done or enjoyed, is faid (in Scripture language) never to be done or enjoyed. Hence take this twofold Admonition.

First, Let such see the mercy, and the gracious dealing of God with them, who eate every day or very often in pleasure. How often do we fit down at our Tables, and our morfels are sweet to us? God fills our hearts not only with food but gladnesse. Whereas not a few of our Brethren, of the same mould with our felves, and possibly of better defert then we, eate afthes for bread, and mingle their drink with weeping, or

as fob speaketh, Never eate in pleasure.

Secondly, If this be the lot of some, that they never eat in pleasure; let them be admonisht who complain, if they eate not alwayes in pleasure; who if they have but now and then a hard day of it, a short meale of it; if their pallates be but fometimes out of tast and their stomacks lick; if they are only now and then in pain, prefently murmur and are discontent. Shall any repine at paines which come but feldome, when we

hear of others that never eate in pleasure?

God doth us no wrong if he giveth us nothing but forrow, he doth us no wrong, if he lets us linger, and pine, and dye in the bitternesse of our souls. Wicked men doe no. thing but fin, and then, what is their due but forrow? And as the wicked doe nothing but fin, fo the godly fin in all they doe, therefore God is not unjust if he mingle forrow with all they have. While there is so much sin in the best, 'tis mercy that it is no worse with them; And while so much evill is done, what reason have we to complain that so much evill is felt. If there were no other account to be given of Gods feverest dispensations, this is enough to acquit God and quiet our own spirits. 'Tis an evill and a bitter thing, in the nature of it, to fin against God, no wonder then if the so in the effects of it. The bitternesse of sin will cause bitterness of soul, and.

and while we do so much of that wherein God taketh no pleafure, we have cause to expect but little, and to justifie him though we should never eate in pleasure.

Vers. 26. They shall lye down alike in the dust, and the worms shall cover them.

There is difference among men while they live, and in the manner of their death; One dyeth in his full strength: another dyeth in the bitternesse of his soul; but they shall lye down alike in the dust. When we are removed by death, these differences will be removed. To lye down in the dust, is to dye; and we read of the dust of death, Psal. 22. 15.

They Ball lye down alike.

The Verbe signifieth to unite or joyn together, the Adverbe which is here used, hath four significations in Scripture.

First, 'Tis rendred alone, or without company, (fob 34: 29. adverbio, simul when he giveth quietnesse, who then can make trouble? and when pariter. be hides his face, who then can behold him? whether it be done against a Nation, or a man only; a man alone, that is, a single person.

Secondly, Usually it is translated together, or with company: So (Ez. 4.3.) The fewes refusing the help of Tobias and Sanballat said, We will build together. Their meaning is not, we and you will build together, but we fewes will build together by our selves, we will not mingle and incorporate with you in this work.

Thirdly, The word is expressed, by wholly, or every whit. (fob 10.8.) We translate, Thy hand hath made me, and fassioned me together round about; that is, thou hast made me wholly, or every whit, one part as well as another, my hand as well as my head, my little finger as well as my foot is of thy making.

Fourthly, It signifies alike, or one as well as another, (Pfal-33.15.) The Lord from beaven beholdeth all the children of men, be fashions their hearts alike; not that all mens hearts are alike, or of one forme and fashon, for if they were, their way, their course, and their end would be alike, but the Lord fashioneth their hearts alike, that is, as he fashions the heart of one man,

Ggggg2

Verbum univit, unum fecit, in adverbio, simul

10

so the heart of another; 'tis as easie with God to fashion the heart of the greatest Prince, as of the meanest Plebeian. The Lord is the fashioner of all mens hearts, and he alone can fathion the heart.

We render the word here in the fourth or last fence, They shall lye down alike in the dust : that is, they shall all lie down in the dust, and in the dust they shall be as one. Yet some render it in the third sence, They shall lye down every whit, or wholly in the dust: that is, all their pride, and pompe, their beauty and fliength shall lie down every whit and wholly in the duft, they shal not save nor deliver the lest peice of themselves from the dust of death. Again, others read it in the second sence, They shall lye down together in the dust: that is, good and bad, high and low, rich and poor, weake and strong, beautifult and deformed, shall be tumbled and mixed together in the grave. Death and the dust make no distinctions of men: and they unmake (as to corporals and externals) those that were. Though every man should have (as many have) a distinct grave when they dye, as they had diffinct houses and dwelling places while they lived, yet the grave quickly blots out all distinctions. So that they who were farre enough afunder in state and manners and affections while they lived may yet be said when they die, to lye down alike or together in the dust.

And the worms shall cover them.

We have here only a further description of the dead. Thus the Prophet speaks of the proud Babylonian, (IJa. 14. 11.) Thy pompe is brought down to the grave, the worm is spread under thee, and the worms cover thee. Those words are a holy scorn cast upon the funeral pomps, in which Kings, Emperours, and mighty men were wont to be buried. Their carkasses had curious Carpets and fine linnen spread under them, and laid upon them: they were embalmed, spiced and perfumed, yet faith the Prophet of a chiefe one, Thy pempe is brought down to the grave, the worms are a Carpet under thee, and the wormes are a covering over thee. Thus here, The worms shal cover them. Bust shall be their down bed, and wormes shall be their bedcloathes. The body alive is but living dust, and when a man dyeth

dyeth his body first returns to, and then turns, or is resolved into dust. Living man is but a worm, and when he dyeth worms come about him, and come of him; The worms shall cover them.

From the whole verse observe,

Death makes no difference among men.

While men walke upon this dust their distances are many but when they lye down in the dust they are all alike, or they lye down alike. Death is the great Leveller. And they who, indeed, are fo, feem, like death, to act more for the diffolution of the world, then the reformation of it. Men will not be fit to live in an equality, till they have been first made equall by death, (Eccl. 2. 16.) How dyeth the wife man, as the foole? Morall wise men dye as fooles, ye spirituall wise men dye as fooles, as to their state in death, though there be the greatest unlikenesse between them as to their state beyond death. As godly wife men and fools, are not, as to spirituals, alike in their lives, fo after death they are everlastingly divided as to eternals: yet the foole and the wife, good and bad are alike, as to their present entertainment in and under the Dominion of naturall death. To cleare this a little further, Man may be considered in a threefold flate.

First, In the state of this life: here, they are both alike, and unlike, We see some good men prosper, & so do many wicked; We see unjust men sometimes troubled, and so are the righteons often. Thus they are alike, and run paralel in their outward condition. Againe, here we see a godly man assisted, and the ungodly prosper. Your next prospect may be an ungodly man mourning, and the godly rejoycing. Thus they are unlike; and run crosse in their outward condition, as to this

life.

Secondly, Confider them in reference to the death of the body, of which this Text speaks, as to that good &bad, one and other, are all as one; you cannot distinguish between the dust of holy and unholy men, you cannot read the difference of sin and grace upon their graves. In this they are alike.

Thirdly, Men may be considered in reference to the state of the next life, there they are unlike, and there they shall be utterly

utterly unlike for ever; There they part, and shall never meete in any neernesse or likenesse of state any more. In what condition death finds men, Judgment shall deale with them. There is no worke nor device in the grave for the bettering or altering of any mans condition. As men fall, fo they shall rife, and then all men shall be dealt with by the open rule of Justice, even according to what they have done in the bedy, whether it be good or whether it be evill. The Lord hath sometimes made the difference between his people and the wicked very difcernable in temporal's; he hath diffinguishing mercies for his even in this life. (Mal. 3. 18.) Then shall ye return and discern between the righteous and the wicked. The Prophet (I conceive) doth not referre only (if at all) to the state of the wicked and righteous in the world to come; but to some eminent turn or change which the Lord would make in this world, by vifible judgments upon the wicked, and falvations wrought for the righteous. Thus the Lord made a difference to the eye between his people and the Egyptians by the death of their first born. and by drowning their huge Army in the Sea. As in that, fo in all dispensations wrought with an high and open hand, 'tis easie to return, and discern between the righteous and the wicked. The difference between the righteous and wicked in their foul-state is alwayes great, but it is not alwayes plain, the naturall eye cannot see it : the character is too spirituall for fuch a fight. Yet a time will come, when a carnall eye shall fee the difference and eafily discern that there is a reward for the righteous, and that the wicked were but referved to a day of wrath. And that though all Ive down in the dust alike vet when men are raifed up out of the dust, a vast unlikenesse will appeare among them. They will appeare as unlike, as goats and theep, chaffe and wheate, as Gold and droffe, as light and darknesse; Nor shall any be like another in the face of his enjoyments, who is not like him in his heart and Spirit.

JoB, Chap. 21. Verf. 27, 28, 29.

Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

For ye say, Where is the house of the Prince? and where are the dwelling places of the wicked?

Have ye not asked of them that goe by the way and doe ye not know their tokens?

TOB now prepares and buckles himselfe to draw up his Conclusion, not only to what Zophar had lately spoken, but generally to all that had been spoken by any of his friends from the beginning of the disputation.

Behold I know your thoughts.

Job seems to deale with their thoughts as well as with their words, with their intentions as well as with their arguments; Behold! He might well put A Behold before this; for 'tis a wonder. Come see a man (said that woman with admiration. Joh. 4.29.) which told me all things that ever I did. And we may say with no lesse admiration, Come, behold a man that can tell us what we think. A man who not only heareth what men are speaking, but seeth what they are thinking.

Behold (faith 70b) Iknow your thoughts.

The Hebrew word which we render thoughts, is not meant of any ordinary transient thoughts, which slip in and out unregarded; but of settled thoughts, well wrought thoughts, thoughts made up and curiously formed into conclusions or resolutions. It notes a kinde of Art in thinking, though to think be a naturall work, yet there is nothing wherein man acteth the Artist more then he doth in thinking; In this much of the Hellish black art, and in this much of the heavenly and holy Art is exercised, though in neither of them it be shewed. Thoughts are close; secret worke; and yet there is much art in hiding this art of thinking, or at least in hiding what we have thought, till the seasons of discovery. Tob

מחשבות

speaks as if he had prevented his friends discovery, and without their telling, could tell what they had been thinking.

Behold, I know your thoughts.

Scio vos, Sept.

The Seventy translate, Behold I know you; as we use to say to a man whose intentions and designs we suppose are known to us; We know you well enough. And that is as much as to say,

I know your thoughts.

But it it not the fole Priviledge of God to know the thoughts? Is not the heart his peculiar? a Cabinet which none can unlock or look into but the most high? Is not this his stile ? I fearch the heart. And what is the heart which God fearcheth? or what doth God fearch for in the heart? The heart is nothing elfe but the treasury of our thoughts; and God searches for nothing else there but our thoughts, either fimple, as they are in our meditations, or compounded as they are in our affections. David ascribes this glory to the Lord, (Pfal. 139.1,2,3.)O Lord, thou hast searcht me, and known me: Thou knowest my down sitting and mine up rising; That is, all my outward motions; but is that all? No (faith he) Thou understandest my thoughts afar off. Our thoughts are evident to God. even before they are; our thoughts are faid to be afar off, when they are not thought, yet then they are as nigh to God as they are to us when we are thinking them, even actually present; our thoughts are as audible to God as our words are to men; he heares the language of our spirits, what our hearts fay when our tongues are silent. When our tongues speake plaine English to men, yet, as to our thoughts, we may be Barbarians to them. As the Apostle saith or him that speaketh in an unknown language, he is a Barbarian to them that understand not his language, (I Cor. 14. 11.) fo every man the most unlearned man is a Barbarian to the most learned man in the world, in regard of his thoughts. Man knows not the meaning of mans thoughts while he is speaking, unlesse he speak (which some doe not) his thoughts. But let the tongues of men be never fo croffe to their hearts, and what they speake not a light to discover, but a shadow to darken their thoughts, yet God knoweth them, and by this we know that he is God. 'Tis faid of Christ in the Gospel, That he knew their thoughts (Mat. 9.4. Mat. 12.

Matth. 12.25. Luke 5. 22. And this was an unanswerable argument of his divinity, or that he was God. Onely God or (as Christ was) God-man, can reach the thoughts of man. That's an eminent Text (fob. 2. 24, 25.) fefus came to ferufalem, and many beleeved in his Name, when they saw the miracles which he did, but fefus did not commit himfelfe to them; That is, he did not trut himselfe with them, or (according to the letter) he could not beleeve himself into the hands of those believers: But why did not Christ commit himselfe to beleevers? Sure if Christ might be safe in the hands of any men, he might be so in the hands of beleevers. The Text gives he reason; Because be knew all men, and needed not shat any should testifie of man, for be knew what was in man. Christ would not beleeve these believers, for though they had a faire outward appearance, and made profession, yet he knew what was within as well as what was without; and he knew that all was not right within; he knew that many of their hearts were nought and rotten, and therefore could not trust himselfe with them. And he needed none to witness this concerning them, for he knew what was in man; he saw the falseness of their hearts through the covers and visards of their fayrest professions. And to do so is the priviledge of God alone.

Doth not fob then usurpe and intrude uponit, while he

faith; Behold, I know your thoughts.

I answer: 706 doth not here take upon him, or assume to himselse a power to unlocke their hearts, and see immediately what thoughts lay there; he was more holy, and more hum ble, then to boaft thus beyond his line. His meaning is only this; I know your thoughts; that is, I doe easily collect what is in your hearts, what in your breast : though you doe not speak the vira e, au fi i thing directly, yet I perceive your meaning well enough; I know what you would have me understand and take to my felfe by your so often repeating and insisting upon the defruction of wicked men, and the overthrow of the ungodly; fullvidere quid I know that in all this you mean me; you think that I have Mifibis ellent been overthrown as a wicked man, and that I have been de- illa toties repestroyed as an ungodly one; your discourse hath so often fallen and infifted upon that poynt, that now 'tis easie to con- improborum. jecture what you think of me and my condition; though you Merl. Hhhhh hover

Cogitationes es rum le nolle di. citynon quifi d = egrum animos scrutandi vim tuibueret; (ed quia ipsi facile

785

hover in generalls, and speak in a third Person, though you do not bring it home to me & say, Thou art the man, yet I perceive clearly what and whom you drive at. And thus wise men can somewhat more then guesse at randome what the speciall thoughts of other men are, by those things which are spoken generally and afarre off. So then while fob makes this peremptory conclusion; I know your thoughts; 'tis as if he had said, I clearly apprehend without any further explication or comment, whither all this tends which you have been speaking what you aim at, what you drive at, what lyes at the bottom of all this, is plain to me; I have not been sleeping while you have been arguing; I have not only considred the letter of your discourse, but the tendencies of it; and I understand the inside as well as the outside of all. Hence observe:

That 'tis possible for man to know the shoughts of man.

We are taught this by Solomon, (Pro. 20.5.) Councell in the heart of man is like deep maters. The heart of man is deepe, as deep and wide as the ocean, wherein to allude to the Pfalmist, 104. 25.) There are things creeping inumerable, both [mall and great beaffs. There are light and easie imaginations, which floate on the top, and there are weighty and fad meditations which keepe at the bottome. Such are the counsels of mans heart : Counfels are thoughts contrived and wrought in the heart; Counfels are thoughts shaped and formed up between Imagination and Judgement, these Counsels in the heart are like deep waters, 'tis hard to draw or pump them up. Few can reach fo deepe as the counsels which are in the heart of man. vet some men can : And Solomon tells us who can, A man of under standing will doe it. But is not every man (except meer fooles and mad men) a man of understanding? Not so: For though every man hath an understanding, yet there are not many men of understanding; A man of understanding is a man of Great or much understanding. As by a like Hebraisme. A man of Defires, is a man much or greatly defired, and a man of Bloods is a very bloody and cruel man So a man of understanding is a very understanding man or a man who feems nothing elfe but understanding. Such a man will draw the counsel of other men out of their hearts. A man of the greatest understanding,

ding and most reaching head, cannot goe down into these deep waters of the heart; All that he can doe by all his wit and skil, by the strongest engines of his braine, is onely this, to draw it out. This gives light to the Text of fob, and to the point in hand, shewing us how man may be faid to know the thoughts of man; and that the difference is great between the manner of Gods knowing the thoughts of man, and mans knowing of them. Which I shall yet more distinctly open. We may conceive it thus: Man knows the thoughts of man by some signe or evidence, by some argumentation or inference : so that his knowledge of the thoughts of man is but conjecturall at the best. Man cannot determine unerringly what the thoughts of another are. And therefore it is not lawfull to make the thoughts of any man the matter of his accusation, because we cannot infallibly know the thoughts of any man, unleffe himfelfe will make them known to us. So that, to fay fuch a man thought fo, is not a legall testimony against any man. Conjectures amount not to proofes. And because God knows the thoughts of man intuitively, directly, and infallibly (He is as certaine what our thoughts are, as what our actions are) therefore God may judge men for their thoughts as much as for their words, or works, and so he will.

Further, Man may attaine this conjecturall knowledge of

thoughts divers wayes.

First, By words, I meane not words which are the expresse image of a mans thoughts, and were spoken purposely to discover them, as sometimes we say to a friend, I will tell you my thoughts, or what I think; For any foole may know the thoughts of a man if he will tell them, but a wife man will collect what lodges in the thoughts unuttered, by that which is uttered in words darkly and indirectly, He will fayle in those deep waters of the heart (as Solomon calls them) by a fidewinde, by a halfe-winde, yea sometimes by a contrary wind. He will collect meanings by remote intimations. As Benhadads fervants did when Abab did but fay, heis my Brother (I Kings 20. 33, 34.) hence they inferred, that Ahab had thoughts of peace in his heart to Benhadad.

Secondly, A man may attaine the thoughts of another by his filence. As he that faith nothing thinks the more, fo much Hhhhhh2

much of a mans thoughts may be known, concerning a bustnesse by his saying nothing. Not to answer hath much of an

answer init, and to be speechlesse is to speak.

Thirdly, The thoughts of the heart are oftentimes known by the Countenance, and the heart is Printed upon the face. (Ifa. 3.9.) The shew of their Countenance doth witnesse against them. Tis likely enough that the people of whom the Prophet spake, shewed their sin more wayes, then by the hem of their Countenance. They were so impudent that they declared their fin as Sodome, and did not hide it, yet the countenance will fnew fin, though it be otherwise hid. The face doth often betray the heart, and speakes that which the tongue conceales. They who are critical and curious in Rudying men whom they converse with, observe the cast of their eyes, and the changes of their countenance, as much as their discourse, and in these they reade a discovery of the thoughts and intents of the heart. The Italians have a Proverb, That am an with his mords close, and his countenance loofe may travel undiscovered, what he is or greth about, all the world over.

Fourthly, The thoughts of the heart may be knowne by the gestures of the body. Some have no other way to make known their thoughts but by signes. They litterally speak with their seet, and teach with their singers, as Solomon saith many doe in a sigure, (Pro. 6. 13.) Thus the dumbe speake; and thus the reserv'd thoughts of those who can speak freely enough are sometimes known. A nod with the head, a shrug with the shoulders, the folding or stretching out of the hands, the poynting of a singer, all or any of these tell the thoughts

of the heart.

Fifthly, Thoughts are often known by events. A suddaine accident opens the closet of the heart. So we may understand that speech of old Simeon to the Blessed Virgine, (Luke 2.35.) Yea a sword shall pass e thorugh thine own soul also, that the thoughts of many hearts may be revealed. That sword was the heart-forrow which Mary conceived when her Son and Saviour suffered. This sad event occasion d the revealing of many a mans heart, and the bringing forth of those thoughts in the various tempers of men about it, which else, possibly, had never seene the Sunne. The providences of God whether prosperous

foerous or afflictive, turn the infide of many men outward, and make them appeare as they are. And this two wayes. First, the thoughts of a man are so revealed to himself: many would not believe that their own hearts had fuch lodgers in them, such proud, such envious, such timerous, such revengefull, fuch covetous, fuch discontended thoughts, did not some providence draw them out. Secondly, Thus also the thoughts of other mens hearts are revealed to us. 'Tis faid (Deut. 8.2) that the Lord led the children of Israel fourty years in the Wildernesse, to prove them, & to know what was in their hearts. not that God needed to goe fo farre about, or to fetch such a compasse to know what was in their hearts, but he speaks there eyther after the manner of men, who by various turnings and fuddain events come to know the minds of others or when 'tis laid, he did this to know what was in their hearts: the meaning is, he did it to make their hearts known (which elfe had been a fecret) both to others and themselves.

Sixthly. We may know the thoughts of another, by comparing his actions and the occasions of them together, that which leads a man into any work, shews the bent of his heart. Pilate appeared very unwilling to condemn & crucifie Christ, he flood long upon it, and contended with the fewes about it. but at the last, when the fews cryed out (fob. 19. 12.) If thou let this man goe thou art not Casars friend, When Pilate heard that faying, he brought Jesus forth His. delivering up Christ, upon the occasion of this speech, plainly discovered the firain of his thoughts, that they were covetous, ambitious, and cowardly thoughts: he was afraid to doe justice, left he should displease Casar: he was afraid to deliver an innocent man leaft he himselfe should be dealt with as a guilty man: he saw no rule why he should condemn Christ, but when once they told him that he was not a friend to Cafar, if he did not, that word over-rul'd him. Thus his heart came out, and he appear'd thus thoughted, that rather the he would part with his Authority, he would part with a good Conscience.

Yet be cautious in tampering about the thoughts of others it is Gods Royalty to know thoughts, and therefore wee should not be over-busic with them. It may quickly be our own sin, and our brothers wrong, to be guessing at thoughts.

And this hath caused many a breach, not onely of the rules of love and charity, but of justice and righteousnesse. Tis too bold an adventure to conclude peremptorily the meaning and thoughts of others, without cleare consequentiall proofe, either in words or actions. If fob had not had more then bare presumptions, his presumption had been very blameable, while he said, Behold, I know your thoughts.

And the devices which you wrongfully imagine against me.

TOID vocatulum medium est, in bonam partern sumitur

This part of the verse is of neer affinity to the former. Mr. Broughton renders it, And your Injurious Imaginations against me. And another thus: I know your endeavours to affright me. The word which we translate devices, is, as the learned in that language tell us, of an ambiguous fignification: sometimes it is taken in a good, and often in an evill sence. Which variety is usually diftinguished and determined by some adjunct, antecedent or consequent. The scope of this Text carrieth the worfer fence, and the following adjunct (wrongfully) explains it so : The devices which you wrongfuly Imagine aginst me. This word is used (Gen. 11.6) when God complains of the builders of Babell, This people are one, & they have all one language, and this they begin to doe, and now nothing will be restrained from them which they have Imagined (or devis'd) to doe. Let the vice be never fo foolish and vaine, never fo proud and mad, while they are thus one, they will onne, nothing shall restrain them. 'Twas an evill device which fob meant, when he faid, I know the devices which you

Wrongfully Imagine against me.

UNT est ratere E injuste jacere.

The word which we render, wrongfully imagine, fignifies to fnatch a thing by force, or to offer violence. The Vulture that bird of prey, is expressed in Hebrew by this word, according to which proprietie of the word, the Text may more strictly be rendred thus, I know your thoughts, and the divices which you violently catch up against me, you act as if ye came rather to catch me, then to comfort me, ye hook in matters against me & even strain your selves to make me guilty. Job looks on his friends, as if they had not considered his case in the simplicity of their spirits, or with sincere intentions, but came

ARO

as engaged men, to study arguments how they might oppose him rather then resolve & settle him. or as if they had set their wits aworke, like them who contend for victory, rather then for truth, and desire rather to please a Partie, then to maintain that which is right, I know the devices which you wrongfully imagine against me.

Note hence :

First, Wrong doing begins at wrong devising.

Thus wicked men combined against the Prophet (fer. 18. 18.) Come, let us devise devices against him. They did not find him guiltie, but they resolved to make him so: and because they knew of no evill he had done, he must be as evill as they could devise or think him. Thoughts are the moulds of our actions, whether good or bad. And they who intend no good to a man, can easily think evill enough of him.

Note fecondly:

Some rather then they will not wrong others, force a way to doe it.

So much the word Imports, you force devices against me: you put your felves hard to it, that you may deale hardly with me. As Saul said to Samuel (I Sam. 13. 2.) When I saw thou camest not within the dayes appointed. I forced my self therefore and offered a Burnt-offering. As if he had done a kind of violence to himselfe, before he could bring his heart to do that service. Thus many a man forces himselfe to vex another, not because he wants a minde to doe it, but because he wants matter to doe it, because nothing appears naturally, he forceth every thing. And if no fault can be forced and fattned on him, his very innocency shall be his fault, and his not guiltinesse his acculation. The Apostle speaks of some (2 Per. 3. 16.) who offer violence to the word of God: Unlearned and unstable men wrest the Scriptures: they put the Scriptures upon the rack & torture them, to make them confesse that sence or meaning which they have not at all in them, they studiedly draw forth interpretations which the Spirit of God never put into them. And thus some who are uncharitable and censorious wrest the speeches & actions of men, or the dealings of God with them,

And draw unnaturall conclusions from them. 706 apprehended himselse under such an unfriendly force, as gave him just occasion to say, I know the devices which ye wrongfully imagine against me.

The next verse holds out the intendment of this yet more

clearely,

Vers. 28. For ye say, Where is the house of the Prince? and where are the dwelling places of the wicked?

As in the former words 70b afferts that he knew the thoughts of his friends. fo in these he seemes to tell us their thoughts. 'Tis a speech of like forme with that (Lake. 4. 22, 23.) where Christ prevents the thoughts of the Nazarens ; Te will furely (ay unto me this Proverbe, Physitian heale thy self; I know what you will be faying, or objecting; Physitian heal thy self, What ever we have heard done in Capernaum, do also here in thy Connery. Heale thy felf, do miracles for thy felf, that is for thy own flesh and blood, for thy kindred and Countreymen as well as for or among strangers. Thus here, I know your thoughts; for ye fay, or this ye are about to fay. Where is the house of the Prince? The Septuagint reade, Te will fay this; as noting their perseverance, or persistance rather in that opinion, as if they had resolved to abide by it; I know, what ye have said, you will fay; what ye have thought of me ye will think of me fil; ye will fay, where is the house of the Prince? and where are the dwelling places of the wicked? These words are uppermost in your thoughts now, and these thoughts ye are ready and refolved to forme into these or the like words; where is the bouse of the Prince? &c, These things had been said in effect before, while his friends so often minded him of the falls of Great Ones, and their dwellings Eliphaz said it (Ch. 15.34.) The Congregation of hypocrites shall be desolate, & fire shall con-Sume, the Tabernacles of bribery. Bildad said it (Ch. 18. 21.) Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God. Zophar also said it (Ch.20.28,29.) The encrease of his house shall depart, and his goods shall flow away in the day of wrath. This is the Pertion of a wicked man from God; and the beritage appointed to bim by God. These things ye have said, and I know your thoughts, ye will continue to fay things ftill. Where

Where is the house of the Prince? &c.

As if he had said, Te have indeeed laid down this onely in a generall Thesis, but I am the Hypothesis, I am understood, and the man aimed at in all your disconries concerning the overthrow of wicked men: ye might as well have spoken it out, where is the house of the Prince? that is, of fob? And where are the dwelling places of the wicked? That is, of my children for tis I and mine whom ye meane. Thus by a generall discourse of the devastation of the dwellings of wicked men, they put fob into the same number; and concluded, because the same things, or the like, happened to him as to them, that therefore both they and he were alike.

Where is the honse of the Prince? First, Some interpret these words, as relating only to wicked men in generall. As if fob had said; ye suppose that ye have sufficiently disproved my opinion, and proved me an hypocrite, by poynting me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocriticall fewes, (fer. 7.12.) Goe ye now to my place which was in Shiloe, where I set my name at first, and see what I did to it for the wickednse of my people Israel. So (according to this exposition) fob represents his friends, saying to him: Goe to the house of the Prince, of this and that and 'tother Prince, and see what God hath made among them, and therein see what God hath alreadie done to you, and what he will further doe unto you, unlesse you humble your selfe and repent. As their houses are

Secondly, We may also expound it particularly of Job's house, and of the houses of his children. Where is the house of the Prince? That is, where is the house in which thou as a Prince didst formerly live and flourish? doth it not lie wast? where formerly there was a great concourse of men, there now owles and Batts inhabite, there netles & brambles grow. The Prince of the Land of Uz lived in much splendor and magnificence, but wheres his house now? As much as to say, his house is no where, 'tis gone. When the wicked said to David (Ps. 42.) Where is now thy God? Their meaning was, Thy God is no where for thee; he is not to be found for thy helpe; So here, where is

the bouse of the Prince? That is, 'tis downe, 'tis in the duft. Thus he conceives them reproaching him with his former

Glory. Againe, (fay others) this upbraiding question may have respect to the house wherein he then remained as a leperous and diseased person. This man lived in a Pallace, where is his house now? He dwels among the leapers, his house is but a Petthouse, or an Hospital, he dwels among the diseased. See what a goodly palace the Prince hath Where is the honfe of the Prince? But I shall not infift upon this; as conceiving the word honse not to be restrained here so the place or Pallace where he eyther formerly or then lived, but to be extended to his whole outward flate and condition. As David faith (2 Sam. 23. 5.) Although my house (that is, state and family) be not so with God, &c. And the same David reporting the vain dreams of worldly men, faith (Pfal. 49.11.) Their inward thought is that their houses (that is, their great port and splendour) shall continne for ever. So here, Where is the house (that is, the riches, the relations, the traine and retipue) of the Prince?

373 Liberan denotat; ubi eft damus illium, qui

The word rendred Prince, fignifies one that is liberal or free lem, magnificum a person open handed and open-hearted, a man of a royall and bountifull spirit; So all Princes are expressed, because they ought to be so and 'tis their honour to be so. Close handedfi us effe soletar, nesse or close-heartednesse is most uncomely for a P. ince ; the ir niens dillur. Spirit of God hath the addition of this word (Pfal. 51. 12.) Uphold me with thy free (or Princely) firit. The Spirit of God is infinitely free and liberall, ready to doe good to all. As if David had said ; O Lord, let me not have such a low spirit as formerly or lately I had when I yeelded to the temptation of that base lust, to defile the wife and murther the husband, O how narrow, how unprincely a spirit was this? Now Lord, uphold me with thy free Spirit, that I may never do any such unworthy ast again. Let me alwayes have a spirit touched with thy spirit, the spirit of a Saint, that's a Princely spirit indeed. The name of Princes tells us that they are, and themselves that they should be, of a free and large, of a noble and liberall Spirit.

The word used in the Greeke for Great Ones, comes up to this sence (Luke 22. 25.) The Kings of the Gentiles exercise Lordship over them; & they that exercise Authority on them are

called

ealled gracious Lords; or as we render Benefactors. that Kings, as Kings, are to doe, or their whole business, were to doe good, or acts of Grace, they are called Benefactors, or Grations Lords. Where is the house of the Prince?

And where are the dwelling places of the wicked?

Here's a second Quary, but 'tis of the same scope with the first. Mr Broughton renders it, Where is the Tent and Pavilion of the wicked? Another, Where is the Tent of the dwellings of Ubi sentertum the wicked? A third; Where is the Tabernacle of the Taber- habitationum nacles of the wicked? That is, their chiefest Tabernacle, or improvum. In. their most glorious dwelling place. As if they had said ; We ex multis habido not ask where are the Cottages of poor wicked men, but tation bus conwhere are the stateliest Palaces of the wicked, their Tabarnacle stans. Jun. of Tabernacles. Thus it answers that Hebraisme which we tabernaculum have often in Scripture, to note any Superlative excellency; as, i e. pracipuant A Song of Songs; That is, the chiefest Song; and, The boly babitaculum, of bolyes; That is, the most holy place. So here. Where are the Lavac. Tabernacles of Tabernacles? That is, the choice, the chiefe, the most beautifull Buildings that ever the wicked had? What's become of them? And here, as was faid before of the house of the Prince, we must not understand the bare dwellings of the Quasi illarum wicked, but all the port and greatness belonging to them.

Further, Some distinguish this part of the Verse from the adversum me former, by conceiving the Tabernacle here spoken of to be a fen entiam conplace for Worship, not an ordinary dwelling place; As if he had said Where are the stately Temples which hypocrites frequented? 706 was accounted hypocritically wicked by his friends, not prophanely wicked. Now (fay they) his house is downe, and his Chappel is down; his state is gone, and his Religion is

gone, all is gone.

And whereas the former part of the verl speaks of a Prince & the latter of the wicked: Some understand them of a distinct, and others of the same person, implying that Princes are commonly wicked; & that they who carry Greatnes in their titles, feldome carry goodnes in their hearts. Princes have the same corruptions in them, and more temptations round about them then other men: and therefore 'tis harder for a Prince then for a poore man not to be wicked. But I passe these things, Iiiii 2 though

ruina vesti am

though truths in themselves, because I cannot offer them with any considence as the intendment of the Holy Ghost in this Text.

And having spoken before, oftner then once, of these devastations and ruines which God brings upon wicked men and their houses, I shall not insist upon any such observation here.

Onely note;

First, That, the estates and houses of Princes, though strong and sumptuous, yet come to ruine and vanish as well as the meanest Cottages or the estates of meanest men.

Where is the house of the Prince? He doth not lay, where is the house of the poore man? we can scarce see their houses above ground at the best. As bodily death breaks open the door of the Prince as foon as of the poor man; so civil death or destruction takes hold upon the estate and house of the Prince. as foone and fooner, then upon the house or estate of a poore plebeian. These dispensations have a voyce, and their voyce like that in the Prophet faith, cry; All flesh is graffe; and all the goodliness thereof is as the flower of the field. The grasse withereth, and the flower fadeth but the Word of God endureth for ever. It will never be faid, Where is the word of the Lord? What is become of the Promises? Some in the prophanenesse of their hearts fay, where is the promise of his coming? Where is the word of the Lord? Yea some in the pride and blasphemy of their hearts say so of God himselfe, where is he? But it can never be truly faid, where is the mord of God? Where is his promise? These shall abide, these have no seed of death or decay in them; Heaven and earth shall passe away, but one juta, one title of the word of God shall in no wife passe away till all be fulfilled. But of all the things of the world, the goodlinesse of man, the Pallaces of Princes, the dwelling places of the wicked, it will thortly be faid, and of many of them it hath been faid already, Where are they? what's become of them? they are even like withering flowers; as the graffe withers, and the flower fades, fo have those dwellings and estates which seemed to challenge all changes, and bid time doe its worlf.

Secondly, Note;

Wickednesse is the ruine of the houses and estates of Princes.

'Tis fin that rots the timber; yea fin will rot the very stones. and cause the marble pillars to moulder away like dirt; fin hath brought a rot upon all wordly things, and blafted the beauty of the creature. The houses of Princes, with all their goodly array and furniture, will foone corrupt through the wickednesse of Princes, Where are the dwelling places of the wicked? If any defire the resolution of this and the former query, or are yet doubtfull and unfatisfied about them, The next verfe puts them another question, which shews how and by whom they may be fatisfied and receive a resolution of their doubts. Or taking the queries of the former verse, as put to fob by his friends, here fob puts queries to them. As if he had said; I know ye will enquire of me, where is the house of the Prince? &c. But ye might spare my paines, for any one will answer your question if you will but ask him.

Vers. 29. Have ye not asked of them that goe by the way? and doe ye not know their tokens?

Ye ask, Where is the house of the Prince ? Ask of them that go by the way? Mr Broughton renders, Can't you ask them that goe by the may? You say, where's the house of the Prince? what Interrogate need you ask me? Can't you ask them that goe by the way? quemtibet devi-The Vulgar reads it thus ; Ask any man that goes by the way, atoribus, dy bac and you shall know that he understands these things; ask the next telligere cognosman you meet and he will enforme you, that the houses of ma- cern. Vulg. ny Princes prosper, and that the dwelling places of many wicked men flourish unto this day. Have ye not asked of them that goe by the way?

Two things are here to be euquired into, for the clearing of

these words.

First, About what they should enquire, or what's the thing to be asked.

Secondly, Who are these travellers or goers by the way, to whom the question is to be put, or who are to be asked?

First, What's the matter to be asked ? Some conceive that Job bids them enquire about his dealings, with men, whether mft.

Non interregastis de me via. sores de signa eorum que dixen runt vobis de potestis negare. Vatabl.

just or unjust, whether he had been an oppressour, or covetous, or proud? aske of them that goe by the way and fee if they can joyne in the report that you give of me? Surely you have made no inquirie of me, otherwise you would not make justinia mea non this judgement of me. Thus fob seems to speak in his integrity, as Samnel did (I Sam. 12.3.) Behold, here I am, witnesse against me before the Lord, whose oxe have I taken? or whose alle have I taken? or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind mine eys therewith and I will restore it to you. Can they who goe by the way testifie any such thing of me : if they can, let them. if they cannot,

why doe you my friends judge thus of me?

Secondly, Ask about the doctrine which I have held forth concerning the dealings of God with wicked men. You think I am departed from the truth because I maintain, that God useth much liberty in disposing the things of this life. But ask them that goe by the way? hear their Judgement, they'le tell you that wicked men sometimes prosper, and that Godly men are often afflicted in this world. Have ye asked this or that other question, or any question which tends to the clearing up of my innocency, or the refolving of this controverlie between us? Have ye asked such questions of them that goe by the way?

But who are they? that's the second question.

Usinam liceret quemlibet deviatoribus, qui confecto bujus ulla itinere ex hac vita demigraruant convemire atgit teftem proferre. Pined.

First, Some understand the Text of those who are at the end of their way, who are no longer as paffengers in this world, but are passed out of it, So the words are conditionall, or spoken upon supposition: as if fob had said, O that you could but ask some of those that have travelled through this world, and ended the journey of this life, concerning the state of wicked men: if you had their testimony the whole controversie were at an end. We should not need to stand troubling our selves about their prosperitie in this life, seeing they are shut out of all the comforts of the next life. If we could lay our ears to the gates of hell, and heare what Cain laith, and what Indas faith, and what other damned wretches fay, who have lived and dved in finne and unbeleefe; they would fatisfie us, that we need not fear wicked men shall not be punished enough, because they are not alwayes punished here.

Secondly, Others understand the words Anologically,

Ask

Ask those that goe by the way: that is, ask the faithfull? aske Qui non confid beleevers who are in the present state of travellers, Pilgrimes, tuant finem in and strangers in this world. As if 70b had faid, If ye would be bus, sea per viresolved about this thing, doe not enquire of men that are worldly am bujus vita & carnal, who bave their portion in this life; who have no transeunt adter-Countrey but this below, who make this their end and their all. minum falici-But I would have you ask those who make this world but their tatis futura, hi way, and doe not take up their felicitie here. These are the only tem obscuratam men that are likely to answer the scruple, and decide the que- pravis affectistion between us. But I wave this also, though it be a truth, bus, to ideo rethat men who make this world their passage onely, not their the possunt judi. home, are best able to give an account about the dispensations Aquin. of God in the world. Thirdly, By those that go by the way, say Viatores inteliothers, are meant the fewes, whose life was in a speciall manner gir Israelitas a life of travel, from their going out of Egypt to their entrance qui exeuntes ab into Canaan: As if he had said, Enquire of that people who legem aig; rehave the Oxacles of God, to whom God bath communicated him- velationem my. felfe more then to any people in the world: goe, ask them, enquire fleriorum suiceof them, they will tell you, they will give you tokens, and refolve Peruni signis of of them, they will tell you, they will got to the mind of Ged prodiging confirthis doubt. We dwellers in the land of Uz, have the mind of Ged matas, quos fasomewhat obscurely revealed to us, but ask the wife men among cile adire og the fewes; to whom the Oracles of God are committed, & among consulere to.uwhom his Name is specialy known by signs & wonders & tokens iffent amici wrought among them. They wil resolve you about this truth. But Job. Eurg.
I passe this also. Fourthly, Some of the Rabbins interpret yet transire, quasi higher of the old Patriarchs, Abraham Isaac, and Jacob, ask transfens, quod their judgement in this thing: ask what Abraham, what Isaac, neme imposium what facob, thought of these things, ask those ancient Hebrews fuife Abraha-The word Hebrem, signifies a passenger, or a goer by the way mo a Chananeis centendit. Rab. and they (as some tell us) were so called from their uncertain Sal. Ex que dimotions. They going out of their own Land, and being for Elus fuit Tranmany ages but Rrangers and pilgrims in every Land. Yet fired, vel Tranothers rather conceive that the Hebrews had their name from feu phrataus fi-Heber, Gen. 10. 11. I leave this also, and conclude.

Fifthly, That when he faith, Have ye not asked of them that ned. goby the way: The meaning is, either this, Have ye consulted Quasi proverbi with men of experience, who by long travel in divers countrys all loquutione, have made observation of the various providences of God, Or the imperior, igthe words are proverbiall; Denoting men of ordinary capacity, nari vel obvi

men quiq 3

cut transelpinos

vocamus. Pi-

Lappise tonforibus notum, id Idumeis for an, viatoribus no-

Qued Lainis. men unlearned, or the unlgar; As if he had faid, I need not refer this to some speciall men, to heare their award. I need not choose the most wife, solid, grave, learned & judicious men to answer and resolve this doubt, but I dare refer my self, and my cause, to the next man I meet, to a meer stranger, be he what he will, learned or unlearned, if he be but a man that under stands common sence. or is not a stranger to the reason of a man. Thus the Latines, when they would expresse a thing that is commonly knowne, say, Every blind man, every handy-crafts man knows this. Thus here, to fay, Every man that goes by the high way knows this, is as much as to fay, 'tis a thing easily and universally known. So that fob by referring the umpirage and determination of this businesse to men that goe by the way, afferts it a plaine case, and such as might be determined (if his friends had bin peaceable) with little study or trouble. Fob spake this more roundly ((b.12.7.) where he upbraids his friends with the fame thing. and doth (asit were) refer the businesse to the Beasts. Ask the Beasts and they shall teach thee, and the fowles of the ayre, and they shall tell thee, &c. This is so plain a case that the beafts of the Earth, and the fowles of the ayre may give a resolution in it, therefore surely, they who goe by the way may. Ask them that goe by the way. I need not draw out a select Committee, the next traveller will serve the turn: Have ye not asked them that goe by the may?

Per signa intelliguntur exempla que qum is funt documento, hac aus tem explicantur versibus sequentibus. Jun.

And doe you not know their tokens?

The words may be read, Certainly you wil be able to know their eis evenium ali tokens. Some give the sence, thus: If the men you meet with prove unable to expresse their minds, they will make signes significant enough to speak this, if they cannot debate and argue the case, yet they will hold up their hands & give a token of their consent with me in this point of difference between you and me.

Secondly, These tokens or fignes are rather Examples. of which travellers have store in their books or memories. As if he had said: There is no traveller of note, but hath examples in his note-book yea scarce a common goer by the high-way side, but can produce some president out of history or experience to confirm what I have all along affirmed. Have ye never heard travellers tell ftories of the greatness, power, & magnificence of wicked men ? And

whereas

whereas we translate, Doe you not know their tokens ? the He- 17217 87 brew may be thus rendred; And their tokens you shall not be estranged (or alienated) from. Though travellers and they that goe by the way be strangers to you, yet they will give ducetts. you plaine tokens, such as you cannot be strangers to. Mr. Broughtons Translation consents to this. So ye would not make their signes strange. There will be so much clearness in illorum porentia what they fay, that you will not be able to gainfay it.

Laftly, When he faith, Doe you not know their tokens? We morantes audimay understand 706 persisting in the metaphor of travellers, who to helpe their memory, have certaine tokens to observe fiftens in meiatheir way by, or what is remarkable in the way: If you en- thora, qued via. quire of them which is the way to such a place, they will give tores signa va. certain tokens: Such a Tree, or fuch a house, such a Castle, or fuch a pillar. They will give you a token for every turning of foleant memoria the way, and doe ye thinke they have made no observations about this thing? cannot they (thinke you) give fuch fignes and tokens as may warrant your affent to what I have afferted. As if fob had thus more plainly formed his speech : You seeme much offended with my Tenets about the afflictions of good men, and the prosperity of the wicked. But why are you ignorant of that, which they that goe by the way can informe you in, and give you many pregnant examples and tokens of, which the unlearned know, or which you may learn of every Passenger you meet, that God deales varioully with men; that sometimes the Reprehendit wicked prosper, and that only somtimes they are destroyed; that Job tam supina judgment comes suddainly upon some of them, and that others are in amicis ignoreserved to the day of judgment; This is such a known truth, vel a viatoribus that every passenger is able to resolve you init, and therefore 'tis ipsis discere to. very dishonourable for you to be ignorant of it! Thus fob rebukes terant ultra igtheir negligence about, or their nescience of the point in quelt. norarunt Meil. ion. Have ye not asked them that go by the may? and do you not know their tokens?

Hence observe:

First, Some doctrines and dealings of God are so plain, that any man may know them.

There are ways of God past finding out; you cannot know them, not only of the next man you meet by the way, but not of the wifeft in the world, no nor in the meetings of all the wife Kkkkk

non alienabitis; vel, nen aliena Nunquairne ilos (fc. victores) magnificerum indicia coinmevifis, Bez. Signa dicit perrum objervare

men in the world. These met together cannot shew you the hidden wayes of God. And as some Providences and works of God are darke, so also are some doctrines of faith: some truths are fo mysterious, that they amaze the understanding of the wifest, and the more they are lookt into, the leffe they are seen. But there are both words and works of God very plaine, fo plaine, that he who goes by the way may know them, the meanest capacity may reach them, they are milke for babes. As there are severall degrees and measures of spirituall understanding, so spirituall things of severall degrees and measures are presented to the understanding. And though there are some spirituall things which the highest understanding cannot fully reach, yet there are spiritual things enow both for the attaining of falvation hereafter, and the due ordering of our conversation here, which the lowest spiritual understanding may favingly reach unto, and they that goe by the way resolve you in. a cantierchey (thinke yo

Secondly, Note. The moy seems were enaked

What we know not our felves, we should be willing to learn of any, though (in many things) inferior to us.

It is a fin not to know what is our duty, but it is more finfull not to enquire after it, though it be of them that goe by
the way. We should be ashamed of our ignorance, but let no
man be asham'd to have his ignorance cur'd by the meanest
helpes. The holy Ghost sends the sluggard to learn his duty
of the Pismire, To consider her wayes, and he wise. The Lord
by his Prophet (Isa. 1.) sends the fewes to the Oxe, and to the
Asse; The Oxe knows his owner, and the Asse his Masters Crib,
but Israel hath not known, my people doth not consider. Unreasonable creatures may in some things act neerer reason, then
some men, and may therefore teach such men reason; how
much more may the meanest of men, ordinary way goers, or
carriers doe it, who being endued with reason, are also surnic
shed and adorned with Grace.

Thirdly, Note.

The Examples of former ages, are for our instruction?

As what was written aforetime was written for our In-

firuction: So what was done aforetime was done for our Infiruction. All the former examples of Gods dealing with good and bad, with the godly and with the wicked, are fignifications of his minde to us. What God hath done shews us not only what he hath alwayes power to doe, and may justly doe, but what ('tis probable') he will doe.

Laftly, Whereas 706 fends his friends who were learned and wife men to common passengers for resolution, or assures

them that even such might resolve them.

Observe;

The wife and prudent are sometimes ignorant of those truths which mean men have attained to

Wife men are not alwayes wife, much less are they alwayes wife in all things. They who know most, know but in part, and many know much, who know little or nothing of the better part. The eyes of fome are darkned, and fhut up by God. (Matth, 11.25.) Thou haft hid thefe things from the wife and prudent, and hast revealed them unto Babes; That is, to mean men, to the poor and weake, to those that are but infants and children in knowledge. Not a few that their own eyes, and their hearts are prepoffessed with prejudices. They are hinderd from receiving truth in the love of it, by the love of themselves and of the world. The Scribes and Pharisees were knowing and learned men, yet the men that went by the way, understood more of the Gospel then they : yea Publicans and harlots (who were the worst fort of people that went by the way) entred into the kingdome of God, that is, received the Gof. pel)before them (Mat. 21. 31.) The opinion which some have of their wisdome, keeps them on this fide many poynts of wisdome. The Apostle faith, (I Cor. 1.21.) that, The world by wife dom knew not God, that is, not by their own wisdom, God is only known by wisdom (as it is our only wisdom to know God) but he can be known by no wildom but his own; that is, by no wisdome but that which himself gives. But it should seem by the Apostle, that a man cannot know God by that wildome neither, for he faith in the same place, that the world by wildom knew not God (no not) in the wisdome of God. And if God be not to be known in that wildome, in what or by what can Kkkkk2.

he be known? I answer, The wisdome of God there intended, is not the wisdome which God works in us by his Spirit; but the wisdome which man may see in the things which God hath wrought. So that when the Apostle saith, In the wifdome of God the world by wisdome knew not God. His meaning is, that the wifest of men did not arive at a faving knowledge of God (though they did arrive at a knowledge of God which left them without excule, Rom. 1.) by beholding the frame of the creature, upon which very much of the wisdome of God is engraven. Yea not only doe they fall thort of the faving knowledge of God in that wifedome of God which may be read in the book of the creature, but in that wisdome of God also which is revealed in the book of Scripture. One of the Ancients compares the schoole-men, who were men of the largest parts and subtlest wits, to such as having good bread before them, did yet alwayes grate their teeth upon stones; or to such as having excellent wine before them, yet continually suck'd in the winde. For though they had the best Gospel doctrines and truths of God before them, yet they fpent their time and talents about unprofitable questions and avery notions, which puffup, but doe neither edifie nor nourish So that whilst many simple honest soules (having truth of grace) found bread and wine in the word of God for the ftrengthening and refreshing of their hearts: These learned Rabbins did but whet their teeth upon stones, and fill their flomacks with the winde. And this caused one, more Ancient by much then the whole race of Shoolemen, to cry out. The unlearned and ignorant (the men that go by the way) rife up and take heaven, when many that grow old in the Schools and chairs of the learned, meulder away in vanities and niceties. 'Tis not naturall wildome, nor acquired knowledge, that can give us a pure discerning of the things of God, 'tis possible for men that goe by the way, for common ordinary men to understand the matters of faith and worship, as also the works of God. more folidly and foundly then they who bear the name of learned and knowing men. I am far from numbring 70b's friends among formalifts in knowledge; yet (which way give ground enough for this observation) feb seemes to reckon sheir knowledge (as to the poynt in Question) below what mighe:

Surgum indocti de columnap. uni.

might be both expected and found among men in degree and profession farre below them.

I o B, Chap. 21. Verf. 30,31.

That the micked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he bath done.

Hele two Verses make up the report, which they who ges by she way, were supposed ready to make, had they been asked the Question; Where is the house of the Prince? or. Where are the dwelling places of the wicked i Their answer vos docebun, would have been to this effect.

Vers. 30. That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.

That the wicked is referved.

The word which we render referved, fignifies to ftop, hinder reftrain, or keep back. David speaketh thus upon the news of Naballs death, (I Sam. 25. 39.) Bleffed be the Lord that bath pleaded the cause of my reproach from the hand of Naball, and hath kept his servant from avenging himself. As God kept or ftopt David from acting revenge for himselfe unduely, fo the wicked man is kept or stopped by God from falling under the vengeance which is every way due unto him. Yet this stop hath a revenge in it; for, he is referved, not so much from (though it be from) as to a day of destruction; as appeares more fully in the words which follow.

They shall be brought forth to the day of wrath.

The former clause is in the fingular number, this in the Indie calamna. plurall, 'cis usuall in the facred language, (as hath been toucht tis subtrabiliur formerly) to change numbers, while the same persons and things are intended: yet the change of the number in this place, may have this speciall intimation; that though, now, here.

Hoc eft illud quod viatores spe cum calamitates orbi a domino iminituntur impios illos evaderes Merc.

here and there, a wicked man, this or that fingle person may escape present judgment, yet they shall all be as it were chained together at last, and brought forth to a day of wrath. The Hebrew is, To the day of wraths; That is to the day

Dies furorum i. e. vehemen- of extreame feirce wrath, when many wraths shall be wrapt

מ טברות 72V in conjuhementer & cum excessu quodam Irafci.

risimi suroris- up in one. The roote signifies to passe away, and in Hithpael to be angry and enraged; because such anger passeth the bounds of reason sometimes, and alwayes passeth the bounds gattone Hithpa- of ordinary moderation. And though the wrath of the Lord et signissicat ve- doch never passe the bounds of his own justice and righteousnesse, yet many times it passeth the bounds of mercy, or is wrath without mercy. To a day of such wraths, the wicked is reserved. So then (according to this interpretation) the day of de-

firstion spoken of in the first part of the verse, is to be understood of lesser judgments, and the day of wrath in the latter part of the verse, of the most terrible and dreadful judgments; implying that howfoever the wicked man may escape many black dayes, yea though he should escape all black dayes in this world, and dye (as we say) in a whole skin, yet there is a day of wraths to which he shall be brought forth, and de-

itroyed for ever.

In die contritionis prohibebitur malus ne attingat eum contritio, in die trarum adquem ducuntur alit ipse probibetur. Pagn.

Impius probibe tur ne parva af flictione attindie irarum subiturus erit in gentes pænas. Cajet.

Further, Some render, or rather paraphrase the whole verse, thus; In the day of destruction the wicked shall be kept least evil touch him, and in a day of wrath to which others are brought forth he is spared and passed by. As if the whole verse were of one tenour, and did expresse in both parts of it the frequent impunity of wicked men; but I rather adhere to and rest in the fence of our own translation. In pursuance whereof the whole verse is by others read thus, That in the day of calamity the wicked are kept back and are earried out in the day of wrath. For that translation in which both parts of the verse speake gatur, ideo in the sparing of wicked men from punishment, is yet expounded onely of a temporall sparing. And the difference between our rendring and that, is only in the time, not in the thing. Or that speaks only of their being spared, yet supposeth they shall be punished as last, ours expresseth both their sparing and their punishment. That is, they are spared or exempted from lighter afflictions or troubles, but a day offwraths is coming

in which they shall be produced by the righteous judgment of Pravis parcitur God, and dearly pay for all. But whether we take the words addiem perniaccording to this and our reading, or that other before rememirarum addubred and instanced in, the scope and generall tendency is one cuntur. Tyger. and the same, as will appear in these three following observations, grounded upon and rifing from them.

First, Some wicked men are reserved from present judgments and bid in the storms of common calamity.

That's the poynt upon which fob infifts in answer to his Riends, who not only took it for granted, that if ever any florme arose it would certainly sweep away the wicked, but that all stormes were prepared and fent out on purpose for them alone. Fob opposed them in this, all the Chapter over. shewing that many wicked men flourish, they and their children, and that, though they are referved to a day of wrath, yet they are preferved in many dayes of wrath, & that though they are under a fentence of condemnation, yet they are reprieved from execution. The Lord to comfort his people in Babylon, tells them by the Prophet, (Ezek. 11. 16.) I will be a little Sanctuary to them in the Countries where they shal comes That is, I will protect them; God is somewhat like this to wicked men for a feason; though he be not a Sanctuary, vet he is a shelter to them, he hideth them for a time. But where doth he hide them? and what's their shelter? He hideth them in his patience, and long sufferance. When God hideth his own people from evill, they are hid not only in his patience; but in his love; God hides them in his heart, he layes them in his bosome, the love, the good will of God is their Sanctuary. But God never hides or shelters the wicked in his bosome, or in his love; they are not hidden in his heart. The fouls of fuch lodgenot (as the margin of Pfal. 25.13. tels us the fouls of them who fear him do) in goodness. Their Sanctuary is only in the patience; and long-fufferance of God. The patience & long-sufferance of God, is the sheath in which he hideth his fword that it defroy not the wicked, as the Prophet speaks (Ezek. 21.3, 4,5.) Say to the land of Ifrael, thus faith the Lord, Behold, I am against you and will draw forth my sword out of his Sheath therefore shal my sword go forth out of his sheath against al · flesh

Secondly.

longanimitatem dei. Theodor.

flesh, from the South, to the North, that all flesh may know that I the Lord have drawn forth my sword out of his sheath, and it shall not return any more. As if he had said; I will call in my (word no more, it shall never finde its way back again into my sheath. One of the Ancients puts the Question ; What is this sheath to which the Lord faith his fword should not returne? sit vagina in qua He answers; The sheath is the patience of God. Now as the reconditur ela- patience of God is a sheath which hideth the sword till it be aius? Respesse drawn and receiveth Commission to destroy the wicked of the earth, so the patience of God is a shelter to some wicked men. and hides them from deftruction when the fword is drawne. Thus they are referved in a day of destruction. And though they continue long in their fins, yet the long-sufferance of God may be a shelter to them. While the preacher saith (Eccl. 8. 11.) Because sentence is not speedily executed against an evill work, &c. He doth more then intimate that sentence, against an evill work is not alwayes speedily executed: he doth not fay, that fentence against an evill worke is not speedily given or pronounced, for indeed the Lord never forbears an hour to give sentence against an evill work, yet sentence a. gainst an evill work is not alwayes prefently executed. The execution may be flay'd, though the sentence be given. For as there is not any prayer that comes up with acceptation before the Lord, but an answer is given to it presently, yet the answer is not performed presently; a believer may waite long for the fulfilling of his request, though his request be presently granted; fo against every evill worke of a wicked man, the fentence is given prefently, but every fentence is not prefently executed. The same Solomon in the next verse of the same Chapter makes another supposition, which also implies this position: Though a sinner doth evill an hundred times, and his dayes be prolonged. Which supposition (though many suppositions in Scripture cannot) may be resolved into this position, That a sinner doing evill an hundred times, that is, very many times, (that great certaine number is put for a great if not a greater uncertaine number) may yet, through the patience of God, passe unpunished, his dayes may be prolonged, and he reserved from the touch of any affliction.

Secondly, Observe;

A day of wrath is coming in which wicked men shal be brought forth to punishment.

Though they escape many days of judgment, yet they shall not escape all dayes of judgment. The prophet Isaiah saith, (Chap. 57.1.) The righteous perish and no man layeth it to heart, mercifull men are taken away, none considering that the righteous is taken away from the evill to come! Now as the righteous perish, that is, dy, and mercifull men are taken away by death, few or none confidering the defign of God in it; that they are only taken out of harms waye, or from the evill to come. So unrighteous men are preserved from present perishing, and are not taken away by a suddain destruction, few or none con. fidering the defign of Godinit, that they are only referved to the evill which is to come, and that their punishment is deferred to a day of greater punishment. We have a very remarkeable passage to that purpose (fer. 12. 3.) Thou O Lord knowest me, thou hast seen me, and tried my heart towards thee, (he faid before of the wicked that God planted them, and they took roote, they were vigorous and flourishing, in fruitfulnesse, yet presently he adds) pull them out like sheepe for the Sandifica ees flanghter; (when are sheepe pulled out for the saughter, is it in die occisionis not after they have been fatted in the green field, and plea- Hosula ad difant pastures? then prayeth he, pul them out for the slaughter) en occisioniscui and prepare them for the day of flanghter. Which some render destinations (according to the firitnesse of the letter) Santifie them for the day of flaughter. The Original word signifies to sanstifie. But what meaneth the prophet when he prayeth to fanctifie them for the slaughter? if they had been sanctified, that might have kept them from the day of flaughter; how then doth he fay, Sanctifie them for the flanghter ? I answer, To sanctifie them, doth not imply the making of them holy, or the infusion of grace, but only the fetting of them apart, as persons destina. ted to destruction. Tis a borrowed speech taken from those ceremonial rites which were used either about the preparing of beafts for sacrifice, or of persons to partake of a sacrifice, the Law commanding both to be specially prepared and set apart for that purpose, (Exed. 12. 3, 4. I Sam. 16. 5.)So that, it is

diem malun, i. e longe femoti a prasentibus malis.

diem malum. Vulg.

Tendius-

as if the Prophet had faid, Set them out, appoint them unto the day of destruction, let them be untouched of other evills, let no judgment meddle or have to doe with them, as with sacred things, till the great day of laughter come upon them. The Vulgar gives that reading (Amos 6. 3.) which I approve not as confonant to Seperati effis in the Original; we read it better actively describing the evill frame of voluptuons and fentual men, whose belly is their God. and who are swallowed up in pleasure, They fing to the found of the Vial, they lye upon beds of ivory, and put far from them the evill day. Their work all the day long is to doe evill, and yet they put the evill day afarre off from them. This is the sence of our translation. But the translation lately mentioned renders the Text passively; not as if they had seperated or put far from them the evill day, but as being by the justice of God put up-Seperati esti in on, or seperated and set apart to the evil day. Ye are seperated unto, or for the evill day. As if it had been said; Te have all this while lived at the highest rate of veluptuousnesse and sensuality. and seeme removed at furthest distance from an evill day, yet ye are onely marked out, and seperated for the evill day. All the evill dayes which we have hitherto escaped do but lead you to an evill day, from which there will be no escaping. Solomon afferts as much (Prov. 16.4.) The Lord hath made all things for himfelf. ('tis the priviledge and happines of God to be his own end in all that he doth; whereas nothing doth more aggravate the unholinesse of man in what he doth, then to make himself the end of doing it, but, The Lord bath made all things for him(elf) yea even the micked for the day of evill. That is, he hath destinared them for that speciall day, in which he will call them to an account, and manifest the glory of his justice upon them. A learned Hebrician gives his opinion, that this Text in the Prowerbs, may be thus translated more sutably to the Original; God hath made every thing for that which shall be answerable to it, even the wicked for the day of evill. Now what is more answerable to a wicked or an evill man then an evill day; fin and forrow will meet at laft, and do alwayes best match together, The wicked may often escape trouble, but they are never delivered from it: all their preservations from evill, are but refervations to further evill. The Lord (faith the Apostle Peter, 2. Ep. 2. 93) knoweth how to deliver the godly out of temptations.

811

and to reserve the unjust to the day of judgment to be punished. The knowledge of the Lord extends to both, he knoweth wayes enow, he hath many wayes in store to deliver the Godly; but (considering the tenour of his revealed will) he knoweth no way to deliver the wicked, they having resuled all wayes of his appointment for their own deliverance. Therefore as to them he knoweth only (and for that he knoweth many wayes) how to reserve them to the day of judgment to be punished.

Thirdly, By way of deduction or corrolary from the

whole verse, take this observation;

Wicked men are not spared in mercy, but in wrath.

Their sparing is to smiting, and the salvations which they have (if they may be called falvations) are to destruction. When ever they are referved from judgment, 'iis onely that they may (in fittelt season) be brought to a greater judgment; there is no mercy in such sparing. The long-suffering of God hath a tender of and a tendency to mercy in it; but wicked men who goe on in their fins get nothing but more blowes, while the patience of God doth (as it were) hold his hand from smiting them. As the Apostle is expresse (Rom. 2.4, 5.) But thou after thy hardness and impenitent heart, treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgments of God not knowing that the goodne's of God leadeth thee to repentance. A wicked man makes a very ill market of the long day of patience, The treasure that he gets is all black-money, his earnings are wrath, and that against the day of wrath, and the revelation of the righteous judgment of God. And lo, that patience, which, in it selfe, is an act of grace, proves, in the event, an aggravation of his fin. 'Tis better not to be spared, then not to be bettered by it. The stroake is the heavier and wounds the deeper when it comes, by how much it is the longer before it cometh. Which some note from the Hebrew word here translated wrath, which in the Verb signi. fies both to be angry, and to deferre, protract, or put off. From the Analogy of which two lignifications, we may inferre. That when God doth only forbear to shew his anger, he is indeed most angry, and that the slownesse of punishment Mall L11112

shall be recompensed in the weight of it. In the time that wicked men are spared they sow more feed of sinne, and so they must reap the greater harvest of wrath. For, as a river which is stopped up by some locke, when that is removed powreth it selfe forth with greater violence; or as an arrow the further it is drawn back from the marke by a strong arme, flyes the more swiftly to the mark when it is discharged, and makes the deeper impression in it; so all the stops, deferres, and drawbacks of divine wrath, doe but procure and draw out the fiercenesse and violence of it against all abusers of divine pati-

Fob having thus declared the report of the travellers concerning wicked men (That they are referved to or in a day of destruction, and brought forth to a day of wrath) gives us also a report of the frame of their spirits, and as he had intimated, that God spares them long, so he tells us plainly why men

Verf. 31. Who shall declare his way to his face? who shall repay him what he hath done?

Ego de deo hac ve ba dici mihi facile persuadeo. q. d. Quis stare au debit ante famé dei ad annunmodo in boc procedere debeet. Bold.

Some interpret this verse in application to God; Who shall declare the way of God to his face? And so'tis the answer of a fecret objection, which he possibly might make to whom that report should be made. The wicked is referved to the day of destruction, &c. Why should not a wicked man have present punishciandum ei qui, ment ? Why should be live in pleasure, who is unworthy to live? Wby should God exercise so much patience, and not cut him eff from cumbring the Ground? To these bold intergatories, the Text answers (according to this interpretation) by two more.

Who shall declare his way to his face? Who shal repay him? &c.

That is, Who shall take upon him to argue this with God? or find fault with the way of his dealings with the most faulty men? Who shall doe this? Let me see the man that dares. So it suits well with that (Chap. 9. 12.) Behold, he taketh away, who can hinder him? Who shall say to him, what dost thon? And 'tis of the same sence with that of fob again (Chap. 23.13.) But he is one mind, who can turn him? what his soule desireth, that he doth. We may paralel it also with the 22 verse of this Chapter. Shall any teach

teach God knowledg? seeing be judgeth those that are high. What if God reserve the wicked man to the day of destruction. who shall say, why doth he so? Who shall challenge him for fo doing? The latter branch is likewise rendred in compliance with this interpretation; He hath done it (or disposed of it) who shall repay him? that is, who shall reply upon him for what he hath done? The word (as this Author tells us) signifies not only to repay or return by action, but by word. To reply or ti, quis replicaretort a thing upon another, is a kind of repayment of it. bitet? Bold. This is a faire sense, and a great truth, The Lords actions are unquestionable, both in smiting the godly, and in sparing the wicked; as hath been shewed upon divers overtures given in this Booke. Yet

Secondly, I rather conceive the wicked man to be the sub-

ject; and person intended in this verse.

Who shall declare his wayes to his face? As if he had said; This wicked man is so sturdy and sullen, so bigg and boysterous, that no man dares (peak to him, or declare that to his face which he is rea. dy enough to do in the face of every man. As if he had faid; This man is not only not smitten with the sword of God, but not with the word of man; he goes on without check or controule; as God doth not, so man dares not meddle with him, either by way of punishment or reproofe. Who shall declare his way to his face? The word Quamvis ver-(I grant) here used to declare, signifieth only a bare declaration, as to tell a flory, or make a narrative, and fo, to declare, lene tamen ex put alone, is no more then to speake. But to declare to the face, eo quod sequitur implyes both boldnesse and smartnes in speaking. So the Vul- (in facie ejus) gar renders it, Who shal rebuke his may to his face, or before him? who shall reprove the finfull way, the wicked course he liveth in. The conftant and usuall practise of a man whether good or evill, is commonly called his way in Scripture.

Who Bal declare his may to his face; Possibly some will speak ned., afarre off, or behinde his backe, but who will tell him his own plainly, and to his face? In which sense the word is used (Gal. 2. 11.) When Peter was come to Antioch, I (faith Paul) withfood him to his face; That is, I did not goe to the Disciples and brethren, and tell them that Peter had done amisse, but I came to Peter himself, and dealt roundly with him. Many will speak truth enough of the wicked at a distance, and tell . itories -

Simplex fit der videtur vim accipere of ad scelerata vita T:prebensionem pertinere. Pi-Quis arguet coram eo, &c.

stories of their wayes in corners, but 'tis not every mans work to declare their way to their face, or to shew it as a glass shews a man the spots of his face, which is the emphasis of the word here used.

Hence observe:

First, Many wicked men are not convinced of their wickednesse, nor is it an easie matter to convince them.

And as there is alwayes difficulty in it, fo fometimes there is danger in it; to doe so is like taking a Bear by the tooth, or a Lyon by the beard. They act blindly, and therefore boldly; and he had need be bold who declares against their actings. Some fin against light, many fin for want of light. Some doe evill against their knowledge, many are not perswaded that they have done evill. Of fuch the Prophet speaks, (fer. 2. 34.35.) Also in thy skirts is found the blood of the soules of the poor innocent; yet thou sayest because I am innocent, surely his anger shall turn from me; (they were polluted with blood, and yet cleane in their own opinion) Behold, I will plead with thee, because thou sayest I have not sinned. As if the Lord had faid, I will declare thy fin to thy face, because thou sayest those hast not sinned; Thou sayest who can charge me, who can say black is my eye? Behold, I will plead with thee, and shew thes how black then art. Tis hard to declare fin to their faces, who fay in their hearts they have not sinned. The Prophet is commanded (1/a.58.1.) Lift up thy voyce like a Trumpet, cry aloud spare not, shew my people their transgressions, and the house of facob their fins. They fee not their fins, therefore flew them their fin, they call their evill wayes good, and their transgreffion obedience; such must have a voyce lifted up like a Trumpet to make them hear. All who are dead corporally, shall at last heare the voyce of the Angels Trumpet, but they who are dead spiritually, wil not hear that voyce which sounds like a Trumpet, unless the Spirit of God be in the voyce of man-

Secondly, Note;

It is a duty to declare the ways of micked men to their faces,
Though every man be not called to be a reprover, and
though no man be called to be every mans reprover; yet every
fin calls for reproofe, and some or other are called to reprove
it; some should speake plain English, and home to sinners,
and

and rebuke them not only in a parable, or in the clouds, by remore intimations, but directly and to their faces. Them that fin (faith the Apostle, I Tim. 5. 20. that is, who sin openly and scandalously) rebuke before all, rebuke them to the faces of others. And how fecretly or privately foever any man fins. he should be rebuked to his own face, freely, and cleerly. Some commit heir abominations as the Prophet Ezekiel is shewed in vision (Chap. 8. v. 8, 9.) behinde a wall. And be said unto me, Son of man digg now in the wall, and when I had digged in the wall, behold a door, and he said unto me, goe in, and behold the wicked abominations that they doe here. Though men fin out of fight, and use a kind of modesty in committing their abominations, yet the wall must be digged, and the door must be opened, and they who possibly were ashamed to doe evil. unlesse behind the backs of others, must be told of it to their faces.

Thirdly, Observe ;

That there are not many to be found who dare declare the

waves of wicked men to their faces.

When the Lord said (Isa. 6.8.) Whom shall I send; or who will goe for us? That inquiry intimated that there were not many to be had fit for such a service as was there charged upon the Prophet (v.9,10.) So when fob faith here, Who shall declare their may to their face? It argues that there are not many fit. much leffe forward to doe it. To reprove any for fin is a hard fervice, especially such as are rich and great. The flattering Prophet Amasiah would not endure, that down right Amos should prophecy at Bethel. (Amos 7. 12, 13.) And Amaziah said unto Amos, O thou Seer goe flee to the Land of Judah, and there eate bread, and prophecy there, but prophehe not againe any more at Bethel for it is the Kings Chappel and it is the Kings Court. As if he had faid, go into the Villages and reprove the country people as much as thou wilt but take heed of medling with Princes. It is no wonder, that Amaziah could not bear Amos preaching reproofes at Court, but it is a great wonder that Amos had the holy boldnes to do fo. Tis rare to have the waves of wicked Princes pleaded to their faces : Kings have cloudes in their browes, as well as Crownes upon their heads, and are terrible to their reprovers : They command filence

filence with a looke, and would be adored as Gods, not reproved as men. The prophet feremiah being sent to reprove high and low to their faces, complaineth (Chap. 15. 10) Woe is me, my mother, that thou bast born me a man of strife, and a man of contention to the whole earth. Why was feremy a man of Arife and contention? What! because of his pronenes to contention, or b cause he was of a quarrelsome spirit, and loved to fish in troubled water ? No his contentiousnes was not from his disposition, but from his Commission, not from the temper of his spirit, but from his calling. He was a quiet and peaceable prophet, but he was commission'd to prophecy terrours and troubles; he was fent forth to declare the way of that people to their faces, and he was faithfull in doing it, he spared none; and therefore though he medled not in bying, or felling, in giving upon usarie, or taking upon usurie, though he had no worldly negotiations among them, nor mingled himself with those affaires which usually cause strife and contention among men, Constitutum eft. yet he was a man of contention. The Ægyptian Lawes made it a capitall crime for any to call the Idol Serapis a man, or to number him among mortals, and therefore ('tis faid) they placed the Emblem of silence in all those Temples where his Icapitale npende mage stood, and he was worshiped, implying that all must be husht, and not a word spoke in derogation of him. Thus wick. nibus temelina- ed men would impose silence upon all (but such as flatter bi colebater Ifis them) least their ways should be discovered. Their ways and of Serapis erat their tongues are their own, who is Lord over them, yet they would Lord it over all mens tongues, that none may dare to declare their wayes. And as few dare, so there are not many fit gito labijs im- declare their wayes. And as rew dare, to there are not many ht presso admonere to declare their wayes to their faces. To do so, requires; first videretur ut si- a man of knowledge and understanding, and, which is more lentium steret, secondly, a man of prudence and discretion; and which is yet Varroexistima- more, it requires, thirdly, a man of uprightnes and integrity bat at homines yea which is more rare, fourthly, a man of felf-deniall & coneos fuissefacere- tempt of the world. A conjunction of all these qualifications tur. August. in one man is not to be found under every hedge, no not in lib. 18.de Ci- many well built houses. Where shall we find a man of all vitat. dei.c.5. these ingredients? A man of knowledge, prudence, integrity, felf-deniall, and contempt of the world, is a kinde of wonder in the world, and therefore who shall declare the wicked

ut guifqui illum boininem fuisse dixisset ret panam & quoniam in omettam simulachrum, quod diboc significare

8t7

mans way to his face. When the Lord fent forth his Prophets to declare the ways of wicked men to their faces, how doth he prepare and arm them for the worke, left they should be difcouraged and withdraw from it. The Prophet Feremy is not only cheared up, but threatned to it (Chap. 1.17) Thou therefore gird up thy loins, and arise, speak to them all that I command thee, be not dismayed at their faces, lest I confound thee before them. Left danger should deterre him from speaking to their faces. God sets a greater danger before his face if he did not speak. So again (Exek. 2. 3, 4.) And he said unto me, Son of man, I send thee to the Children of I rael, to a rebellious Nation, &c. For they are impudent children (or hard of face) and stiff hearted; I do send thee unto them, and thou shalt say unto them, thus saith the Lord God, and they whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there bath been a Prophet among them. Ezekiel being to do this message, the Lord cautions him, (vers. 6.) And thou lon of man, be not afraid of them, neither he afraid of their words, though briars and therns be with thee, and thou doest dwel among Scorpions. be not afraid of their words, nor be dismayed at their looks. When they, their words, their looks were all dreadfull when in dealing with them the prophet was to deale, with bryars thorns. Scorpions, had he not need to be well backt and supported? When the Prophet Micah was to declare the wayes of wicked men to their faces, fee how he was empowered : Truely (faith he, Chap. 3. 8.) I am full of power by the Spirit of the Lord, and of judgment, and of might to declare unto facob his transgression, and to ffrael his fin. Who but an Eliah could have declared the fin of Ahab to his face? and who but the Baptift, (who came in the power and spirit of Elias) could have declared the sin of Hered to his face, not only to the peril but lo's of his own head?

Fourthly, By way of Corallary, Observe; That some wicked men are usually stattered.

They are flattered to their faces, and reproached behind their backs; and they who will not be reproved to their faces, shall be sure to have store of reproaches behind their backs.

Laftly, Observe also by way of Corallary.

As it is their fin that they will not be reproved, fo their

M m m m m misery

milery that they are not; they indeed look upon it as their priviledge that they are above reproofe, that they can fin and no man fay, why do you so? That though (as the Plalmitt speakes, Plal. 49. 13.) their way be their folly, yet (not only as it followes there) their posterity, but their contemporaries, or they who are present with them approve both their sayings and their doings, faying yea, to their yea, and nay to their nay, chiming in with all their opinions & actions. Thus they please themselves in being alwayes pleased by others, which yet is at once their mifery and their curle; for by this meanes they hear any thing rather then the truth of their own ways & practices, and are deprived of the greatest benefit of friendship and humane fociety, faithfull admonition. What should a man defire more of a friend then to be made better by him, or to be admonished in what he doth amisse. The Lord (Hof. 4.4.) threatens it as one of the foarest judgments, Let no man strive, He doth not mean it of corporal strife, or of striving with blowes and weapons, but of a strife by convictions or arguments : fo 'tis expounded in the next words; Let no man strive or reprove another. To reprove another is to strive with him for his good; And 'tis one of the saddest reproofes and greatest evills that can fall upon man, when God faith, Let no man repreve another. When once God faith of a finner, he shall not be reproved, 'tis more then probable that he bath faid of his fin itipall not be pardoned. The Lord paralels their fins of whom he faid Let no man reprove another, with the greatest sin; For thy people are as they who strive with the priest. They who then strove with the Priest, strove with God himself in whose name the Priests administred holy things. When any so strive with men that they strive with God also, no marvail if God forbid men to frive with them any longer. To be reproved bath for much good in it, that to be reproved is better then to be loved. Solomon affures us (Prov. 27.5.6.) That open rebuke is better then secret love, faithful are the wounds of a friend, but the killes of an enemy are decenful. By the wounds of a friend, he means not fword wounds, but word wounds, or those blows which a friend gives by rebuking; Faithful are thefe wounds of a friend; that is, by these a friend gives testimony of his faithfulnes. But the kiffes of an enemy: that is, his flatteri's and foothings are dem m m M ceitful:

ceitfull; that is, they testifie his deceitfulnesse. Many betray their friends with these metaphoricall kisses, as Indas did Christ with a literal kisse. These are killing kisses, bloody kisfes. David prayeth for fmitings, in opposition to these killings, (Pfal. 141.5.) Let the righteous smite me; how? with his hand or fword? No; yet fuch smiting is far more eligible then that kind of kiffing, but let the righteous smite me with his word, with his tongue, as the next words explaine his meaning) Let him reprove me and it shall be an excellent oile that shall not break my head. This Law was given the fewes, that they should exercise their love in rebukes, (Lev. 19. 17.) Thou halt not hate thy Brother in thy heart, thou halt in any wife rebuke thy neighbour, and not suffer sinne upon him. To hate a brother and not to rebuke him are equivalent expressions in that Law; and we may thence also inferre, that as it is a fin to hate our neighbour, and an affliction to be hated by our neighbour, so it is a sin not to rebuke our neighbour, and an affliction (when there is cause) not to be rebuked by him; And he who wifely declares a mans fin to him, declares his love to him; and bestowes as many kindnesses upon him, as he doth deserved reproofes. Who shall declare his sin to his face?

Yet further, when fob faith, who shall declare, &c. We may expound it not only of declaring by reproofe, as one friend declares the fin of another to him, or as the fins of men are declared by the Ministers of the Gospel. But we may take it for a judiciary declaring, and that two wayes; First, by way of evidence; Secondly, by way of sentence; A witnesse declares the way of a wicked man to his face (for the witnesse and he that is witnessed against, ought to come face to face) by giving evidence. A Judge declares the way of a wicked man to his face by giving sentence. Thus 'tis as if fob had said; Who dares either be a witnesse to accuse, or a Judge to condemn this wicked man. Which sence doth arise more fully from the last

words of the Text.

And who shall repay him what he bath done?

That is, who shall punish him according, or up to the defert of his deeds. This followes clearly from what was said before; if no man can be found to declare his way to him, or to tell him what he hath done, then surely none will be Mmmmm 2 found

found to repay him what he hath don. And therefore no marvaile if the wicked man passe untoucht through the world; God oftentimes spares him in wrath, and men spare him oftener for sear. Men dare not punish him, and God will not punish him here, therefore this man must needs escape unpunished.

Hence note,

First, Punishment is payment, justice is the giving of every man his due.

The Original word here translated repay, notes the ordinary paying of a debt, and in its first fignification to makpeace. And the reason is because both when any man payeth his private debt, he procures his own peace by it, as also when Magistrates pay wicked men their due judicially, the publick hath peace by it. and that not only from the promise of God, but also from the very nature of the thing. When justice payeth every man his due, both reward and punishment, who can complaine? or be adhered to ifhe doe? When justice runs down (as it ought) like a stream, (that is, freely and indifferently to all) i hen peace shall be (as 'tis promised) like a river : that is, comfortable and continued unto all. When the justice of man is like the justice of God (which now awards to every man according to his deeds. and will at last render to every man according to what he hat's done whether it be good or whether it be evill) when (I fay) the juffice of man is thus (in proportion) like the justice of God; then the peace of man shall be (in his proportion) like the peace of God, a great and a lafting peace. It breeds as much trouble to States and Nations, when offenders are not paid according to what they have committed: as it doth to private persons when their creditors are not payed according to what they have borrowed. Again, when fob faith,

Who shall repay him what he hath done?
He implyes this second observation,

That. Some wicked mendo even out-grow the reach of mans justice.

They

Verl. 31.

They are so fortified with power, with riches and relations, that there's no coming at them; Where shall we have a witneffe to declare the truth against them according to his knowledg of the fact? Where shall we have a Judge that will declare the truth against them according to his knowledge of the law? or having given sentence will see it executed? no man ever out-grew the justice of God, but many have outgrown the justice of man; not that the greatest of men are at any time priviledged from the justice of man, but because many times justice is overborn by great men. For as some men are so low, weak, and miserable, that only God hath power enough to raise and heale them, they are so farr gone (as we fay) that the creature cannot cure or recover them, and therefore we use to say of such, that we leave them to the mercy and power of God, we can doe no more the Lord must help you, for we cannot; Now as some men are so weake and low, that we must leave them to the help of God, fo there are others fo high and great, so strong and powerfull, that we must leave them to the justice of God. And (to be sure) as the day of Divine justice hath been, so it will be upon those that are lifted up. as well as upon those that are low, upon the strong Oakes and tall Cedars, as well as upon the mushromes and the shrubs. God will repay every man what he hath done though man neither doth nor can,

The was the state of the state

charis, their define Doe or far public has trough as much as

821

nothing with right and relation

JoB, Chap. 21. Verf. 32, 33, 34.

Yet shall be be brought to the grave, and shall remain in the tomb.

The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are inumerable before him.

How then comfort ye me in vain, seeing in your answers there remainet b fulshood?

In the former verse the wicked man was represented so stout and daring, that no man durst check him, or shew him the ugly visage of his wayes in the glasse of truth. But (as our translation seems to carry it) this verse checkes him to purpose: and whereas none durst declare his way to his face, this declares his end to his face. Though (as Naballs servant said of him, I Sam. 25.71.) he were such a Son of Belial, that a man sould not speak to him, yet death speaks with him.

Vers. 32. He shall be brought to the grave and remain in the

Let men be as stout as they will against God or man, yet to the grave they must. This may be a cooler to wicked men when they are in their greatest heats, and a block in their way, when they are most forward to pursue the way of their own hearts, that is, their lufts. Doe or fay what they can they must return to the dust, their sliffe necks must stoop, and look into the grave, into the dark and filent grave. Solomon hath an excellent expression of this (Eccl. 8.8.) There is no man hatb power over the spirits to retain the spirit; That is, as the word Spirit is often used (Gen. 6. 19. 70b 7.7. Isa. 42.5.) no man hath power over his breath or life to retaine it. The ftrength, authority, wisdome, and industry of man, cannot hold his life when once death, by Commission from God, calls for it: And (as it follows in the same verse) there is no discharge in that warre, The original word translated discharg, signifies, mission or semi ding forth: When death affaults and makes warr upon us, tis in vaine

vain either to fend out forces to make resistance against it: or to fend out Ambassadours to make peace with it. Some have made a covenant with death (Ifa. 28.15.) but none could ever make peace with it: as no force, fo no treaty nor entreaty can stay it, when 'cisrefolved to come. And as there is no mission, so (according to our reading) there is no discharge or dismission in that warre. No man can have leave to depart the field and goe home, when he is summon'd to depart the world, and goe to his long home. And therefore the same Solomon while he feems to give the young man liberty, bidding him take his full swinge, (Eccl. 1 1.4.) Rejoyce O young man in thy youth, let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the fight of thy eyes, yet gives him a check at parting, But know thou that for all thefe things God will bring thee unto judgment. In this Text death is the stop, and in that judgment. Though a man wallow in pleasure, and live in sin all his dayes, yet God will bring him first to death, and after that to judgment; Tet he shal be brought to the grave, &c.

Secondly, These words are conceived as the prevention of Occupatio oban objection against the whole matter before spoken. For 70b having afferted the outward prosperity of wicked men, in opposition to his friends, some might say, what doe you speak to much of, and cry up their prosperity, they dye, they are brought to the grave, they rot and confume there as well as other men. To this 70b is supposed answering three things.

First, That he had done enough, as to the establishment of his own tenet, when he proved that many wicked men livea peaceable and flourishing life : he never undertook to prove that they were exempted from death, or priviledged from the grave.

Secondly, Let it be, that they dye, that's no argument against their prosperity, for their very death is a kind of prosperity perity; verf. 33d, The clods of the valley shall be freet to him.

Thirdly, That there is no reason why this should be objected to frain the present prosperity of the wicked man; for as much as this is the lot of every man; in the latter part of the 33d. verf; Every man shall dram after him, as there are innmerable before him .. Thirdly.

jectionis. | uns.

the caus cuality

adof all some

2 n | 25 . eff a

823

Perstat adbuc

proposite confir. mando, sc: sape impios vivere Suprema eriam funeris honnië conferri illis ampli Time

Pined.

Thirdly, For the understanding of these words, Yet he shall Job in sue illo be brought to the grave, I conceive that Job here continues his own discourse and confirms that opinion which he had before laid down, concerning the prosperity of wicked men, rather falices nec non then answers objections against it. As if he had faid, Such live happily, yea and they dye happily too, or they have a kind of happinesse in their death, as much happinesse as the naturall man is capable of in death. So that, whereas ye my friends have affirmed, that if God doe at any time spare a wicked man while he lives, or fuffers him to live comfortably, yet God will furely brand him with some remarkeable judgment at his death. I affirm, That many wicked men live in plenty, dye in peace,

and are brought to their graves with honour.

Tet, or as some render, yea he shal be brought to the grave; As if he had faid, besides all that I have spoken of the outward felicity of the wicked man, I add this further, He shal be brought to the grave. But what is there of fingularity or priviledge in this? a man that lives in milery and dyes a beggar is yet usually brought to a grave when he is dead : And he that hath been a meer attendant or a flave all his dayes, shall yet have some to attend his body to the buriall. I answer; The Hebrew word fignifies not only the common action of bringing to the in which sense 'cis used (feb 10.9) Remember I beseech thee, that thou hast made me as the Clay, and wilt thou bring me into dust again? That is, shall I dye presently and returne to the dust out of which man was molded at the first. But besides pompam quar- this ordinary fense of the word, there is a higher, which denotes a fludied preparation, or a kind of pompous celebrity in bringing man to his grave, And the flate and pompe of men while they live, is usually suited with a funerall pomp when they dye. In frictnes the word implyes a bringing to the grave with found of Trumpets, which inflruments render a dolefull tone as well as a pleafant, and can make forrowfull as well as joyfull musick. Trumpets were so much used in the year of Jubifie, that the Jabilie is so called from a Trumpet. Death is to some in every respect a day of Jubilie, they attain freedome from all evills; and it is a day of Jubilie to all in some respects, every man receives freedome by death from many evills. Thus

72' denotat dam do appa ratum deducen. di cum cantu W musicis in-Strumentis, binc Fobel Buccina cuius in Fobeleousus erat.

Thus the wicked man is brought to the grave, that is, he hath an honorable and a solemne buriall : His dead carkasse is not thrown into a ditch, he hath not (as fehojakim was threatned, fer. 22. 19.) the buriall of an Asse, to be drawn and cast forth beyond the gates of the City, (as the buriall of an Affe is there described by the Prophet) but he hath even a whole City to accompany and carry forth his corps to the place of buriall. He hath mourners at his funerall, and he hath his fune. rall musicke, to highten the affection of sorrow. Such usages dela tandema; are reported by Heathen Poets at the more pompous inter- beatulus alto ments of their dead. And we finde the footsteps of that cu . Compositus lestome in the Gospel, (Mar. 9. 23.) Christ being sent for to 23 crassiff; hecure the daughter of the Ruler of the Synagogue, when he latus amoinis. came into the house, He saw the Minstrils and the people ma- dos cakes ex. king a noise. They knowing that the was dead, and supposing tendis. Pers. her past all recovery, were addressing themselves for her burial; or as fob's Text speakes to bring her to the grave.

Further, The first particle of the verse is that common conjunction copulative and, we render it (as elsewhere often) yet, which carrieth in it a found of admiration. Thus Amos 4, 6. I also have given you cleaneness of teeth in all your Cities, and want of bread in all your places, yet have ye not returned unto me faith the Lord; As if he had faid; What a wonderfull thing is it that ye being thus afflicted should not returne. Thus here, Though it may feem ftrange to you, Yet he shall be brought to the grave; though the man were so wicked that no man would adventure to tell him of his mickednes, yet he shall be brought to the grave : and when he faith, He shall be brought to the grave, it

may have a twofold opposition.

First, To another kinde of death, even a violent death : As if he had said; This man living so lendly, deserved indeed to be brought eyther to the block and have his head cut off, or to the Gitber & be hanged up before all the people, yet though he was so vile as to deserve a violent death from the stroak of justice he shall dye a naturall death, and be brought to the grave with honour. It wes anciently said That few Tyrants dyed a dry death, they were ufually drencht in their own blood when they dyed, eyther by some sudden affassination, or by some judiciary sentence. Yet fome Tyrants who have thrust others violently & unjustly out Mnnnn of the

the world, goe out themselves naturally, and are brought to

the grave pompoully. For

Secondly, To be brought to the grave, according to the true: fence of the word, and the interpretation given, stands in opposition to an obscure and vulgar way of buriall. He lived in thate, and he shall be brought in state to the grave.

Hence observe:

Men Inglorious by their wisked lives, may have glarious fur neralls when they dyc.

And it hath been no small part of some such mens care toleave order for a funeral. They who never had a truly ferious thought how to dispose of their souls when they were to dre. yet have taken care very feriously how to have their bodies disposed of, and have set down in what place in what tomb, &. at what rate they would be buried. Some order a Sermon at their burialls, who never regarded Sermons in their lives, though (like enough) they heard many. Their friends shall eate the fweete, and drinke wine in bowles at the bringing of their bodyes to the grave; while their separated soules. separated for ever from God, as well as from their bodyes for a leason, are feeding upon gall and wormewood, and drinking the wine of Gods feirce indignation, powred out without mixture. Such pompe (if that be possible) makes mirch in hell, and fets the Devill a hughing. Such funerals have a number of visible mourners, and they have innumerable invisible rejoycers: The God of this world, and the powers of darkness. deride those folemnities, which give so much honour to a body, whose soule is not onely departed, but condemned to eternall anguish and infamie. A Heathen could fay. The lose of Faeilu jastura a funeral, or of a Sepulcher, is an easie losse; but Christians know, that the losse of a soule, the losse of heaven, the losse of glory, are not onely fad but unvaluable, and not onely unvaluable, but irreparable losses. A Beleever careth not much, where his body finds a grave, fo his foul find Christ, What glory foever the bodies of wicked men have when they are buried, onely the bodyes of the Saints shall have glory, when they are rayfed againe. He shall be brought to the grave.

Sepulcherio.

And shall remain in the tomb.

These words are a continuation of what was sayd last. There is some variety in the reading of them. The Hebrew is, Sufer a cervo He shall watch in the heape; so we put in the margin of our Bi- vigilabit. Mone bles; He shall be brought to the grave, and watch in the heap. The 'e. ac si vigil Original word signifies both to match, and to remain; because a vivusq; existe. watch man keepeth his place, and flayeth by it; he is not as we fay, up and downe, here and there, but fixed where he is appointed. And the word fignifies not onely a bare watching, (as when a man keeps his eyes open, and doth not fleepe) A watching meerely opposed to sleeping; but it notes watch. vigilare sed ining with an intentive spirit as well as with an open eye. The tentum effe dy word is used fully to that sence, (Pro. 8. 34.) Bleffed is the assiduum in opeman that beareth me (faith wisedome) warehing dayly at my re aliquo. Merc. gates. What doe we, when we watch at wisedomes gates, if we do as we ought? is it only the placing of our bodies there, and the keeping of our eyes open there? 'Tis much more then both these. Watching at Wisdomes gate is the work of our spirits, 'tis the fetting of the heart to receive what wisedome utters; This is watching indeed. But you will fay, this fence feems very incongruous to and remote from a dead mans case; how ean he watch at all whose eyes are closed in darkness? I conceive. The dead mans watching in the heape or tomb (which translation divers learned Interpreters adhere to) may have a double reference : either, first, to the custom of preserving the condition arm mebodies of great men from putrifaction. To which end their dicata cad rebodyes were so spiced and imbalmed, that they were kept, as ris, cuj is beneit were, alive, and being fet in vaults, they looked as if they ficio fervatur a were keeping continuall watch.

Secondly, It may referre, if not to the embalmed bodyes of que vigilar e cuthe dead, yet to their representations or statues, which (as we rasse to vivere fee) in our dayes are placed upon their tombes or fet upright videtur. Pined in presses. These Statues were made as neer as art could reach to the life, & fo might be faid to watch there as if they lived, yea upon the same account they might be said not onely to watch but to pray there: for fuch Statues are usually (among us) set up in praying postures, kneeling, and lifting up both hands & eyes (fuch as they are) to heaven: you shall fee the

Forte alludit dil putrifactioneper

figure

Nnnnn2

figure of a man, who hath (possibly) been a neglecter of prayer all his dayes, yet fixed to his tombe not only in a watching but in a praying posture; Many being dead seeme to pray alwayes, who onely feemed to pray when they were alive : They made dead prayers, or they prayed without watching while they lived, and being dead they would be looked upon both watching and praying. To either of these custome the Text may allude fairely; and so carry on febs discourse concerning the wicked mans prosperitie in death.

Againe, Some read (nor, he shall watch, but) he shall be watched, or others shall watch him in the heape. They shall watch there, eyther as constant mourners for his death, or they shall watch there as protectors of his dust; least any offer violence to his grave, or diffurbe his bones. Both these may suite with the scope of the Text as fignifications of honour and re-

spect to the deceased. He shall bem arched in the

Tombe or heape.

WMD Significat proprie a erun frugum qui in area in modum pyramidis in tur. Meic.

That Original word is used but foure times in the whole Scripture, and in this place onely it is translated a tombe; properly it fignifies a heape of corne. (fob 5: 26.) He shall be brought like a shock of corne in full age. A shock of corn, is a Sublime artelli. heape of corne, that is, many sheaves laid or built up together by the art of the husbandman. And hence some interest this Text as if the wicked man should be buried abroad in the feild among the heapes of corne, but there is no necessitie to carry it to strictly. A tombe or grave, any where made, is an heap or aggregation of earth, as a shock of corn is an heape or aggregation of sheaves. And the combe is so called in a double consideration.

> First, Because the dead bodyes of men are brought and heaped together in the tombe. That periphrafis of death fo often used in the Scriptures of the old Testament, He or they were gathered to their fathers, is by some expounded in compliance with the poynt in hand, as noting the gathering of the bodyes of the dead into one common heape. And though I rather conceive it intending the gathering of their spirits unto the spirits of just men made perfect; yet the Text speaks in the case of Fosiab(2Chron. 34, 28.) concerning his being gathered

thered to the grave, as well as to his Fathers; which necessarily inferres the gathering of his body to theirs, and of his dust to theirs, all making but one heap of dust. The grave or combe are as a floore wherein corne is heaped up untill the great threshing and winnowing day cometh, when the bodyes of men shall be raysed and purged from the chaffe of their natural condition; for then, this corruptible must put on incorruption, and this mortall must put on immortallity, (I Cor. 15.

54.) Secondly, As the tombe is called a heape, because the bodyes of men are heaped there together; so because a tomb or a grave, though but one body be laid there, swels up like a heape. The body being put into the earth, rifeth by fo much as the space is which the body filleth. And hence criticks tell us, that the Latine word for any tombe or grave, notes the little turnelum fwelling of the earth. But especially the stately tombes of Prine vert & a rumences and Great men, swel high, and are raysed upon Arches and de. pillars. Nor have men left in any thing planer marks of the swelling of their minds with pride and vaine glory, then in appointing such towring and swelling Monuments of their frailty. Yea some seeme to have had an ambition to immortallize the memory of themselves & of their greatness by these memorials of their mortality. They for whom such vast and Rupendious heapes have been rayled, may well be faid in answer to this translation of fob's Text, To watch in the heap.

Lastly, We (as others also) render plainely, He shall remain in the tombe; His dead body being brought to the grave remaines in the tomb, and moves no more, till God calleth it nebit fugiters forth, and by his Almighty power restoreth it to life againe. Fagn. The Grave is a prison, and death is a sure keeper. Death will hold its own, till the Lord of life gives command to let goe. Living men are of so little permanency, that they can scarce be sayd to remaine any where. Onely the dead know nothing of

removing. Againe, When fob faith, He shall remain in the tomb, he speaks this (in pursuance of what he had said before) as a priviledge which a wicked man may have ; he shall not onely be brought to the grave with honour, but shall remain there in fafety. Herea -

Hence note:

It is a favour (yet such a favour as micked men are often partakers of) when our bones rest and remain quietly in the grave.

Many have been bro ught to their graves with much folemnity, who have not remained there. The Affyrian is threatned (Ifa. 14. 18, 19.) that he shall not have the honour of buriall in the Graves of his Predecessors, or in the Grave which he had appoynted for himselse, All the Kings of the Nations, even all of them lye in Glory, every one in his own house: That is, in his own grave, (the grave is called the house of all living) or in the grave which each one prepared for himselfe neere his own house: Thus all the Kings of the Nations lye in their stately combes, but thou are cast out of thy grave like an abominable branch, and as the rayment of those that are slaine thrust thorough with the sword, that goe down to the stones of the pit, as a carka se troden under feete, thou shalt not be joyned with them in buriall: that is, thou shalt not have the honour of such a burial as they. Thou are cast out, (that is, kept out) of thy grave. Now if it be a fore judgement, upon a wicked man especially, all whose portion consists in outward respects and priviledges, not to be admitted to a grave, but as the Pfalmift bewayls the fad affliction of the Saints & fervants of God, (Pf.79.2.) to have their dead bodyes given to be meate to the fowles of the heaven, and their flesh to the beasts of the earth: Then how great an evill is it to have the dead body torne and pulled out of the grave, and those bones disquieted which were at rest. Yet the Lord threatens ferufalem with an enemy, who provoked either with coverousnesse, or with malice, shall rise their very graves. The wrath of God doth not only pursue finners while they live, but in death, it pursueth them to the grave, and in the grave. (fer. 8. 1) At that time, faith the Lord, they (that is, the cruel enemy) fall bring out the bones of the Kings of Judah, & the bones of the Princes (in whose Sepulchers, they might hope to finderich ornaments, Jewels, and treasure.) And the bones of the Priefts, & the bones of the Prophets (that is, of the corrupt Priefts and Prophets especialy, who had flattered the Princes, and perverted the people, this doom is passed upon them also who had been eyther perverted by the falle Prophets Prophets, or had opposed the faithfull Prophets) and the bones of the inhabitants of ferufalem out of their graves, and they shall fread them before the Sun, the Moon, & all the hoast of heaven, whom they have loved, & whom they have Jerved, & after whom they have walked, & whom they have fought, & whom they have morshipped. How exact is the Justice of God, and how terrible? Their bones must be spread before those creatures of Gods making, whom they (by spreading their hands before them, and worshipping them) had made their Gods: and as they were thretned to have their bones unburied, fo that they should. not be reburied: for thus it follows: They shall not be gathered. nor buried, they shall be as dung upon the face of the earth: That is, they should lye above ground, as Monuments of their wickedness and of divine vengeance, till they be utterly confumed. and mouldred into dust. That God will raise our bodies out of the grave is a matter of faith, and of great confolation to the Godly: but to have the body pulled out of the grave by men, is matter of feare and terror to the wicked Yet many of the wicked escape this Judgement, they are fayrely brought to their graves, and abide unmolested there. Job is here expounded, as describing this piece of prosperitie incident to a wicked man, white he faith, He shall remain in the Tombe, which interpretation feems to have the free confent of the next verf as continuing a description of the same thing.

Vers. 33. The clods of the Valley shall be sweet unto him.

The word which we render clods, undergoes variety of D'Il gluba eranslations : some say, the stones of the brooks or valley : some, lapides, glarea, the gravell: others, the dust or fand of the vallies. But as here so againe in the 38. Chapter of this book, v. 38. we translite it clods. When the dust groweth into hardnesse, and the clods Dulin fuit glacleave fast together.

The clods of the valley are sweet unto him.

As this word fo likewise the whole clause is diversly ren- rum oftenare ut red. The Vulgar alluding to an old Poeticall fable, gives it corum mendacio thus: He shall be sweet to the sand of Cocytus, which was phan- in versione Aucied by Heathens for one of the rivers of hell, or aninfernall merity defer best lake, fo called from the lamentations there made; as if fib retar. Coc. here ..

YHM Cocyet 1 Vulg. Ton ifc: erat I Etionem poeiahere in tended a description of the wicked mens punishment in A late learned Expesiter upon this Booke justly perfringeth that trar flation as affecting the accommodation of the holy Scripture to such a fiction, indescribing the region of death, or the flate of wicked men when they are dead. Yet 'tis (in it felfe) a truth, that the wicked are a sweet morfel to hellish tormenters; And they who in their life time have swallowed down so many fins, not onely gnats but camels, being dead, are in a moment swallowed up in hell. We may fay of such men (as the Prophet doth of the Affgrian Prince, (Ifa. 14 9) Hell from beneath is moved for them to meet them at their coming. The more wicked a man is, the more is hell delighted to receive him; as the more holy a man is the more is heaven delighted to embrace him. When he who was a hell upon earth, drops to hell, he is pleasant fewel to those devou-

ring flames.

Secondly, This verse is better expounded as a continued discourse of the happinesse of the wicked man in regard of his natural state in death. He shall not only continue in the tomb, but have (asit were) a contentfull being there. Earth is (as to matter) the common parent of us all; from the earth we came, and thither we returne; and when the wicked man returnes, the earth will not hurt him. The grave will not entertaine him with a frown, but he shall be as welcome and as kindly used there by the clods of the valley as any other man. The bodily being of the righteous and of the wicked in the bowels of the earth knows no difference. And as no man knoweth love or hatred by all that is before him (as to his Molliter fur vi- body) on earth, fo not as to the flate of the body while it reter traffaiur a maineth under the earth. The superstitious Heathen (which terra, quam fa- may somewhat answer the phrase of this Scripture, though licitatem prisci farre from the scope of it,) were wont to pray for a dying presabuntur suis friend in this forme; Let the earth be favourable and easie to verbis. Sit tibi thee, let it not preffe thee bard. They had a conceit that if the earth laid too a great a load upon the dead, they could not get up to the higher regions, therefore they prayed, that the clods imprecaris, &c. of the valley, or the earth where their friends were buried, Tellim. Anie might be sweet and favourable to them. Turtullian mentions this Heathenish custom, & Pliny a Philosopher of their own laughs

terra levis. Terram grave mac 4.

laughs at them for it; Because they prayed for the favour and Tanquam nest? good will of that to them, which could not be angry with them. nor do them any hurt. Such were the vain imaginations and fears of the dark minded Heathens, dreading the unkindnes or cruelty of the earth to dead bodyer, but little dreading the Nat. Hift. lib. milery of their blinded foules. How vain is it to fear, that I'. cap. 63. either a sencelesse body should be pained, or that things with: out sense should be offended and put it to paine. The clods of cor tuta requi-

the Valley are alike sweet to all.

Thirdly, Some give the fense of these words, as describing the fad conclusion of the wicked man, who though he spend mon of his dayes in pleasure, yet a little before his death, he Ovid.3. Amor. shall meet with such forrows, that the clods of the valley will Eleg. 8. be sweet unto him; that is, he will even desire death, as the only meanes (which he knows of) to give him a release from them. 'Tis truth that though death be bitter to a carnal man who is at ease in his possession, yet death is easie and sweete to any man that is in bitternesse; and 'tis possible for a man to taft so much bitternesse while he treads upon the clods of the earth, that the clods under the earth may be reckoned fweet to him.

Lastly, This is plaine, that fob speakes here in figures, and Hyperbola per wrappeth up a prosopopeia and an byperbole together, while he prosopopeiam ascribes sense and the affections of a living man to a dead body. The summe of all may be this; The clods shall be sweet to him; that is, he shall have the utmost conveniency and happines, that any man (as to his bodily capacity) can have in death. He shall feele no more trouble nor paine there, he shall be free from care and fear, when once he is gotten thither. The clods of the valley shall be smeete to him.

Hence note;

The bodyes of wicked men are as free from pain or evill in the grave, as the bodyes of the Saints.

Death is the conclusion of and gives stop to all the worldly fufferings of all men. (Rev. 14.14.) Bleffed are the dead that dye in the Lord, for from henceforth they rest from their labours. And whether men dye in the Lord, or out of the Lord, they reft from their outward labours. This bodily reft, or reft from 00000 bodily

amus banc effe folam, que nunquam trascotur homini. Plin. de terra. Ossa quieta preescete in urna. Et fit humus cineri non ones rosa tuo.

Jensum & bumanas actiones mertuis tribuentes. Jun. Sepulchro suaviter habet nec qua hicaguntur curat. Merc.

bodily labour and trouble is a favour to Saints, and 'cis much more then any wicked man hath right to that his body should rest from trouble and labour all that time which runs out between death and judgment. We may call that rest, the negative happinesse of wicked men. And as it is, in some sence, a savour that they live fo many years on earth, their fouls being kept all that while out of hell, fo that they ly and continue for fo long a time after death in the earth, or (as fob speakes) among the clods of the valleyes, their bodies being kept all that while out of hell: For as the perfection of the glory and bleffednes of Saints will be after the reunion and marriage of foule and body; fo the perfection of the mileny and torment of the wicked will be at the like reunion. Therefore it may well be faid of a wicked man, not only in reference to the pains of this life, which he is quite freed from but also in reference to the pains of the next life, from which for a while the grave detains him, that, The clods of the valley are sweet to him.

And every man shall draw after kims

Master Broughton reads. He draweth all earthly after him; as if the dead man were active in pulling the living after him into the grave; we render it as if living men were active in hastning after the dead unto their graves: Every man shal draw after him. Some taking the former translation, understand it of a morall drawing; his wickednesse attracts many to the imitation of him. Multitudes follow his ill example. But though it be true that ill examples (as some diseases) are very catching, or, like a loadstone very drawing and leading, yet I conceive that is not the intendment here. The Latine Translater expresfeth it fo, but expounds it, in pursuance of the pompe of his buriall, He shall draw all men after him . That is, when he dyeth his funerall will draw the whole City and Country together to attend, or gaze upon it: fome will come out of respect to honour him, and many in curiofitie to pleafe themselves in beholding the magnificence and fatelinesse of his interrement. But I passe this also, as much below the Text.

And conclude that these words, All men shal draw after him; doe only remove an ob ection, which some man might make against Job's position, about the prosperity of wicked men. What

Post se omnem Moninem trahit. Vulg,

les tomped t

ciam, que nan

remain & afterior

11. cap. 62.

COT DEED TOTAL

de tella.

What tell ye me (might fuch a man fay) of a pompous fune- Si cicas illi effe rall, which the wicked man shall have when he dyeth, and that I send quod mothe clods of the valley shall be sweet to him; When the man right; responis dead, what's all this to him? 706 answers ; What though the hoc accide e. wicked man dye? there is nothing of weight in that objection vatable. against the pro perity of the wicked; For death is common to all, both good and bad. Death is not peculiar to wicked men; for righteous men dye too; All men shall draw after him; so that there is no difference in this between the godly and the uugodly, the holy, and prophane; for all dye, or as the Scripture of the new Testament affirms, It is appointed unto all men

once to dye.

That all men shall dye, is a common theame; I shall only touch a little upon this way of phrasing or expressing it. All men shall draw after him. Every man is dayly drawing to the grave; dying is (as it were) a continued act, What Paul spake in a sense proper to his own case, we may take in a common sence, I dye dayly; and 'tis appliable to all men, they dye dayly; while one man dyeth, all men draw after him. When a man is very fick and dying, or fick to death, when he stands (as it were) upon the borders of death, or (though I know that Scripture speech hath another meaning then here I use it for) between the living and the dead, as if it were hard to determine to which of them he doth belong, when his breath fits upon his lips ready to take its flight and be gone, then we fay, the man is drawing on but we may fay it also of those who are not only alive but lively, not only flrong, but in their full strength, (as fob spake before) their breasts full of milk, and their bones moystned with marrow, we may say it of those that are walking, riding, running, travailing in the hottest pursuit of their businesses, or pleasures, they are drawing on. Every diving man is drawing on to death; and all men alive shall draw after him, that is, already dead. Nor should it seeme strange, that all men who are should be drawing after in that way, which all men that ever were (the excepted persons are not considerable for number) have gone before, which fob gives us more fully in the next words, and Alanja and dished to . .

Personal Dent.

scale non place While other world was young, on in its inputage, it o living was some to hash our so O 000 2 and occurred Asiman and us

As there are inumerable before him.

Et ante ipfuin nec numerus. Heb.

Ut non numerus negaret numerum (non intelligens hanc partem verfus, de sepuliura рапретиль. Bolde

The Text word for word is thus rendred; Before his face no number; that is, as all men are following, or drawing after him that dyeth, so those are innumerable that are already dead. This manner of speaking (no number) in the Hebrew is sometimes the denial of any number, sometimes of all number or numerability. To fay of fuch a thing, There is no number of it, is either to fay there is no fuch thing, or but one of it, which indeed makes no number, or at most but very few, which numerabilitate, in common account are no number. Some applying these words to the buriall of the poor, give the meaning thus: rich men draw many after them, or have great numbers attending them to their graves, but the poor man hath no number, or but a very imail number of followers to his grave. But I conceive, the plain scope of fob puts this exposition of no number quire out of the number of those expositions which are suitable to this place. And that therefore no number doth not fignifie those who are so few, that they scarce make a number, but those who are so many that they can hardly be numbred. His businesse being to thew the innumerablenes of those whether rich or poor who are already dead, not the fewnesse of those who follow the poor to the grave when they are dead, St. John (Rev. 3. 9.) having spoken Arithmetically of the fealed ones of the twelve Tribes, ascribing to each of them twelve thoufand, (which though it sheweth that the number of the elect Fewes is certain, yet it doth not inferre, that the number there specified is the certain number, but St. John having heard this number) thuts up with. After this I beheld and loe a great mulsitude which no man could number, &c. So here (when fob faith) Before him no number: his meaning is, A great multitude are gone before him, which no man can number. Or as we rere Ut arena nue der it clearly: There are innumerable gone before hims Hence take two deductions.

mero caret, fic. defuncti, Quocirca plures vocantur : unde ad plures me viventes. Diul.

First. That the dead are more then the living.

This hath been a truth ever fince the first ages of the world. grare nam plu- When the world was young, or in its non-age, the living ves funt quam were more then the dead: but the dead of many ages must needs aceds be more then the living in any one. Hence the dead are called, The more, and to gee to the more, or to those who are most in number, (sounds among the learned) as much as to dye. As among those who yet enjoy a naturall life, there are more spiritually dead, then spiritually living; so they who are naturally dead, are more then they who live the life of nature. Every one that dyeth increaseth the number of the dead, yet there are innumerable before him.

Secondly, 'Tis no new thing to dye.

Most are as unwilling to dye, and as unwonted to death, as if none had gone before them, as if they were to breake the Ice for all mankinde. Where we see one going before we usu. ally take courage to follow after. There have innumerable gone before to the grave, yet few take courage in following after. And I confesse, it is but a poor encouragement to dye, because other men like us have dyed before us. That which makes a man dye with true courage, and step with holy boldnes into the grave, is beleevingly to remember that Jesus Christ dyed & lay in the grave not only before us, but for us, that he hath conquered and worsted that King of terrors upon his own ground the grave; Tis enough not only to make us chearfull, but alive in death to know favingly that This One is gone before us; Tis at most but a morall argument to perswade mea to be chearfull in dying, because men innumerable are gone before them; but Christs going thither before us is a spirituall and prevailing argument. They who lived before Christ dyed in the flesh, might comfort themselvs against the fear of death, by beleeving the holy prophecy that he should dye for them, much more may we by believing the holy history of his death. That he hath gone before us in dying and dyed for us who is alive and liveth for us; is ten thousand times more consolation to us when we are going out of this world, then that inumera. ble (fuch as our felves) are gone before us, or though any one of us should have the priviledge to abide in the flesh, till all were gone before him.

706 having thus farre sifted, weighed, and replyed to the answers of his friends, gives his judgment upon them as unfit to administer any solid comfort to him; And therefore

concludes roundly with them in the last verse of this Chapter.

Verl. 34. How then comfort ye me in vain, feeing in your answers there remaineth falshood?

Mr. Broughton renders, And what doe ye comfort me with vanity? We say, In vaine, or with vaine words. A thing is done in vaine three wayes.

First, It is somewhat in vaine when the end for which it is

done is but imperfectly attained.

Secondly, It is much in vaine when the end is not at all attained.

Thirdly, It is then done most in vaine when the issue is

quite contrary to the end for which it was done.

fob's friends comforted him in vain all these wayes; for they did not only not attain their end perfectly, but not at all, yea instead of comforting they troubled him, so that as Balac faid to Balaam (Numb. 23. 11.) What hast thou done unto me : I took thee to curse mine enemies, and behold, thou hast blessed them altogether. Thus fob seemeth to say to his friends, What have ye done unto me, ye came to comfort me, and ye have grieved me altogether, as hath been shewed from other passages of this Book, especially from those, where he titles his friends not only Phisicians of no value, but Miserable Comforters. And he gives a further and a full account, whence it came to passe that he got no comfort by all the discourse which they had with him in the last clause of this verse and close of his speech.

Seeing in your answers there remaineth falshood.

Mr. Broughton renders thus, Great offence remainethin your disputation. The word rendred Answers, signifieth a debate be: tween two or more, when Arguments being given are retur. ned, which we commonly call answering.

In your answers there remaineth falshood.

The word carries not only falshood upon mistake, ignovaricatio, tranf- rance, or misunderstanding, but falshood by art or prævaricagressio cum con- tion, when like a Sophister a man would foyle his Adversary

by fallacies. It imports a fo somewhat of contempt, when he temptu, repugthat is inferiour doth not (as he ought) submit to the judge- naudo illi cui ment and reason of his superiour. Thus some expound fob quin debet se complaining, that he was not only unkindly, but fallaciously quam inferior. and unreverently dealt with by those who ought not only to be faithfull to him, but to give him respect and honour. And (which is yet worse) that they did him (as the meaning of the word is further carried) a reall unkindnesse under the cloake or colour of faire and friendly pretences. A prevari- 7012 notat cator dealeth fallly with his client, while he professeth to violationem ofplead his cause or undertakes to support his person. The un- fi is dissimulafaithfulnes and fallhood of man to man, walkes alwayes under tione officin the cloake of professed courtesie. But I would not suppose fob a לעיל tunifo much as suspecting his friends of any such studied unkind- ca Cic. ness towards him especially considering that this word which some strain so hard, is also used by the holy Ghost in a more gentle fignification, (Lev. 5. 15.) where it is applyed to a fin of ignorance; And that notion of finning under a cloake may hold in fins of ignorance, as well as in those which are committed against knowledge; only with this difference: Malice and hypocrifie use a cloake to hide the evill from others: Ignorance is a cloake which hides the evill from our selves. Thus in the present case, the falshood which fob chargeth the answers of his friends with, proceedeth not, furely, from any cunning purpose in them to vex and trouble him. but from their unskilfullneffe in comforting him. How then comfort ye me in vain, seeing in your answers there remaineth falshood? He doth not say, that all their answers were false. or that they had knowingly fallified with him in their an-Iwers. All he chargeth them with, is, that there was falshood in their answers. That is that their answers contained false or unfound affertions. Such as thefe;

First, That godly men are rarely afflicted in this life. Secondly, That the godly shal in this life, be speedily delivered

when ever they are afflicted.

Thirdly, That wicked men seldom or never prosper in this life. Fourthly, That if they doe, yet their prosperity shall soon be blasted. Thus while his friends went about by these affirmations to vindicate the justice and holiness of God from any.

any the least complyance with wicked men, they unawares set limits to his sovereignty, and his power. As if God were not at libertie to dispose of these outward things when, and to whom himself pleased. These positions (saith 3-b) I have proved salse; and ye have not yet taken off my arguments by any of your answers, therefore in your answers there still remaineth salshood, and your labour in comforting me, hath been but labour in vaine.

Hence observe:

First, False and unsound principles, can never produce sound and true comforts.

Solid comfort cannot rife from any ground, nor rest upon any bottom but truth. As truth only works true grace in the heart and fandifieth (fob. 17. 17.) Sanctifie them through the trath (was the prayer of Christ) thy mord is truth : so truth only worketh true joy in the heart and comforteth: if you would comfort a poor dejected soul, you must comfort him with the truth, the word is truth. Error can neither kill our fins, nor remove our forrowes: And there is the fame reason of both. For it is the office of the holy Spirit both to fanctifie and to comfort; now, the holy Spirit is the Spirit of truth. and therefore he will not worke by a fallhood, or cloath an error with his divine power, either for fanctification or confolation. The Prophet Hofea (Chap. 7. 3.) reproves those who made the King glad with their wickedne Se, and the Princes with their lyes. 'Tis possible, that a doctrinal lye (or a false doctrine) as well as an historicall lye, may make a man glad for a while, but it is impossible that it should administer lasting comfort or comfort at last to any man. If they who are in darknesse will, as the Prophet speaketh (1/a.50. 11.) Kindle such false fires, and compasse themselves about with such sparks; let them (as the Prophet in holy scorn bids them) walk in the light of their fire, and in the sparks that they have kindled, yet, This they shall have of mine hand (saith he) they shall lye down in forrow. When such lie down upon their beds to rest, they shall find little, and when they lye down in the grave (except a while for their bodyes) they shall find lesse. Secondly.

Secondly; Good men may be mistaken, and erre in judgmene.

As the wills & affections of the Saints on earth, have some corruption remaining in them, so also have their understandings. And therefore as their practice, so their opinion, may be soyled and faulty. Tis no wonder, if falshood be found in their answers, who are themselves so full of faylings.

Thirdly, Note;

Good men may cominue long under some mistakes and errors of judgement.

Job found his friends in these errors at their first dispute, and he found them so in this second; they did not mend their answers, though they multiplyed them; In your answers there remaineth falshood. As 'tis hard to part with an evil in practice, so with an error in opinion. That man is come to a great pitch of humility that confesseth he is out. Most will answer, and answer, come thick and threefold, with replications and triplications, and yet still in their answers there remaineth falshood. When any man maintains an error, the more he answers, the more he erres.

Thus by the Good hand of God with me, I have finished the Exposition of this Chapter, and of this whole second dispute, between fob and his three friends. There yet remains a third dispute, but that's between fob and two. The third gives out, and quits the next seild. What was done there by those who still held out. may if God, in whose hand our breath is and all our wayes, continue helpe and life, be reporsed at another time.

Ppppp

A